

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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ASHLAND, KENTUCKY, AUGUST 13, 1977

WHOLE NUMBER 2133

CONCLUSION . . .

JESUS: THE PREACHER'S GREAT MODEL

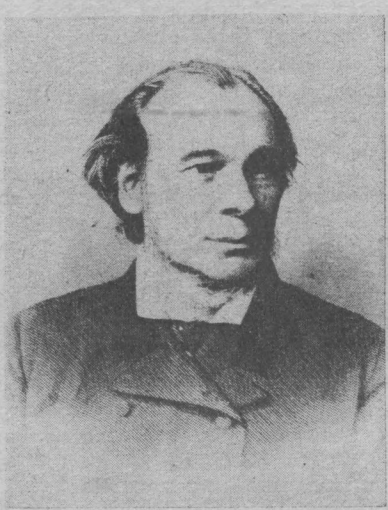
THOMAS ARMITAGE

DRINK INTO THE ORIGINALITY OF THE LORD

First, find out by close study of yourself what your native weaknesses are, and if you find none, decide at once not to enter the ministry; for it calls for men of "like passions" with other people, and not faultless angels. Then, find out what your native excellencies are, and keep both these discoveries to yourselves; other people will find them out soon enough: it is your privilege, however, to know them first. Then, further, cast out your weaknesses, if you can; and if not, check and control them. But cultivate your excellencies, however they may differ from those of other men. For God has put your proper status into your constitution, and while you cannot substitute the abilities of another for your own, you can conform your own to "the likeness of His dear Son."

When this is done, the world will look into your faces and see Him again; will listen to your voices and hear Him again; will

obey your word and feel Him again in the native might of His gospel. If Fœnelon, or any other preacher, has been tender as the voice of woman, mournful as the



THOMAS ARMITAGE

pensive wind, shrill as the clarion of defiance, or terrible as the vehemence of wrath, remember that he borrowed it of his Lord; and thus the world has taken knowledge of him that he has been seated

at the feet of Jesus. The same is true with any man who makes Christ his only example; and that man's ministry will be marked by steady but perpetual growth to its close. Let me now call your attention to one of the most instructive facts in the preaching of our Lord, and one of the most neglected.

THE GROWTH OF HIS MINISTRY

It is, to carefully trace the growing thought of His whole public ministry, from its inception to its close; if it be allowable to use the term "growth" here. However, whether there were growth or not, there certainly was the development of a latent and previously unseen existence. A period of about two years and six months elapsed between the time that He delivered the Discourse on the Mount, and that of His address to His disciples in the guest-chamber, on the night before His death.

Gresswell assigns the first of these to September, A.D. 27; and the last, to April 4, A.D. 30. And so faithfully but unconsciously do

(Continued on page 7, column 3)

Open Communion—Disaster To A Church

ROBERT BOYTE C. HOWELL

Robert Boyte Crawford Howell was born in Wayne Co., N.C., March 10, 1801. He commenced preaching in 1825 and was ordained in 1827, to become the pastor of the Cumberland Street Baptist Church, Norfolk, Va. He labored there until 1834, after which he went to Nashville, Tenn. There he accepted an appointment as a missionary to the West from the American Baptist Home Mission Society and the pastorate of the Nashville church in 1835.

In 1835 Howell began THE BAPTIST, a monthly paper, Jan., 1835, and edited it most of the time until he gave it to the Tennessee Baptists in Oct., 1846, then continued as editor until June, 1848.

Howell became pastor of the Second Baptist Church, Richmond, Va., July, 1850, which he served until he returned to Nashville in July, 1857, for his second pastorate. The Union army captured Nashville, in Feb., 1862. Shortly thereafter the military governor, Andrew Johnson, had Howell imprisoned because he refused to take the oath of allegiance to the Federal Government. After two months he was released with failing health. He died April 5, 1868, and was buried at Mount Olivet Cemetery, Nashville.

R. B. C. Howell opposed J. R. Graves and the Landmark movement of his day, yet he was not a Reformed Baptist as he held to close communion. He was an able writer and preacher. Georgetown College conferred on him the D.D. degree about 1844. He served four two-year terms (1851-1858) as president of the Southern Baptist Convention.

The following article is taken from a chapter in his book, THE TERMS OF COMMUNION AT THE LORD'S TABLE, pp. 215-227, 1846 edition.

The opinion has been entertained, and often expressed, by Baptists and others, that, notwithstanding all we have said, if the church would adopt the policy of open communion, she would be more prosperous and happy. This impression, together with the disposition to shrink from the odium attached to our present practice, has, in some places, prevailed so extensively that whole congregations have been strongly inclined to overturn the barriers that surround us, and adopt the liberal system so much eulogized.

"The first effect," says Mr. Hall, appealing to the denomination in advocacy of the course suggested, "necessarily resulting from restricted communion, is a popular prejudice against the party which adopts it." He adds: "From him who is truly solicitous to extend the triumphs of truth, we should expect nothing would be more abhorrent than such a system" — "It answers no other purpose than to make ourselves unpopular."

CLOSE COMMUNION IS ODIOUS

That the practice of restricted communion has been, with many persons, rendered extremely odious, and that in various quarters it is most unpopular, is readily conceded. The strongest prejudices of the human heart have been called forth, and set in an array against it. All the ministers, and people, without exception, whatever they may have yielded in private, or through the press, of every denomination around us, have industriously employed their whole energies during the last fifty years, to create and fix this odium, this prejudice, this unpopularity, and they have been but too successful.

But does any one on this account think for a moment of faltering in his course? If so I must confess, and I do not regret it, that with him I have no sympathy. I ask not, I never will ask, whether any doctrine or practice of mine is odious or unpopular. All I wish to know is, whether it embodies that truth and righteousness which God has revealed. If I find it to be so, no earthly consideration shall

deter me from a strict and hearty obedience. Had the apostles, the primitive Christians, and early martyrs, shrunk from the odium of the Christian profession, then so unpopular and withering, where would now have been the religion of Christ?

Is the close communion that we practice, which by way we intend presently to show is the most open and liberal communion existing, odious? Why should it be so? Is it on account of the principles which govern us, or the consequences to which these principles lead us? They are both the same

(Continued on page 5, column 2)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR EACH SUNDAY

WCMI Ashland, Ky.
8:00 - 8:30 a.m.
WFTO Fulton, Miss.
1:00 - 1:30 p.m.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

OUR PROTECTION AGAINST SATAN

"Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil" (Eph. 4:26-27).

The person who does not simmer down before sundown gives Satan a place in his life. To continue in wrath is a sign that the Evil One is working in a believer's life. Anger may come into a wise man's soul, but it rests only in the bosom of fools. This positive command in verse 26 implies that it is possible for a saved person to become a wrathful person, but such conduct is sinful and Satanic. The believer must not let Satan

influence his mind or irritate his spirit.

If ignorance were bliss, it would be foolish to be wise — but ignorance is not bliss. A believer must not only know the program of Satan, but he must know what belongs to him by grace. To meet the attacks and accusations of Satan, he must know what his rights and privileges are in Christ Jesus.

Too often the child of God fears the Devil more than God. This ought never to be. We are commanded to fear God, but never are we told to fear the Devil. The Bible says to be "in nothing terri-

CBC BIBLE CONFERENCE PROGRAM ANNOUNCED

COME AND JOIN WITH US FOR A GLORIOUS LABOR DAY WEEK END AT THE MT. VIEW BAPTIST CAMP — MONTICELLO, KENTUCKY . . . SEPTEMBER 2 - 5, 1977

FRIDAY EVENING

5:00 p.m. Supper in Guffey Dining Hall
7:00 p.m. Song Service
7:15 p.m. "The Slaughter of the Canaanites" Harry Balmer (Deut. 20:16-18) Franklin Furnace, Ohio
7:45 p.m. "The Sin of David" (II Sam. 11:1-21) Ralph Hawkins Nappanee, Indiana
8:15 p.m. "Joshua's Long Day" (Joshua 10:12-14) Berlin Hisel Harrison, Ohio
8:45 p.m. Dismissal

SATURDAY MORNING

7:30 a.m. Breakfast
9:30 a.m. Song Service
9:45 a.m. "The Sacrifice of Jephthah" (Jud. 11:29-40) Hubert Sapp Chicago, Illinois
10:15 a.m. "Jonah and the Whale" (Jonah 1) James Hobbs McDermott, Ohio
10:45 a.m. "The Three Days and Nights" (Matt. 12:40) Jimmy Davis Fulton, Mississippi
11:15 a.m. "The Lord Hardening A Man's Heart" (Josh. 11:19-20) Cecil Laurence Oakdale, Louisiana
11:45 a.m. Dismissal and Noon Meal

SATURDAY AFTERNOON

1:45 p.m. Song Service
2:00 p.m. "The First Resurrection" (Rev. 20:4-6) Garner Smith Gracey, Kentucky
2:30 p.m. "God Repented" (I Sam. 15:29; Jonah 3:10) Dan Phillips Bristol, Tenn.
3:00 p.m. "God Laughing At The Wicked" (Prov. 1:24-33) Elvis Gregory Columbus, Mississippi
3:30 p.m. Dismissal
(Continued on page five, column 4, 5)

THE MOURNER'S BENCH

A. M. OVERTON
Fulton, Mississippi

THE PROBLEM STATED

In his early youth, the writer remembers going to revival meetings and hearing preachers preach what they called "the gospel," consisting largely of "graveyard tales" and "death-bed stories." At the end of the preaching period, as the congregation joined in a spirited "invitation" song, the preacher would start "calling mourners," and sometimes others beside the preacher would go throughout the audience urging the people, young people especially, to go to the "mourner's bench." Usually they would get the "altar" (the seat or space in front of the pulpit) pretty well filled every night.

The "altar call" would be interspersed with warnings of the danger of not availing oneself of the opportunity presented of being saved at that particular time and place. Stories would be told of how some other young man or young woman, came to a sudden and tragic end who had been in a similar place and state as that service, who had ignored the appeals of the preacher and others, and had refused to come to the "mourner's bench." Such stories usually produced a number of "mourners."

After all had been led to the "altar" that would come, the preacher would ask all Christians interested in the salvation of the lost to assemble in the "altar" and join in the prayer. After a lengthy session of prayer led by the preacher, or someone called upon, the preacher would go around to the "penitents," as those at the "altar" were called, and urge them to believe in Christ, (Continued on page 4, column 3)

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fied by your adversaries" (Phil. 1:28). Our God has provided every needed piece of equipment for conquest and victory over Satan. In addition to this, He has given us the positive promise that ultimately we shall be "more than conquerors" through Christ (Rom. 8:37).

