

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

The Baptist Examiner

The Paper With a National Circulation

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

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

Address All Matters Concerning This Publication to 120 North Market Street, Benton, Arkansas Or to Its Editorial Offices at Russell, Kentucky

Whole No. 137

SATURDAY, AUGUST 17, 1940

Vol. 9, No. 27

A Strange Prescription Offered By a Doctor

Some years ago a lady (who tells the story herself), went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at the brief prescription: "Madam, what you need is to read your Bible more."

"But doctor," began the bewildered patient. "Go home and read your Bible an hour a day," the great man reiterated, with kindly authority; "and then come back to me a month from today." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out her prayer and Bible study for years; and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to the office. "Well," he said smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I feel like a different person. But how did you know this was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, with deep earnestness, "If I were to omit my daily reading of this Book, I would lose my greatest source of strength and

(Continued on Page Four)

No Cause For Alarm

William Rufus, King of England, during the eleventh century, stood one day on the cliffs of Wales looking toward Ireland. While standing thus he was heard to say: "For the conquest of that land I will gather together all the ships of my kingdom and make of them a bridge to cross over."

This story was carried to the King of Leinster, who asked: "After so great a threat as that did the King add, 'If the Lord will'?"

Assured that Rufus had used no such phrase, the monarch of Leinster said: "Since he trusts to do this by human power, not divine, I need not greatly dread his coming."—Maritime Baptist.

BROUGHT NEAR

By nature and by practice far,
So very far from God.
Yet now by grace brought nigh to Him,
By faith in Jesus' blood.

Near, so very near to God,
Nearer I could not be;
For in the Person of His Son,
I am as near as He.

Dear, so very dear to God,
More dear I could not be;
The love wherewith He loved His Son,
Such is His love to me.

—Author Unknown.

SOME EXCELLENT BOOKS RECENTLY REVIEWED

From William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

TOGETHER FOR GOOD. By Ann Harvey. 192 pages. Price \$1.00. After an all-night party in the home of a friend in a distant city, Susan Lambert and Billy Stanton start home in the early hours of a bright Easter Sunday morning, with Billy more than half drunk. In his drunken estate, though they are not properly dressed for a church service, he compels Susan to go to Easter services with him. There, for the first time, she heard the story that Christ died for her sins, and she was saved.

Her life during the weeks and months that followed, was not a pleasant one. Her family resented the fact she was a Christian and no longer cared for the things of the world. Her only comfort came from

the letters which she received from the minister who had led her to Christ, Don Anderson. Finally, her mother realized that this must be a minister with whom she is corresponding, and wishing to get her from under his influence, she hides the letters that Susan receives from Don.

Then one night, Susan is told by her mother that she must make a choice between her parents and Jesus. Though deeply grieved and hurt, what else could she do but choose Jesus. In her desperation, Mrs Lambert sends Susan to visit an aunt who has a reputation of being a queer character. However, the experience turns out to be a pleasant one, for Susan has the joy of leading her aunt to her Saviour.

One problem yet remains in her life, and that is whether or not she
(Continued on Page Two)

The First Baptist Pulpit

"THE LORD'S SUPPER"

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—I Cor. 11:26.

About ten years ago, when we built our new church building here in Russell, it was suggested that we place a crucifix in the building, as a means of keeping the death of Christ before us. Of course, we did not do so. It is true that I want to keep the death of Christ before our people