DELIVERANCE FROM THE POWER OF DARKNESS

There is a sense in which regeneration by the Holy Spirit brings deliverance from the power of Satan. In Colossians 1:13 we are told how God "delivered us from" (Continued on page 2, column 1)

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The Baptist Paper for the Baptist People

MILBURN COCKRELL — Editor

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The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

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BRIEF NOTES

Pastor Eddy Seacrist and the Missionary Baptist Church of Gallagher, W. Va., are announcing their Special Revival Services, August 14-21, 1977 with Elder E. G. Cook of Birmingham, Alabama as the speaker. Services will be conducted nightly at 7:30 p.m. They invite everyone in driving distance to "hear" this outstanding pastor, writer and teacher during this week's meeting.

Protection . . . Satan

(Continued from page one)
the power of darkness." Jesus Christ saves us from Satan and his dominion. The Lord from Heaven saves from the dominion of sin, which is darkness, from Satan, who is the Prince of Darkness, and from the damnation of Hell, which is utter darkness.

The design of Christ's death for the elect was to deliver them from the Satanic world system. In Galatians 1:4 it is written: "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." The Great Shepherd died as a sacrifice for the sins of His people. His death saved them from Satan's power and their own evil lusts. Sin enslaved us to Satan, the prince of this world, but the death of Christ rescued the elect from the practice and customs to which they were naturally enslaved. Thank God we are under the reign of grace, and sin does not have dominion over us.

The implanting of a new nature within gave us the means of overcoming this present Satanic world system. Peter tells us: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust" (II Pet. 1:4). The new nature is the means of escaping the corruption of the Satanic

world system. Peter does not mean the corruption and depravity of the Adamic nature is completely purged. Rather, he speaks of deliverance from the corrupt manner of life of the ungodly.

By nature we are partakers of an earthly, sensual, and devilish nature — a sinful nature inherited from Adam. The design of God in regeneration is to remove this by giving us a holy nature like Himself. This new nature has no impure desire; Satan finds nothing in it he can tempt. Gospel promises, under the working of Divine grace, make a person a partaker of God's nature inwardly and cause him to abstain from the corrupt vices of the Satanic world system outwardly.

It is ignorance of the Word of God that makes us a prey for one as cunning as the Devil. We are often upset in living for Christ because we do not know the rights we have as the children of the heavenly Father. The Devil engages in a ceaseless war to destroy the life and influence of Christians. But when we are in distress from this evil foe, we can summon Divine help: "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). "But the Lord is faithful, who shall stablish you, and keep you from evil" (II Thess. 3:3).

The duty of a Christian with reference to Satan is clearly spelled out in the Word of God. If we are to gain the victory over the Evil One, we must study and re-study our defenses against him. To neglect this area of God's truth is to experience defeat at the hands of Satan.

BE VIGILANT

One has well said: "Eternal vigilance is the price of liberty." Simon Peter says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

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There is no subject as controversial among Baptists today as the rapture question. In my book I have examined the rise of the post-trib doctrine. The Margaret MacDonald theory is exploded. Then I have given one hundred reasons why I believe in the pre-trib rapture. Those interested in the prophetic Word will want to read this book.

TBE has been pre-millennial and pre-tribulationist since its beginning. While we constantly seek more light on old doctrines, we have little desire for "new lite."

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devour" (I Peter 5:8). Satan envies our hope of entrance into the paradise he lost. He makes a restless attack to disturb the happiness of the believer. Satan has a violent and insatiable thirst for prey like a hungry lion. He desires to gulp down the world of believers, if it were possible.

The Christian has an ever active, implacable, subtle enemy to contend with. The Prince of Darkness walks about in many places, seeing the circumstance of each child of God. He is aware of our feelings and frailties. Therefore, we must avoid the drunkenness of our senses. Peter said: "Be sober." This means to be on guard and always on the alert. We must never feel secure or get careless. Instead, we must be ever suspicious of constant danger from our enemy.

RESIST HIM

The Apostle Peter continues in chapter 5 of his First Epistle: "Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (I Peter 5:9). At all times Chris-

tians must oppose the Devil, stand against his wiles, and never yield to his temptations by indulging in sin. The man who wrote this probably remembered too well his encounter with the Evil One (Luke 22:31-33).

The Prince of Darkness is to be resisted by steadfastness in the faith — both the grace of faith and the doctrines of faith. The Evil One delights in seeing a person waver in his profession of faith. He resorts to strong temptations and severe persecutions to cause us to lose faith, but we can never completely lose faith because of the prayer of Christ (Luke 22:32). By a steadfastness in the faith we can overcome the Satanic world system: "This is the victory that overcometh the world, even our faith" (I John 5:4). No resistance of Satan will be successful without faith.

James 4:7 enjoins us: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Resisting the Devil does not mean arguing with him; it means to stand your ground. Don't run away; leave that to the Evil One. We are to surrender to God and stand against the Devil. At no time are we to compromise with him or to sign a peace treaty. Satan must be treated always as an enemy.

DON'T ARGUE WITH HIM
It does no good to argue with the Devil, for he is incorrigible. There is no profit in a conversation with him. When he speaks to us we should ignore him and call upon God to help us. In Jude 9, I read: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." If Michael the archangel would not debate with him, neither should we. The Divine rebuke is the best defense (Zech. 3:1-2).

THROW SCRIPTURE AT HIM

Martin Luther had a fight with the Devil and threw an inkwell at him. The Christian has a much better tool against Satan than an inkwell. He has the sword of the Spirit, the Word of the living God. Satan will run from the Scriptures. Jesus Christ overcame him in the wilderness by throwing Scripture at him. Three times He said, "It is written" and quoted the Bible, and Satan fled from him. The Prince of Darkness is

defenseless against the Father's Word. In Ephesians 6:17 the Apostle Paul mentions "the sword of the Spirit" as the only offensive weapon in the Christian armor. Scripture arguments are the most powerful to repel the accusation and assaults of the Wicked One. The Bible is a wonderful tool to cut in pieces the snares of the Adversary. He cannot stand the Bible; try a text on him. You will find it will work wonders.

DON'T BE IGNORANT OF HIS DEVICES

Paul told the Corinthians: "Lest Satan should get an advantage of us: for we are not ignorant of his devices" (II Cor. 2:11). Satan uses his devices to take advantage of Christians who oppose him. We must be cautious lest we give him an occasion to find us ignorant and unprepared. Let us ever beware of his plots and plans, his depths and darts, his methods and means. He will surely overreach us, if we are without knowledge of his schemes.

The work of Satan prospers at this present hour, while the work of God languishes, because the Lord's people are ignorant of Satan's purpose and program. Far too many believers are poorly informed about the life-and-death struggle between God and the Devil. Spiritual ignorance permits the Devil to work havoc with the Christian home and the Lord's church. I fear more than a few church members know little about how to overcome the schemes of the Devil. The cares of this life

have blinded their minds to his work in godless Communism and ecumenicalism. Much of Satan's present success can be attributed to his taking advantage of our spiritual ignorance of his devices.

PUT ON THE WHOLE ARMOR

It is only when the Christian has on the whole armor of God that he can defeat the Devil. "Finally, my brethren, be strong in the Lord, and the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:10-18).

In this great struggle we have no sufficient strength of our own. Our natural courage is cowardice.

(Continued on page 6, column 1)

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"THE MERCY OF GOD"

"For very great are his mercies"—I Chron. 21:13.

I don't know of any subject in all the Word of God that has ever been more of a blessing to me than the study that I have made as to the mercies of God. I hope you get a blessing from this message. Certainly it has been a blessing to your pastor to study this text, and other related Scriptures concerning the mercy of God.

May I remind you that in the Bible the word "mercy" and "loving kindness" are synonymous; they mean the same thing. Anytime you find the word "mercy," it might just as well have been translated "loving-kindness," and anytime that you find the word "loving-kindness," it might just as well have been translated "mercy." So when we talk about the mercy of the Lord, we are talking about God's loving-kindness to each of us.

I have been amazed as I have thought in terms of His mercies and loving-kindness to us. God has given you reasonable health; that is a mercy. God has given you two hands; they are mercies from the Lord. God has given you friends, loved ones, children and parents; these are mercies from the Lord. Over and over again, I could mention the natural things that we have, which are nothing short of the mercies of God. But I am sure that above everything else should be placed our eternal salvation. It is a mercy of the Lord. It is according to His loving-kindness if you are saved.

GOD IS MERCIFUL.
God is revealed in the Bible as a God who is merciful. We read: "The Lord is MERCIFUL and gracious, slow to anger, and PLENTEOUS IN MERCY"—Psa. 103:8.

The words "mercy" and "merciful" both are used in this text, telling that He is plenteous in His mercy that He showers upon us. I am sure that you believe this. I am sure that you know that it is true. God's mercy is plenteous unto us every day.

Notice again:

"(For the Lord thy God is a MERCIFUL GOD;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them"—Deut. 4:31.

This was when the children of Israel were encamped on the plains of Moab, on the east side of the Jordan River, getting ready to go over into the land of Canaan. Moses was reminding them that they were chosen of God — that God had promised to take care of them, and that God had made a covenant with them that He was

(Continued on page 3, column 1)

have blinded their minds to his work in godless Communism and ecumenicalism. Much of Satan's present success can be attributed to his taking advantage of our spiritual ignorance of his devices.

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(Continued on page 6, column 1)

THE SOVEREIGNTY OF GOD

By ARTHUR W. PINK

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If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

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"The Mercy Of God"

(Continued from Page Two)
going to give them the land of Palestine for an inheritance forever. Then Moses said, "For the Lord thy God is a merciful God." Listen to another verse as to the mercy of God:

"Also unto thee, O Lord, belongeth **MERCY**: for thou renderest to every man according to his work" —Psa. 62:12.

Notice to whom belongeth mercy. It is to the Lord. It is true that in the Bible God talks about man showing mercy to man, but for every time that you find a reference of man showing mercy to man, you will find a dozen references, I am sure, to God showing mercy unto man. Therefore this text is certainly true when it says, "Also unto thee, O Lord, belongeth mercy."

Notice another Scripture: "But thou, O Lord, art a God full of compassion, and **PLENTY** IN **MERCY** and truth" —Psa. 86:15.

That word "plenteous" is an interesting word. It means "filled up." In other words, it says that God is just filled up with mercy and truth.

Here is another text relative to the mercy of God. Listen:

"The Lord is gracious, and full of compassion; slow to anger, and of **GREAT MERCY**" —Psa. 145:8.

I have taken time to read you these five verses from the Word of God in order that I might emphasize this fact, that God is a merciful God. I grant you that God is a God of hate. He hates sin. He hates sinners. I grant you that God despises all workers of iniquity, yet at the same time, we need to remember that God is also, above everything else, a God of mercy. Might I say to that sinner man or woman who is here, the God that we preach to you is a God who not only hates sin, and a God who is going to punish sin, but He is likewise a God of mercy right now.

II

GOD IS RICH IN MERCY.
God is not only a merciful God, but the Bible describes Him as being rich in mercy. We read:

"But God, who is **RICH IN MERCY**, for his great love where-with he loved us" —Eph. 2:4.

The Bible says that the cattle upon a thousand hills belong to God. The Bible says that the silver is His, and the gold is His. I thought thus that God was rich in cattle, and I thought that God was rich in silver and gold. Even the old song says:

"My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands!
Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold."

But, beloved, more than silver and gold, more than houses and lands, more than rubies and diamonds, more than the cattle upon a thousand hills, the God that we

preach to you is rich in mercy.

III

RELIGIOUS RITES CAN'T TAKE THE PLACE OF HIS MERCY.

Too many people today are substituting religious rites, religious ceremonies, religious tents, and religious pageantry for the mercy of God. Some so-called churches tell you that all you need to do to be saved is to be baptized. Some tell you that all you need to do is to join the church. Some tell you that all you need to do is to take the Lord's Supper, and you will certainly be on the road to Heaven. I say to you, religious rites can never take the place of the mercy of God. Listen:

"For I desired **MERCY**, AND NOT SACRIFICE; and the knowledge of God more than burnt-offerings" —Hosea 6:6.

He is referring here to the burnt offerings of the Jews made in the Old Testament, and He says that "the knowledge of God is worth more than the burnt-offerings of the Old Testament. He says that He wants mercy and not sacrifice. As important as it was for the Jew to bring his sacrifice unto God — yes, as important as it was for the Jew to come with his burnt-offering, there is something which is vastly more important, and that is the mercy of God — that one be rightly related to that mercy that the individual thereby has a thorough knowledge of Almighty God.

I tell you, beloved, there is no religious ceremony, and there is no religious ordinance and no religious rite that can take the place of the mercy of Almighty God. Believe me when I say that regardless of who tells you that you can be saved by some religious rite or ceremony, there is nothing that will save anybody except the mercy of Almighty God.

IV

BY HIS ABUNDANT MERCY WE ARE SAVED.

It is by His abundant mercy that you and I have been saved. Listen:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his **ABUNDANT MERCY** hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" —I Pet. 1:3.

You'll notice that this text says: "According to his abundant mercy hath begotten us again unto a lively hope." Beloved, it is according to the abundant mercy of God that you and I are saved. Peter says, "Blessed be the God and Father of our Lord Jesus Christ."

I tell you, you and I have something to bless God for if we are saved. If we could have been saved by what we have done, we might bless ourselves and say that we are saved because of what we have done. If we could have been saved by what the church has done, we could bless the church and say that it is wonderful that the church has saved us. Or if the preacher could do anything whereby that we could be saved, we might even bless the preacher and

IS "THAT" IN THE BIBLE?



Question:

"WHO TORE HIS CLOTHES AND PULLED OUT HIS HAIR BECAUSE OF RACIAL MARRIAGE?"

Answer: Ezra, Ezra 9:1-3. "... The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, ... the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: ... And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."

say, "How wonderful it is that our pastor has saved us!" But you don't find Peter blessing himself, nor the church, nor the pastor, but rather, he said, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope."

Isn't it wonderful to know that it is because of His abundant mercy that we have been saved? I tell you, when I think about the mercy of God and how that God's mercy was shed abroad in our behalf, culminating in the death of Jesus Christ at the cross whereby the Son of God died for our sins, I say to you that I thank God for that abundant mercy of God whereby we have been saved.

V

TOWARD WHOM IS HIS MERCY MANIFESTED?

I ask, toward whom has His mercy been manifested? Listen:

"I will have **MERCY** ON WHOM I WILL HAVE **MERCY**, and I will have compassion on whom I will have compassion" —Rom. 9:15.

"Therefore **HATH HE MERCY** ON WHOM HE WILL HAVE **MERCY** and whom he will he hardeneth" —Rom. 9:18.

I ask again, toward whom has His mercy been manifested?

I see a man who is good and moral, kind, considerate, generous, magnanimous, benevolent. Just name any good characteristic that you wish and seemingly he is the possessor of it. In contrast, I see a man who is malevolent, mean, wicked, stingy, blasphemous, vile and everything else that you can say against him which is possible to say. As I look at these two, I say, "Surely this good man is a candidate for salvation. Surely God must save him, and surely this vile wretch must go to Hell. There is no hope for that vile man to be saved in his malevolence." But this text says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Many times the man who seemingly is good and moral and kind goes on his way depending upon himself, whereas the sinner realizes that there is no hope for himself, within himself; therefore he falls back upon the mercy of God to the extent that we realize that God has had mercy and compassion upon that individual.

I ask again, toward whom is His mercy manifested? I'll answer this as I read to you another Scripture. Listen:

"Many sorrows shall be to the wicked: but he that **TRUSTETH** IN THE **LORD** mercy shall compass him about" —Psa. 32:10.

Toward whom has His mercy been manifested? God's Word tells us that His mercy has been manifested to that individual that trusteth in the Lord.

Listen again:

"For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them **THAT CALL UPON THEE**" —Psa. 86:5.

I ask, toward whom has His mercy been manifested? It is to the man that trusts in the Lord. It is to the man that calls upon the Lord.

Notice again:

"He that covereth his sins shall not prosper: but whose **CONFESSETH** AND **FORSAKETH THEM** shall have mercy" —Prov. 28:13.

Now to whom has God manifested His mercy? It is to the man that trusts Him, to the man who calls upon Him, and to the man who confesses and forsakes his sins.

Now come back to that text which says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Beloved, what makes that man trust in the Lord? What makes that man call upon the Lord? What makes that individual confess and forsake his sins, that mercy might come to him? I'll tell you: it is the fact that God has compassion on that individual. It is God's compassion that works with him, and it is God's mercy that causes him to call upon the Lord. It is God's mercy that causes him to trust in the Lord. It is God's mercy that causes him to confess and forsake his sins and to turn to the Lord.

VI

MERCY PUTS A SONG IN ONE'S MOUTH.

I am glad the Bible teaches us it is the mercy of God that puts a song within our mouths. Now I am not talking about the kind of singing that Brother Hart and others do when they come to our Bible Conference. I am not talking about the kind of singing that just simply thrills the souls of everybody. I am talking about the kind that puts a melody in your heart so that you feel happy in the Lord. What does it? It is the mercy of God that puts a song into your mouth. Listen:

"I will **SING OF MERCY** and judgment: unto thee, O Lord, will I sing" —Psa. 101:1.

"Not unto us, O Lord, not unto us, but unto thy name **GIVE GLORY, FOR THY MERCY**, and for thy truth's sake" —Psa. 115:1.

Beloved, it is the mercy of God that causes us to have a song within our mouth. I can't sing, but I have a song within my heart tonight, and I have a song within my heart every day. There is never a day that goes by that I don't have a song within my heart, and that song is there because of the mercy of God.

There is a boy that works for us in the printing shop that can't sing as well as I can, and that is really saying a lot. Anytime he is around though, he is always humming and singing. I often listen to him as he tries to sing, and I have joked with him about his voice. He said to me, "Brother Gilpin, the Bible says to make a melody in your heart; that is where this comes from."

I say to you, it is the mercy of God that puts a song into a man's heart. If you are happy in the Lord — if you really have a melody in your heart, it is there because the mercy of God has put that melody there.

VII

BY HIS MERCY HE MAINTAINS OUR SECURITY.

The Word of God tells us that the mercy of God underlies our security. Listen:

"For the king trusteth in the Lord, and **THROUGH THE MERCY** of the most High **HE SHALL NOT BE MOVED**" —Psa. 21:7.

What is it that is going to keep us? What is going to keep us safe? What is going to keep us secure? What is going to guarantee that we shall not be moved? This text says, "Through the mercy of the most High he shall not be moved."

I like the words of that old song which says:

"I shall not be, I shall not be moved,
I shall not be, I shall not be moved;
Just like a tree that's planted by the waters,
I shall not be moved."

Thank God, that is true. As surely as we cannot be moved (and that is sure), there is nothing that can move a child of God. Why? Because this text says, "Through the mercy of the most High he shall not be moved."

I come to the New Testament and I read that Jesus said:

"And I give unto them eternal life; and they shall **NEVER PERISH**, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" —John 10:28,29.

Why is it that I can't be moved? Why is it that I am secure? Why is it that nothing can take me out of the hand of God? I tell you, it is the mercy of God. Were it not for the mercy of God, every one of us would sin enough every day that we would be taken from the hand of God, and from God. We would lose our salvation were it not for the mercy of the Lord.

VIII

NOT WORTHY OF THE LEAST OF HIS MERCIES.

May I remind you that there is not one of us who is worthy of even the least of His mercies. God has given you health today sufficient that you could be here in the services. I ask you, do you deserve it? Have you lived in such a way during the days and weeks of your life that have gone by that you deserve the privilege of being able to come to church? I can tell you of dozens of people who to my knowledge are physically unable to be in the services of the Lord. You are here. I ask you, do you deserve the privilege? No, beloved, not one of us deserve it.

I ask you, can you pick up your Bible, and read it, and enjoy the fellowship that you have from the reading of the Word of God? I can tell you of dozens and dozens of people who have no eyesight, and cannot read at all.

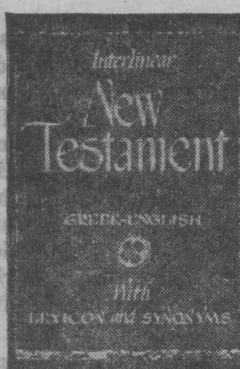
Can you hear? Are you able to hear the message that I'm preaching to you? What a blessing! What a mercy of God it is! But you don't deserve it. You don't deserve the mercy of God whereby you can hear, you can see, whereby you can read, and whereby that you have all the health that is yours. Beloved, I say to you, there is not one of us that deserves the mercies of God. Listen:

"I am not worthy of the least of all the mercies" —Gen. 32:10.

The time has come when Jacob becomes a prince with God. The man who has lived for this world now begins to get his eyes on the next world. The Word of God tells us that he wrestled with the Lord just prior to the meeting of his brother Esau, and as he was praying, he said, "I am not worthy of the least of all the mercies."

What is the least mercy that God has ever given to you? You can name the big mercies. You can tell me all the great mercies that God has showered upon you, but what is the least one — the very least mercy that you have? I don't know, but I know one thing: you are not worthy of even the least mercy that He can give us.

Think about your salvation. Certainly that is not the least one. Certainly that is not the very least. It is the greatest. But think of the mercy of God in saving you. I ask you, are you worthy of it? What did you ever do whereby you made yourself worthy of salvation? Jacob said, "I am not worthy" (Continued on page 6, column 3)



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"When Jesus came to John for baptism, what did He mean when He said: 'Suffer it to be so now; for thus it becometh us to fulfill all righteousness?'"

PAUL
TIBER

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Jesus, in the eyes of John Baptist was not a candidate for baptism because he was never a sinner, therefore, there needed to be no testimony of His having repented (vs. 3, 6, 11).

Our Lord, on the other hand had a mission in this world, which was to make Himself known to His people (by preaching) and to redeem them (by bearing their sins). He viewed His baptism at the hand of John as an absolute prerequisite to His mission—

I. He was God's son, (so are we).

II. He would identify Himself with God's people (so should we).

III. His identification with His people began with His being baptized (so should we).

IV. His baptism preceded His preaching ministry (no valid gospel work can be undertaken by unbaptized people).

V. His mission was righteous, thus His baptism would be necessary in order that he fulfill that righteous work.

ROY
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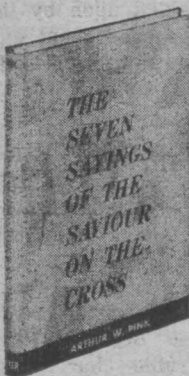
One of the accounts of the baptism of Jesus is found in Matt. 3:13-17. The reading is as follows: "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, say-

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ing, This is my beloved son, in whom I am well pleased."

John the Baptist knew that God had placed him here in the world to be the forerunner of the long promised Messiah, to prepare the way for His ministry. When Jesus came to him and requested baptism, John felt utterly unworthy to baptize him. "I need that you should baptize me, so why do you come with a request like this?" Jesus said in substance, "It is right for me to be baptized by you."

We are not given the details as to why Jesus insisted on baptism at the hands of John. We can see that several things came out of this baptism. First, this marked the beginning of Christ's work as the Messiah. Second, this marked His anointing at the hands of the Holy Spirit. Third, this baptism marked the beginning of God's revelation of the Trinity. Jesus the Son, was baptized, God the Holy Spirit descended upon Him, and God the Father's voice spoke from heaven, saying, "This is My Beloved Son, in whom I am well pleased."

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Jesus had walked a long way to be baptized by John. John, realizing that Jesus was the Messiah, did not feel worthy and said so in Matthew 3:14: "But John forbade Him, saying, I have need to be baptized of thee, and comest thou to me?"

The answer that Christ gave him is one that tells us some very important things. What He actually said was, "John, allow it to be as I have asked, because it is the right thing for us to complete all works of righteousness."

One of the lessons we find in this is that in order to have proper baptism we must go to those who have the authority to administer it. Christ could have had anyone to immerse Him if it were not important to have proper authority. Instead, He walked a long way to John who was sent by God. "There was a man sent from God, whose name was John" (John 1:6). Today we must find the proper authority and that is through His church. Part of the commission given to His church is to baptize those who are saved. "... baptizing them (Disciples) in the name of the Father, and of the Son, and of the Holy Ghost..." (Matt. 28:19). The Missionary Baptist Church is the only church that can trace its history back to Christ; all other denominations started after Christ went back to Heaven so none of them have the authority to baptize. That is why we do not accept baptism from other denominations.

Another very important lesson in this statement of Christ is that baptism is a work of righteousness. This shows, without a shadow of doubt, that baptism is not a requirement for salvation. In the first place, Christ did not need salvation. In the second place, the Scripture tells us plainly that we are not saved by works of righteousness. "But after that the kindness and love of God our Saviour toward man appeared, 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 Ghost; 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" (Titus 3:4-7).

Christ is telling us to follow Him in baptism as a work of obedience to Him. To do so, of course, means we join His church and serve Him there.

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This word "righteousness" comes from DIKAIOSUNE which simply means right action or to do the right thing. Since Jesus was to be the head over His church, and since His church was to be a Baptist Church, the right thing for Him to do was for Him to become a Baptist. This He did by His having the only Baptist preacher in the world at that time baptize Him. God had made John a Baptist, because there had to be a beginning of Baptists. John was sent from God (Jno. 1:6) for the specific purpose of preparing a people for Jesus to use when He organized His first Baptist Church (Luke 1:17). So since He was to be the most important part of His church the right thing for Him to do was for Him to become a Baptist. As I see it that is what He meant by this statement.

The Mourner's Bench

(Continued from page one)

and stand up and "confess" Him as their Saviour. Little, if any, instruction was ever given as to how a sinner is saved by the redemptive work of the Lord Jesus Christ.

Following the prayer season, the song leader and choir would resume the "invitation" song while the preacher, and often other "personal workers," would go, as stated above, to the "penitents" urging them to "accept" Christ. When one went up to the preacher and took him by the hand, he was spoken of as having "come through."

This practice of the "mourner's bench" was so common that it became indelibly identified in our thinking with the church and all it stood for. Accepting the church we knew as being "of the Lord" we naturally came to accept the "mourner's bench" as being "of the Lord" also. We do not recall that we ever heard a Baptist preacher in all our early life who did not make use, in some degree, of the "mourner's bench." We came to have a definite impression that salvation was in and at the "mourner's bench." And yet, in our young mind, with little or no Scriptural instruction in such matters, there was a definite feeling that the practice was inconsistent with what the preachers said about Jesus Christ being the Saviour of all who put their trust in Him. Because of that feeling, this writer never one-

time went to the "mourner's bench."

When, after we had come to know Jesus Christ as Saviour, we realized God had called us to preach His gospel, we began our ministry along the pattern of those who went before us. We did not know that it could be done any other way, and consequently, we used the "mourner's bench" in a modified form. But, it always did seem out of place to tell lost sinners that Jesus Christ had already died for their sins, that God's broken law had been satisfied, that God loved them and would save everyone who believed in Jesus Christ, and then turn right around and have them go through the "labor" of the "mourner's bench," as a help toward getting the Lord to have them, or get them ready to be saved.

Nevertheless, we continued this practice for several years. No one had ever suggested that it might not be in harmony with the New Testament. No one ever questioned whether or not it was pleasing to our Lord, and since it got "results," there was little inclination to question its Scripturalness. On the contrary, the "mourner's bench," was held up as a badge of being "old-fashioned" and therefore wholly Scriptural.

By and by, a preacher brother asked for a Scripture to support the use of the "mourner's bench." Rather indignantly we declared that there were plenty of such Scriptures. He quietly asked for just one. We began, for the first time, to think of the practice of the "mourner's bench" in the light of the Word of God. We suggested several Scriptures, but this brother, who knew far more about the actual Word of God than we did, quickly showed us that the Scriptures we gave did not concern the practice of the "mourner's bench."

Then in real earnestness, we began to search the New Testament believing we could "prove" to that brother that he was wrong. In vain did we search. Not easily could we turn loose from such a widely used, and deeply cherished practice. But, we truly did want to know and follow the truth of the "Word of God," and the more we studied the New Testament with this subject in mind, the more thoroughly we were convinced that there were no Scriptural grounds for the "mourner's bench." And being honest in our convictions, we could do nothing but lay it down once and for all.

It was not easy. The fight came from many sides. First of all, our "results" dropped considerably. That was a grievous test of our faith. Many of the brethren no longer wanted us for "revivals." We were no good as a "revivalist," if we did not use the "mourner's bench." Others branded us with different names of various "rites" and "isms." But, oh, the increased joy that came to this preacher in preaching and depending upon the Word of God in the hands of the Holy Spirit to bring men to repentance toward God and faith in the Lord Jesus Christ.

And because of our own experience with this unscriptural practice we have yearned to do for our younger brethren what no one did for this preacher for a long time — call their attention to, and challenge them to consider the unscripturalness of the practice, as well as point out the extreme modernity of it all. This we propose to do in these pages.

THE ALTAR SERVICE

We believe it may be profitable to give here a short discussion of what is commonly called the "altar service," another name for the "mourner's bench."

We would like to challenge the reader to honestly ask himself this question: Does an "altar" have any place in a New Testament church house or service?

What is a Scriptural altar? The word "altar" in the original means "place of slaughter." Is there any

place for a "place of slaughter" in New Testament worship?

To follow the Scriptures concerning the altar, and surely no one who claims to be a child of God would advocate violating the Scriptures, we must place the altar before the door of the building instead of before the pulpit (Ex. 40:6). The only use the Scriptures give for the altar was to offer burnt offerings. These offerings were typical of what Christ fulfilled (Heb. 10:4-12). Consequently, to use the altar Scripturally would be to declare by our actions that Christ has not come, and that He has not fulfilled the Scriptures concerning His sacrificial death.

Surely, those who believe that Christ, God's Lamb, has already come to this world, and has been "delivered for our offences, and raised again for our justification," can easily see that there is no place in Scriptural worship for anything akin to an altar.

But, there is still another fact for us to consider. Who officiates at the altar? The priest. What priest, the common, or Levitical Priest, or the High Priest? The High Priest, of course, who was a type of Christ.

Every service of the altar was performed by the priest. Everyone who performs at an altar service is assuming the priestly office, which was fulfilled and done away in Christ Jesus, our great High Priest (Heb. 8:1). The priest was doing at the altar in type, what the Lord Jesus Christ did in fact with His own blood from Calvary's cross. Since His work is finished, there is no warrant whatsoever for anyone assuming in any fashion the priestly office or work. To do so denies the sufficiency and efficacy of His shed blood and atoning sacrifice.

It is enough to make anyone, who knows and loves the Lord Jesus Christ and His eternal Word, to shudder to even think of re-establishing anything that would throw any suspicion on the full sufficiency of His finished work. But, that is exactly what the practice of the "altar service," or "mourner's bench" does.

Closely allied to the "altar service" is what is sometimes called the "mercy-seat." In fact, the "mourner's bench" is frequently referred to as the "mercy-seat." Lost sinners are sometimes invited to "come to the mercy-seat" by preachers who practice the "mourner's bench." The unscripturalness of this is even greater than the other.

The "mercy-seat," literally "a place of covering (sin)," was a lid over the ark. Read Exodus 25:17-22. It was upon this mercy-seat that the High Priest sprinkled the blood of the sin-offering (Lev. 16:14-16). Instead of the Lord "inviting" lost sinners to the "mercy-seat," He warned all except specified individuals not to touch it (Num. 4:15). Read II Samuel 6:6,7 and see what happened to Uzzah when he touched the ark, upon which the mercy-seat rested.

Regardless of what those who practice it may say or think, the use of the "altar" suggests sacrifice and "sin-offering," and denies the full efficacy of the work of Jesus Christ. The use of the "mercy-seat" suggests "sin-covering," and gives the very definite impression that something is being done that helps to take care of the sin question, all of which dishonors the Lord Jesus Christ and questions His redemptive work.

We do not see how any real Baptist can countenance and endorse any practice that smacks so strongly of the priesthood of Roman Catholicism. Those who know and are willing to follow the Word of God, don't.

The preachers who practice the "altar service," use the "mercy-seat," or "mourner's bench," ought to be consistent and wear (Continued on page 6, column 5)



FOR CHRISTIAN GIRLS . . .

The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

THE UNCOMPROMISING RIGHTEOUS

SHARON R. HAYNES
Chardon, Ohio 44024

"For the froward is abomination to the Lord: but his secret is with the righteous. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just" (Prov. 3:32-33).

There are those who say, what is truth? They will compromise. There are those who have their own ideas of truth, but are unstable. They will compromise.

We who have Jesus Christ, the Truth, must not compromise. I know and understand that it is extremely hard for a young girl in school to stand alone in the truth of her Lord's doctrine and to continue a godly walk, which is usually more evident than doctrine. You may feel as David: "Lord, turn to me and be gracious to me, for I am lonely and afflicted" (Psa. 25:16).

The young people with whom you associate at school are enemies of Christ because they are unregenerated. They do not understand you because Christ's Spirit does not dwell within them. Their cruel mockings and sneers will be hurled at you as Satan's fiery darts, if you stand boldly for your Lord — if you are "Uncompromising Righteousness."

Remember what Paul learned: "God's grace is sufficient for you, His strength is made perfect in your weakness" (I Cor. 12:9).

Your Lord has promised not to put upon you more than you can bear. He will make a way of escape.

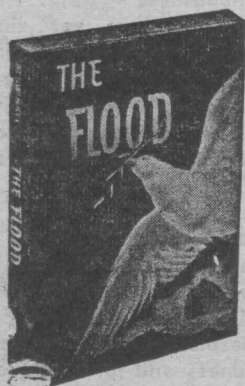
If you find yourself sinking in a tossing sea of sin, it is not because the Lord has forsaken you, but you have allowed your thoughts to forsake Him and His Word.

The Lord knoweth how to deliver the godly from temptation; so pray as David: "O keep me, Lord, and deliver me; let me not be ashamed or disappointed, for my trust and my refuge are in you" (Psa. 25:20). When you feel weak, go to your Lord and confess that weakness. Will not a loving

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Remember, young friend, to Whom you belong, and then when faced with temptation, don't compromise your self or God's Word.

His favor is upon the "Uncompromising Righteous" whom He will bless most graciously.

Open Communion . .

(Continued from page one)

in many respects which are professed by all other Christians. They, too, require faith and baptism as the terms of communion! What more do we? What, then, can it be that is so repugnant? It is our baptism. To destroy this is, after all, the great object for which they labor. Is any Baptist prepared to barter an ordinance of Christ for a miserable popularity? Do we not in all these respects act in accordance with the law of the Redeemer? To avoid the odium of obedience, must we become transgressors? Must we fear and honor men more than God, and that too, not to advance truth, but to screen ourselves from the opprobrium of perverted minds? While the odium of the cross is remembered, which Jesus Christ bore to redeem us, let me never be told of the unpopularity which may attach to that obedience requisite to preserve the purity of His sacraments.

ARGUMENT FROM REASON

Does the reason of the case lead us to the conclusion that were the church to adopt the open communion policy she would be more prosperous and happy? I presume not. Is it lawful to commune with any but baptized persons? Certainly it is not. Is the immersion in water, of a believer, by a properly authorized minister, in the name of the Father, and of the Son, and of the Holy Ghost, the only baptism? All Baptists reply in the affirmative. Then Pedobaptists are not baptized. To commune with them, therefore, is to violate the law of Christ. If promiscuous communion is in contravention of the law of God, how can it be productive of an increased degree of prosperity and happiness? Did not Christ know what is best for us, and for His cause, and did He frame the rules of His Word in conflict with the interests of His people? Shall we consult the advancement of His church by violating the laws which He has enacted for her government? It is impossible. On the principles of reason, therefore, open communion cannot be good policy.

ARGUMENT FROM FACT

Unfortunately for the happiness of the church, and for the advocates of "the liberal policy," we are not left to be guided in this matter alone by the doubtful light of reason. We are furnished by authentic history with the means of settling, definitely, the question whether the practice we debate is favorable to the prosperity of the church. The experiment has been tried, and it has most signally failed. In England there is, and

has been ever since the days of John Bunyan, Toombs, and others equally popular, a considerable number of "Free Communion Baptists." Have they prospered or declined? The answer to this inquiry will solve the problem now under consideration.

It is proper here to remark that these ministers and churches have been immeasurably applauded, as great, learned, and liberal. Their works, especially those of Bunyan and Hall, have been industriously circulated by Pedobaptists, and profusely quoted against us. That they deserved all the reputation that has been accorded them I doubt not. But we would remind our Pedobaptist brethren, that open communion Baptists differ much more widely from them in principle than we do, and, therefore, ought to be regarded with less favor. They, as sincerely as ourselves, believe Pedobaptists to be unbaptized.

"We are compelled," says Mr. Hall, and Bunyan and others concur in the same sentiment, "We are compelled to look upon the mass of our fellow Christians as unbaptized." They justify their practice on one of two grounds, or on both, either that baptism is not a prerequisite to communion or that Pedobaptists are weak and deluded, but sincere, and to be admitted in compassion for their simplicity. Says Mr. Hall, "The apostles admitted the weak and erroneous, providing their errors were not subversive of Christianity. We do precisely the same." And "The only method of arriving at a satisfactory conclusion is to consider how the apostles conducted themselves towards sincere though erring Christians, together with the temper they recommend us to cultivate towards such as labor under mistakes and misconceptions not inconsistent with piety."

In the former case — the supposition that baptism is not one of the terms of communion — if what in a former chapter we have seen to be the faith of all nations and ages is to be respected, they have embraced an error, and Pedobaptists ought to continue, as they have done heretofore, to bear their testimony against it. In the latter, I should think their position much more repugnant than ours. Are our brethren of other churches so ready to confess themselves weak, deluded, and imbecile? And even if it is so, the argument is nothing more than the absurdity, that if a man sincerely believes a thing to be right to him it is right, thus substituting sincerity for obedience, and fostering a deception hurtful to truth and righteousness. Will Pedobaptists accept communion on either of these grounds? They may, nevertheless find it convenient, on account of certain advantages they imagine to be held out by open communion arguments, to give their verdict in their favor, and extol the liberality and wisdom of their authors, while they take care not to adopt the principles upon which they are based.

But we return to the inquiry, whether open communion Baptist churches have been particularly prosperous. To those familiar with Baptist history, the fact is well known that, notwithstanding all the advantages of popular prejudices in their favor — if these can be considered advantages — and the advocacy of the most learned and eloquent men the world ever saw, these churches have, to say the least, gained nothing by the practice, either in numbers, respectability, piety or influence.

This fact may be demonstrated by an examination of Ivimy, Kinghorn, the younger Fuller, and other writers on the subject. Even Mr. Hall himself has unwittingly borne testimony in favor of this statement. Referring to the progress of Baptist principles in England as open communion gained ground, he remarks — "It may be doubted whether, since the recent revival of religion, our progress

CBC CONFERENCE PROGRAM

(Continued from page one)

SATURDAY EVENING

5:00 p.m.	Supper
7:00 p.m.	Song Service
7:15 p.m.	"Filled With the Spirit from Conception" (Luke 1:15) Charlie Buford Gladwin, Michigan
7:45 p.m.	"The Seventy Weeks" (Dan. 9:24-27) E. G. Cook Birmingham, Alabama
8:15 p.m.	"The Beast Out of the Sea" (Rev. 13:1-10) Harold Harvey Olmstead, Kentucky
8:45 p.m.	Dismissal

SUNDAY MORNING

7:30 a.m.	Breakfast
9:30 a.m.	Song Service
9:45 a.m.	"The Evil Servant" (Matt. 25:24-30) M. V. Hall Kingsport, Tennessee
10:15 a.m.	"God and Satan Work Together" (II Sam. 24:1; I Chron. 21:1) Martin Holmes Sunbury, Ohio
10:45 a.m.	"Baptized For Remission of Sins" (Acts 2:38; Mark 16:16) Willard Pyle South Point, Ohio
11:15 a.m.	"The Sons of God" (Gen. 6:1-4) Oscar Mink Crestline, Ohio
11:45 a.m.	Dismissal and Noon Meal

SUNDAY AFTERNOON

1:45 p.m.	Song Service
2:00 p.m.	"Receiving the Spirit Before Pentecost" (John 20:22-23) J. C. Settlemoir Jamestown, Indiana
2:30 p.m.	"One Body" (I Cor. 12:13) James Green Taylorsville, N.C.
3:00 p.m.	"Christ Died for the Sheep" (John 10:15-26) R. E. Pound II Amory, Mississippi
3:30 p.m.	"The Virgin Birth" (Isa. 7:14) Dan Stepp Goshen, Indiana
4:00 p.m.	Dismissal

SUNDAY NIGHT

5:00 p.m.	Supper
7:00 p.m.	Song Service
7:15 p.m.	"The Foundation of the Church" (Matt. 16:18) Stanley Bugansky Rome, Ohio
7:45 p.m.	"Fallen From Grace" (Gal. 5:4) Gerald Price Griffin, Georgia
8:15 p.m.	"Who Has the Great Commission?" (Matt. 28:18-20) Raymond Bennett Ithaca, New York
8:45 p.m.	Dismissal

MONDAY MORNING

7:30 a.m.	Breakfast
9:30 a.m.	Song Service
9:45 a.m.	"Man Seeing God" (John 1:18; Ex. 24:10) David West Jesup, Georgia
10:15 a.m.	"Saved By Water" (I Pet. 3:18-20) Walter Herrin Orange, Texas
10:45 a.m.	"The Bride of Antichrist" (Rev. 17:1-6) Dempsey Henderson Sao Luis, Brazil
11:15 a.m.	"The Eternal Age" (Rev. 21:1-4; 22:1-5) David O'Neal Tulsa, Oklahoma
11:45 a.m.	Dismissal and Noon Meal

is in a fair proportion with that of other denominations. It may be possible to assign the second causes of this remarkable event, but as second causes are always subservient to the intentions of the first, it deserves our serious consideration whether we are not laboring under the frown of the great Head of the church; and 'is there not a cause?'

"A visible inferiority to other Christians in zeal and piety will hardly be imputed; nor have we been left destitute of that competent measure of learning and talent requisite to the support of our doctrines. The cause of the failure then is not to be looked for from that quarter." The learned writer wishes to make the impression that the denomination was suffering because so few had embraced his favorite doctrines, but the evil is now seen evidently to have had

its origin in the extent to which they had been acted upon by the churches, and the consequent agitation and disorganization with which they were attended.

Let us, however, descent to somewhat more of particularity. The father, I suppose we may so call him, of open communion, was the justly celebrated John Bunyan, author of the Pilgrim's Progress, and numerous other reputable works. He was pastor of the Baptist church in Bedford, England. This venerable church admitted Pedobaptists, and as they were allowed all other privileges they could not be denied membership, or what was the same thing the right of suffrage in the church. (Continued on page 7, column 2)

THE BAPTIST EXAMINER

AUGUST 13, 1977

PAGE FIVE

Protection . . . Satan

(Continued from Page Two)
and our natural strength weakness. We must have the help of Heaven. It takes spiritual strength to fight a spiritual battle. We have many battles to fight with the Evil One. We must have a double portion of spiritual power, if we are to be strong for service and suffering. The Christian soldier must have power and might, or his armor is of no avail.

Our withstanding the fiery darts of Satan is conditioned upon our putting on the whole armor of God. No part of the body is to be left naked and exposed to the enemy. We must have complete equipment, under-valuing nothing, omitting nothing. The "panoply" which is mentioned here refers to the armor of the heavy troops among the Greeks. It was worn by those soldiers who were to sustain the rudest attack.

Let it ever be borne in mind that it is God's armor, not something of our own making. Elsewhere it is called "the armor of light" (Rom. 13:12) and the "armor of righteousness" (II Cor. 6:7). The first items of armor Paul says is to have our loins "girded about with truth." This is the Christian soldier's belt, the first and most necessary part of the equipment. This is truthful sincerity in the doctrines of the Scriptures. It is the band that keeps up and keeps together the clothing, so the Christian may be unencumbered in battles. This belt keeps him against the assaults and attacks of Satan.

Second, the breastplate of righteousness is the imputed righteousness of Christ which repels the accusation of Satan. It is Christ's righteousness wrought in us by the Spirit. This wrought righteousness produces works of righteousness in the life of the Christian soldier. I Thessalonians 5:8 says: "Putting on the breastplate of faith and love." This part of the armor shelters the heart and lungs. Without it no man can withstand Satan.

Third, there is our feet which must be "shod with the preparation of the gospel of peace." These sandals are a firm and solid knowledge of the gospel which publishes peace by Jesus Christ. The Christian must set his foot upon gospel truth and stand fast. Such a faith in the gospel will cause the life of the soldier to be agreeable to the saving message.

The shoes or greaves of brass were a part of the military armor (I Sam. 17:6). They protect the feet against the gall-traps and sharp sticks. The soldier's footwear was vital in fighting the enemy. If the feet were wounded, a soldier could neither stand to resist his foe, pursue him if vanquished, nor flee from him in retreat.

In the shoes shod with the preparation of the gospel of peace we are to see the readiness of a believer to publish the message of God's saving grace. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Isa. 52:7; Rom. 10:15). The Christian soldiers must be prepared to suffer for the gospel and to march for its proclamation to the whole world.

Fourth, there is "the shield of faith." Satan's temptations are fiery darts or arrows. They come suddenly and swiftly. They are thick, fast, and very numerous. But faith in Christ and His redemption is a shield which can turn every direction to deter the poisonous darts of the Prince of Darkness. The shield of faith will intercept and render ineffectual the Devil's temptations. Faith overcomes the world system (I John 5:4), and so overcomes the Prince of this world.

Fifth, there is the "helmet of salvation." I Thessalonians 5:8 says: "For a helmet, the hope of salvation." The hope of salvation by Christ is a defense in the head against false doctrine. This will protect from the trouble and torment of the Wicked One. This helmet protects the head; it is an impenetrable piece of equipment that Satan's battle-axe cannot cleave.

Sixth, there is "the sword of the Spirit." This is God's unchangeable and unconquerable Word. This is God's two-edged sword: the law to convict of sin and grace to convert the sinner. The sword of the Spirit is the means of refuting Satan's heresy. It gives knowledge of his traps and schemes. This sword is spiritual, and it is used by a spiritual man to cut down spiritual strongholds.

Seventh, there is "prayer and supplication." Before the Grecian soldiers engaged in battle they offered prayer to the gods for success. Likewise the Christian soldier must pray at all seasons for all the saints who are at war with wicked spirits. This praying must be done from the heart under the influence of the Holy Spirit.

There is no armor for the Christian soldier's back. This implies there is no retreat for him in his battle with Satan. He must never turn his back on his foe (Luke 9:62). His only safety is in resisting ceaselessly. Dressed in his complete armor, he can withstand the Devil's allurements and assaults. He must resolve by God's grace not to yield to the Prince of Darkness.

Dear Christian brother, resist the Devil and he will flee from you. If you give back, he will gain ground. To give him the advantage is to distrust your Captain and the armor He provided for you. You must ever maintain your ground. Only cowards run from the post of duty. By God's grace stand as a conqueror who has come to route the enemy.

It is said that the ancient Spartans either came home with the victory, or they did not come home. They would stand and fight until the victory was won, or they would die on the field of battle. Oh, that Christian soldiers would show such courage against Satan! The songwriter has well said: "Stand up, stand up for Jesus . . . Ye soldiers of the cross . . . Lift high His royal banner . . . It must not suffer loss . . . Stand in His strength alone . . . The arm of flesh will fail you . . . Ye dare not trust your own . . . Put on the gospel armor . . . And, watching unto prayer . . . Where duty calls, or danger . . . Be never wanting there."

CONCLUSION

The informed Christian knows he is engaged in a life-long struggle against a vigorous spiritual warrior. Daily victory over him hinges upon his fighting the good fight of faith according to the principles of warfare prescribed by God. God has provided him with all things needful for complete victory. He ought never to go from defeat to defeat. He must not act as if God is in an embarrassing position. Instead, he must stand up against Satan in all the strength of the Almighty. He is to fight the good fight of faith to the degree he can say with Paul: "I have fought a good fight" (II Tim. 4:7).

There is only one way the unbeliever can overcome sin and Satan. Revelation 12:11 says: "And they overcome him by the blood of the Lamb." The shed blood of the Son of God is your only hope of deliverance from the Prince of Darkness. You are no match for Satan. Your trust must be in the blood of the everlasting covenant. You can gain the victory of the Wicked One only through the atoning blood of God's appointed Substitute and Surety. Salvation is in the shed blood of the Prince of Peace. Trust the sinless, eternal, bleeding Lamb of

God for your salvation and Him alone. John 3:36 declares: "He that believeth on the Son hath everlasting life."

"The Mercy Of God"

(Continued from page three)
of the least of all the mercies."

Beloved, when I think of this, when I remember that God has saved me by His mercy, and when I recall that it is by His abundant mercy that we are saved — when I remember that, I say, "O God, my heart goes out to you in gratitude, in view of the fact that you have saved me and I have been saved by your mercies, though I am not worthy even of the least of them."

CONCLUSION

I wonder about those of you who are here within this service. I wonder if God hasn't perhaps been dealing with you like God dealt with Israel. Maybe God has spared you down to this hour that He might manifest His mercy upon you. God's Word tells us how God spared Israel that they might repent and turn back to Him. Listen:

"But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not."

Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations.

Yet many years didst thou bear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear; therefore gavest thou them into the hand of the people of the lands.

NEVERTHELESS FOR THY GREAT MERCIES' SAKE THOU DIDST NOT UTTERLY CONSUME THEM, nor forsake them; for thou art a gracious and merciful God."—Neh. 9:16-18,30,31.

Beloved, that is exactly the way that God deals with sinners. That was how God dealt with Israel. They ought to have been consumed, but He didn't do so. Rather, He graciously gave them time to repent. He graciously granted to them opportunity that they might turn back to Him. He did not forsake them. The reason was, He was a gracious and a merciful God.

I am wondering about that individual who is here, who has heard the Word of God all his life, who has never known anything

except the truth of God's Word being preached to him, yet he has gone on and on in his sins, and has no time nor place for God apparently in his life. I say to you, God may have been dealing with you just exactly like God was dealing with Israel. He may have given you space for repentance, and it may be that the greatest mercy that God has for you is the fact that God has not utterly consumed you, but has allowed you to go on, to give you time and space and opportunity that you might repent.

Might it please God to help you to see this truth. He has kept you alive down to this hour, and that is a mercy. He could have taken you anytime. How many times since you were born have you done things that were so foolish, and as you look back on them today, you realize your life might have been snapped away in a moment's time, yet God has kept you alive? Maybe now God is granting you repentance. Maybe God is granting you faith, and that is a mercy. Each is a mercy of God. Maybe God is making you willing to be saved. That is a mercy from the Lord. The fact that Jesus Christ died for you is a mercy from the Lord. Might it please God to help you to see this truth, that God has kept you alive, that He has kept you and brought you down to this hour, and every portion of it is just the mercy of God in your life.

Several years ago, when I was just a boy, Warren G. Harding was elected as a Republican president from the state of Ohio. I have been to his memorial in Marion, Ohio, and have seen it time and time again when I have been passing that way. But the thing about Warren G. Harding that has always impressed me most of all is the fact that the day he was inaugurated as president, he chose a particular verse from the Bible, which he quoted, and said that he wanted it to be the standard of his tenure of office. Of course, you recognize that it is common for presidents to do that. I don't suppose there has ever been a president, with but very few exceptions, but what has put his hand on the Bible, and has read one verse of Scripture on the day of his inauguration. When Warren G. Harding was elected president, and inaugurated as such, this was the text that he read:

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"—Micah 6:8.

Sinner friend, might it please God tonight that the mercy of God might reach down and touch your heart and soul, that you might go out of this place loving the mercy of God, whereby you

have seen the truth that Jesus Christ died for your sins, and that you are saved thereby. If you are saved, you ought to cast your lot with God's people. You ought to let your life count for the Lord. The Apostle Paul said, as he wrote to the church at Rome:

"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.

On what basis does God beseech you? You are saved by the mercies of God. May the mercy of God come to you that are lost, that you might be saved, and those of you who are saved, may His mercies beseech you, that you should present your bodies as a living sacrifice unto the Lord.

May God bless you!

The Mourner's Bench

(Continued from page 4)

their collars and vests "hind-part-before" as all modern priests do, for that is exactly the office work they seek to perform.

THE TESTIMONY OF THE SCRIPTURES

We want to take up the Word of God and show therefrom that there is absolutely no need for anything even remotely akin to the "mourner's bench" as an aid, in any way, to the lost sinner's salvation. There are many honest people who sincerely think that in some way, they do not know why, the "mourner's bench" helps the lost sinner to believe in the Lord Jesus Christ. If such would open-mindedly study the Lord's Word they would soon see the foolishness of such an idea.

1. The "mourner's bench" is not needed to secure God's love.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:10).

"But God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ" (Eph. 4:4-5).

2. The "mourner's bench" is not needed to prepare the lost sinner for salvation.

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

"I came, not to call the righteous, but sinners to repentance" (Luke 5:32).

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

"While we were yet sinners, Christ died for us" (Rom. 5:8).

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5:10).

3. The "mourner's bench" does not lead to repentance.

"Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

"Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance" (Rom. 2:4).

4. The "mourner's bench" does not lead to faith in Jesus.

"By grace are ye saved through faith: and that not of yourselves: it is the gift of God" (Eph. 2:8).

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation" (Eph. 1:13).

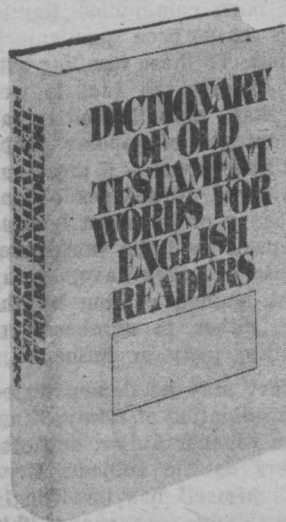
"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life" (John 5:24).

(Continued on page 8, column 1)

DICTIONARY OF OLD TESTAMENT WORDS

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

In recent time there has been mounting pressure upon leaders in the General Association of Regular Baptist Churches to take a hard-lined commitment to Calvinism. Three pressure groups have been behind this in view of a trend in GARBC circles toward Arminianism.

The GARBC Council of 18 responded by an official request of the Committee of Concerned Regular Baptists, a pressure group within the association to bring about a strict Calvinistic position, to deal with "Eleven Requests." The Council of 18 stated: "We therefore beseech the brethren of the CCRB, Dr. Robert Summer and other organizations or individuals who may be involved in this matter, to cease immediately and desist from further activity which would be disruptive of the unity of our blessed fellowship."

The Astounding Action was then taken. "After much prayer and a lengthy discussion of this reply and the overall situation existing at the present hour, it was voted unanimously that in view of the impossibility of reforming the GARBC the CCRB dissolve and constitute itself a Steering Committee to plan a National Conference of Particular Baptists to be held September 27-29, 1977, in the North Baptist Church of Rochester, New York. Thus the CCRB will grant the Council of 18 its request to "cease" and "desist" and will continue its battle for truth outside the GARBC.

Thank God for all men everywhere who will dare to stand up for the doctrines of grace. God knows there are not many people left with that much conviction.

Every year about 25,000 Americans kill themselves. At least once every minute someone tries to commit suicide and nearly three times every hour (60-70 times a day), these attempts succeed. Loss by suicide is shocking more and more families and church congregations.

A recent issue of **METHODISTS MAKE NEWS** reads: "The United States government has been asked by the United Methodist Board of Global Ministries to 'seek to establish full diplomatic relations with the People's Republic of China (Red China).'"

"The board at its spring meeting here April 26-30 also asked the U.S. to terminate its 'mutual security treaty and diplomatic relations' with the Republic of China (Taiwan) and withdraw military support and installations 'on a clearly stated schedule.'"

This is a clear-cut attempt to aid the cause of Communism. Their attack upon Taiwan is strange conduct indeed. The head of the government in Taiwan is the son of devout Methodists. Madame Chiang Kai-shek widow of the man who established this haven for the free Chinese, attended a Methodist College in Georgia. She converted her famous husband to Christianity and he became a staunch Methodist. It is a sad hour in the history of the Christian religion when Methodists will betray their own people.

WASHINGTON (EP) — U.S. Supreme Court Justice Potter Stewart has stayed a Tennessee Supreme Court ruling which denied an ordained Baptist minister a seat in the state's upcoming Constitutional Convention, despite his election to the post.

Stewart's temporary stay will remain in effect until the U.S. Supreme Court decides the case of Paul McDaniel, pastor of Chattanooga's Second Missionary Baptist Church, sometime this fall.

McDaniel and his attorney say

they expect he will be able to take his seat, when the convention begins August 1, with no difficulty. At issue is a 107-year-old prohibition in the Tennessee constitution which bars ministers from seats in either house of the legislature. Constitutional Convention requirements are the same as those for a seat in the legislature. Similar prohibitions are in effect against "atheists and dualists."

A few years ago the United Methodist Church had over 1,500 missionaries in the foreign fields. They are now down to 643. This is due to the growing problem of modernism in their ranks.

Open Communion . .

(Continued from page five) meetings, for it would be preposterous habitually to commune with a man and then not permit him to vote in ordinary matters, relating to the order and instruction of the congregation. The Bedford church was not so liberal. But the consequences were fatal.

The Pedobaptist party soon became the most numerous. On the discovery of this fact, they immediately took official measures, routed the Baptists, took possession of the meetinghouse, called a Pedobaptist pastor, and from that time have generally held possession. "Such was the state of the church," says Mr. Kinghorn, "with which he was long connected, that on his death they chose a Pedobaptist; and from the year 1688, in which he died, to the year 1788, when Mr. Joshua Symonds died (one hundred years), the ministers who succeeded him were Pedobaptists, except the last, who, some years after his settlement with the church, changed his sentiments and became a Baptist. "This took place in 1772, and though Mr. Symonds continued at Bedford, it was on condition that he should not introduce the controversy (on baptism) into the pulpit, nor into conversation, unless it was first mentioned by others. We have also been informed that one instance occurred in 1700, and another in 1724, in which the church refused to grant a dismission to members who desired to unite with Baptist churches in London, because they were strict communion churches." Mr. Symonds was succeeded by Pedobaptist ministers. Here is a practical illustration of the advantages of open communion. Take another.

James Foster, D.D., was, during more than twenty years, pastor of the Baptist church in Barbican Place, London. "In his day," says Mr. Kinghorn, "he advocated the cause of mixed communion." The consequence was, "he left the Baptists, and (without changing his principles — still a Baptist minister) accepted the pastoral charge of the Independent Church at Pinner's Hall." What were the practical advantages? The Barbican church could have received no benefit by his withdrawal; Mr. Grantham Chillingworth assures us not one member of the Pinner's Hall church ever was baptized; and thus the services of Foster were wholly lost to the Baptist denomination. Yet Mr. Hall says: "Of the tendency of mixed communion to promote a more candid inquiry into our principles, it is scarcely possible to doubt."

The church in Leicester, of which Mr. Hall was pastor, and afterwards that in Bristol, to which he removed, notwithstanding their free communion, and the unrivaled eloquence, amazing learning, unaffected piety, and unprecedented popularity of their minister, who wrote on the subject the most

elaborate works which have ever been published, were no more numerous or flourishing than many other churches of fewer advantages, and who practiced close communion. I have the best authority for the remark — that of a clerical eyewitness, Jonathan Davis, author of the History of the Welsh Baptists — that in this church not a single Pedobaptist habitually communed, nor was it to have been expected, unless, as in the case of Bunyan, they were assured they could take possession of the church, and succeed its Baptist pastor with a minister of their own.

"Mr. Giles" says Fuller, in his Conversations, "in his very interesting Letters to Robert Hall, presents us with some striking exemplifications of the tendency of both mixed and strict communion. The following," he says, "have come under my own observation:

"In a town in the south of our island, a most serious division took place in our Independent congregation. Sixty or more of its members separated from their brethren, attended the Baptist meeting-house, and expressed their desire (Continued on page 8, column 2)

Jesus: . . Great Model

(Continued from page one) the Evangelists trace the growth of His ministry, that you may almost detect His exact whereabouts at any time, by the local incidents which He incorporates into His addresses. The distinct, the natural scenery, the pursuits of men, and the existence of things, from which He takes His references and metaphors, tell you whether He is in the hill country or on the plains — in the south of Palestine or the north — in the hamlet or the metropolis.

Nay, you can tell whether rustics or schoolmen, tradesmen or farmers, flock around Him as hearers. In Judea, He talks about the vineyard and the winepress; in Galilee, about the cornfields, the birds of the air, and the sheepfold. In the lake region, He talks about the nets, the fishermen, and the fisheries; on the Mount of Beatitudes, about the city, boldly looming up from the spur of Anti-Lebanon, and of the rushing torrent which dashes through the gulches of Hattin. His speech even mirrors the climate and the season of the year when and where it distills like the dew. For He points you to the "fig tree putting forth leaves," by which "ye know that summer is nigh," as well as to the "seed-time," the "full corn in the ear," the field "already white," and the reaping "sickle" of the full harvest. If you ask me for a fair epitome of His early ministry, as it regards His subject-matter, He gives it to you in one brief sentence, "consider the lilies," and "the birds of the air."

I believe that the very best of His young ministers always begin with the flowers and the birds. Perhaps this latter point is a little higher than the Teacher of Nazareth started with; but then you know that those russet fishermen whom He addressed were not as well acquainted with science as our average modern congregations are. They are royal in its mastery! Still, perhaps, a young preacher may as well stick to the flowers and birds for some time; because, although this is simple, it is pure, natural; it is beautiful, nay, Christ-like; and therefore perfect in its order. The young preacher ought to be graceful, tasteful, ornate if you please, and not begin with the style of a man of fifty; if he does, the Lord can tell what sort of a rough pike-staff he will be at that age.

Young men, copy your Lord: "Go to the lilies of the field," they tell you of God's decorations; their cups of alabaster tell you of His handiwork. Go to the improvised birds which pick up their food by the wayside; they tell you of His care, though "they neither

sow nor reap." Turn with your young Lord to examine the bramble and the thistle, the sand and the rock, the sheep and the goats, the flood and the storm; they all illustrate and make character. In fact, when Jesus would inculcate the very ethics of Christianity, He opens to you, not only the vegetable, but the animal creation. He points out to you the use of the ox at the plough, the dog and the swine in the rejection of holy things, the wolf and the fox, the scorpion and the fish, the sparrow and the lamb, the viper and the dove; as if all animal dispositions, good and bad, found their counterparts in the breast of man. In nature, nothing escaped His eye, from the soaring eagle and the hungry raven, to the bird's nest in the branches of the mustard tree, and the head of the chick peering out from the wing of the mother-bird.

From nature, His treatment moved up into human society; where He reads the human heart, like an open book, and found an immense field in the everyday occupations of life. The husbandman, the vinedresser, the merchant, the money-changer, the soldier and fisherman, all furnished Him with thought. Coin, pearls, and other costly treasure, even market values down to the prices of sparrows, interested Him; but not more than innocent children, romping at play in the streets, piping on their toy instruments while their playfellows danced. He could draw a sermon from the waterpot or pitcher which the woman carried on her shoulder, or the domestic girding himself to serve at table and wash his master's feet.

OUR LORD'S MID-MINISTRY

At our Lord's mid-ministry: when He came to speak of the greater passing public events in the general affairs of men; and to set forth the signs of the times, by the conditions of the sky in its even cloud and morning radiance. He argued the right of importunity with a holy God for redress of wrongs, by the decision of the unjust judge at the city gate. From the fall of a tower, which killed eighteen men, He guarded against rash censure and warned men to repent. From Herod's expedition against the King of Arabia and its defeat by a superior force, He taught men to count the cost before beginning great enterprises. From the heartless depredations of banditti who infested the highway, and the compassion of an odious Samaritan, He convicted Jewish prejudice of inhumanity. From the vengeance which Archelaus took upon rebel Jews, He drew a picture of the judgments which He will inflict upon those who reject Him, when He shall come in power and great glory. And He portrayed the incorrigible obstinacy of a wicked and doomed people, from the foreseen invasion of the Romans with their legions, standards, and battering-rams, before the Holy City, till one stone should not be left upon another.

HIS RIPER MINISTRY

Then, when you ask for an epitome of His riper ministry; you find it in His higher talismanic word: "Search the Scriptures." As the end of His ministry approaches, He says no longer, "Consider the lilies;" but leaving the book of nature He rises to the volume of the book that was written of Him. When He came to the vital elements of doctrine, mediatorial provision, and human salvation, He arose above the most forcible symbols of nature and human experience, into the cast of divine, saving efficacy. Coming to speak of the great moral qualities of sin and holiness, sacrifice and redemption, He went back to the old Bible. These great foreshadowings were found in the holy solemnities and mysterious transactions of Jewish ritual, and in its poetry and prophecy.

From the meat and drink of the

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Passover, He drew for His disciples the nourishment of life everlasting. From the year of jubilee, He proclaimed a nobler deliverance out of the bondage of slavish sin. From the sacrificial salt and fire of the altar, He argued the need of purgation and preserving savor against eternal corruption. From the drawing of water out of "the wells of salvation," at the feast of Tabernacles, He opens up rivers which flow spontaneously through the hearts of His people to life everlasting. When Biblical salvation is His theme, He loves to tell of Noah escaping from flood, and Lot from fire; of manna falling from Heaven; and of the brazen serpent gleaming on the pole in the desert. He loves to point to Abraham straining his eyes from the steeps of Hebron "to see his day," and seeing it he was so "glad" that his joy came bounding down all the old centuries. He loved to talk with Moses on Tabor, "about the deace that awaited him at Jerusalem," as if He had raised the dead body of the Lawgiver and brought it from the top of Pisgah, that after all he might "see the goodly land beyond Jordan, that goodly mountain and Lebanon." "That goodly mountain!" What mountain? Hattin or Tabor — or Calvary — or Olivet? Well, no matter. In one way or another, through Him, they all spake of salvation.

And, in the later ministry of Jesus, He dwelt chiefly on salvation. He read salvation in the healing of the Samaritan leper; and in the act of the Sidonian widow, who rescued a prophet from famine by her last crust. He saw salvation in Isaiah's visions and Daniel's figures, and heard it in the strains of David's harp, when the sheepfold of Bethlehem was made merry again with the Song for David's Son! Brethren, here is your living model. Use lilies, human life, and Scripture step by step, till you learn to preach in the doctrine, in the spirit, in the style of your young Lord. To my devoted young brethren I say, in everything: "Ecce Homo. Ecce Homo!" now and forever. Amen.

The Mourner's Bench

(Continued from Page Six)

"Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

5. The "mourner's bench" does not help one to see Christ, but on the contrary hinders by turning the attention of the lost sinner from the Saviour to himself and to the place where he is.

"And this is the will of Him that sent Me, that every one which seeth the Son and believeth on Him may have everlasting life" (John 6:40).

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you" (Gal. 3:1).

These Galatians had Jesus Christ plainly set forth among them in the gospel which Paul and others had previously preached unto them.

"The gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed" (Rom. 1:16-17).

The gospel message reveals Christ Jesus, God's righteousness, to those who believe it. This gospel of Christ provides everything necessary to the lost sinner from the opening of his blind eyes to his inheritance in glory.

In Acts 26:17-18, we read what the Lord Jesus called and sent the apostle Paul to do. He was sent to the Gentiles **"to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."** Turning to I Corinthians 1:17, we find that this same Paul was sent, **"not to baptize,"** not to have an **"altar service,"** not to pray, **"but, to preach the gospel."**

The gospel of Christ is God's dynamite, and it does not need any of man's puny, sinful, flesh-suggested "crow-bars" to help it do its work. Anything we do to try to help the gospel do its work discredits the gospel and hinders the lost sinner with whom we are dealing.

We do not question that some people may have been saved at the "mourner's bench," but we do say with all the emphasis we can muster, not one of them was helped to salvation by it, but rather, was saved in spite of it. It is wonderful what the power of God's grace can do, and how it can work even in the midst of the greatest obstacles.

The plain testimony of the Word of God leaves no support for the unbiased mind to hold on to any such practice as the "altar service," "mercy-seat," or "mourner's bench." The way to God has been opened wide by the Lamb of God, our great High Priest, and it is an insult and reproach to Him for man to resurrect the old fulfilled priesthood which was never more than a type, and place it between the lost sinner and the Saviour, Who died to pay his sin debt forever.

Open Communion . .

(Continued from page seven)
to join in communion with the church. The Baptists, from a wish to evince their brotherly affection, and from a confident persuasion that such an act of liberality would not fail to be followed with conviction, at least among some of these mistaken brethren, agreed to alter their terms of communion, and receive them.

Some of their members, and some of their neighboring ministers and brethren remonstrated with them, and assured them the result would prove to be the opposite to what they expected. But these remonstrances were disre-

garded, and the liberal plan adopted, with a confident persuasion of its success. This mixed fellowship continued for, I believe a year and a half, or more; but not one of the Pedobaptists could see baptism to be of sufficient importance to submit to it! At last some Independent minister, from the kindest motives, no doubt, attempted, and really effected, a reconciliation between the remaining members of the church and the brethren that had seceded, the result of which was, that every one of them returned to his own fold, leaving the Baptists without the accession of a single member from them! There is no one but would rejoice in such a reconciliation; but it assuredly proves that your doctrine of expediency is not so certain in its results as you would have us believe. I think I might venture to affirm, from what I have experienced, that had this church stood firm to its own previous system, some of those Pedobaptists would have been induced so to examine the subject of baptism, that conviction would have followed, and that they would have been baptized.

"I am acquainted with another church at — — —. This church, for the purpose of receiving a few unbaptized persons, altered its constitution. The consequence was that as soon as the alteration was made, as many baptized brethren withdrew as unbaptized persons joined. This church has tried your plan for some years, and, strange as it may appear, though it retains these Pedobaptists in communion, it has resolved never to receive another unbaptized person into fellowship. The reason for this extraordinary resolution, given both by the minister and some of its members, was that they had tried and proved the inexpediency of mixed communion, and on that inexpediency alone had resolved in future to prevent it. This, sir, is another matter of fact against the expediency of your theory."

"The last that I shall mention, and which I had related to me very recently by the pastor of the church, forms the opposite of the two cases already stated. At — — an unhappy division took place in an Independent congregation, which resulted in the ultimate removal of its pastor. Many of this congregation united in worship with the Baptists. The Baptists retained their accustomed terms of strict communion; and several of these Pedobaptists have been baptized, have joined the church, and now rank among its most pious, active, and useful members. These cases sir, confirm the truth of the adage, 'honesty is the best policy,' and of the maxim that 'what is morally wrong can never be politically right.'"

Such is a fair example, drawn from experiments and facts, connected with their history, of the benefits derived from open communion by the churches who have adopted it. I am assured by a brother, formerly of London, now of Virginia, himself a disciple of the liberal school, that so well convinced are many of the churches in that metropolis and other parts of Britain, that free communion is bad policy, that they have alone on this ground abandoned it. And is the opinion still entertained by any man that there are many persons who, but for our close communion, would cordially unite with us, and who on that account join other denominations? We are, it is true, often approached by individuals in language like the following: "I agree with you in all your great and essential doctrines. I am pleased with your admirable and Scriptural form of ecclesiastical government; your truly primitive, solemn and impressive baptism; your piety, your zeal, and your principles and practice generally. I am a Baptist in

sentiment. But your close communion — I cannot bear that. O, it is horrible, horrible. I would join you but for this feature in your discipline; but as it is I cannot. I must unite with some other church!"

Now this man, perhaps, is sincere. He probably really thinks that but for this obstacle he would be a Baptist. I for one, however, do not believe it. The persons who talk thus generally want some excuse to offer to their consciences for not obeying the truth, and here they imagine they have found it. They are not accustomed to analyze the feelings of their own hearts. They would, could they be persuaded to scrutinize their motives, soon perceive that they are influenced by other considerations, and this is presented only, and probably involuntarily, for the double purpose of making a show of friendship, and of concealing, almost if not quite, even from themselves, the real considerations which impel them from us.

But some good simple-hearted brother listens attentively to the story, and gives it entire credence. His soul is sad. He regrets to lose, on any account, from his church, a man who, in his opinion, would make so good a member; and, forgetting that appearances are deceptive, is strongly moved to regard our practice as impolitic and injurious. The facts, however, now before us, teach us another and a wiser lesson. They prove conclusively that when Pedobaptists are invited and even urged to come to the sacred table with us, they refuse to comply, unless as a matter of self-advantage, and that scarcely an individual would join us as open communionists who would not and does not, under existing circumstances.

Of the great Baptist family in the United States, some small factions, the Free Will churches for example, practice unrestricted communion. They are pious, intelligent, and zealous, but are they more popular, prosperous, or happy, than we are? It will not be considered invidious, every one knows it to be true, if I reply that they are not. The opposite, indeed, is the fact. Little churches have sprung up in several states, at different times, upon the free communion principle. They have had talented and laborious ministers, and pious and efficient members. But they have invariably dwindled, and in a few years ceased to exist. Such has been, and such I apprehend ever will be, the history of churches conducted upon this principle. Do these effects occur without an adequate cause to produce them? I presume not. Do these facts prove that to free communion is attached the quality of attracting and retaining members in the Baptist church?

These actual experiments and facts are sufficient to convince any reasonable inquirer that free

communion never, on the one hand leads to prosperity, and that, on the other, it seldom fails to detract materially from the concord and happiness of its supporters. Indeed, in Europe, as we have seen, where its efficacy has been tested on a large scale, the very brethren who still believe it to be right in principle, have, nevertheless, from the conviction that in policy it is injurious to the best interests of truth and righteousness, abandoned it in practice.

But, shall I respectfully inquire how that can be right in principle which is wrong in policy? If the Bible is the exclusive rule for our conduct, and the immersion of a believer in the name of the Holy Trinity is the only baptism, both of which propositions all Baptists most firmly believe; and if, as is admitted by Pedobaptists of every grade and denomination, baptism is an indispensable preliminary to communion, how can it be lawful to join in this sacrament with those who have only been sprinkled, and who receive even that unauthorized ceremony in unconscious infancy? That it is in conflict with the law of God I must ever believe.

Can Baptists, then, reasonably expect to be prosperous and happy in a practice which sets aside divine authority, and is regulated by perverted and mistaken views of mere expediency? All experience proves, and its testimony is corroborated by reason and revelation, that the hope is vain and delusive. Are the dictates of our own prudence a better guide in religious duties than the Word of God! Wisdom, benevolence, brotherly love, do they require for their full and perfect exercise a disregard of the instructions of Him who said: — **"If you love me keep my commandments?"** What Baptist is there who can subscribe to an opinion so monstrous? How then can we account for the fact that some of our most esteemed brethren have advocated and practiced open communion? Is it a violation of charity to surmise that, unconsciously, they may have been under the influence of the same motives which have led the Pedobaptist world to persevere in unending declamation against what they are pleased to call our bigotry and unchristian exclusiveness? Not so much a love for truth, as an overwhelming desire for popular applause!

**"O popular applause! what heart of man
Is proof against thy sweet
seducing charms?
The wise and the best feel
urgent need
Of all their caution in thy gentlest
gales;
But swelled into a gust, who then, alas!
With all their canvas set, and
inexpert,
And, therefore, heedless, can
withstand thy power!"**

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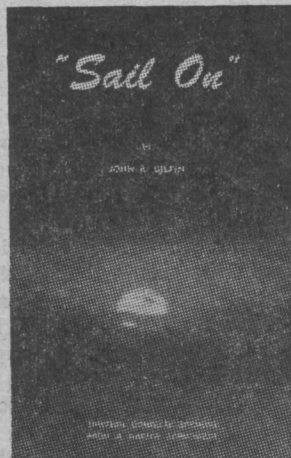
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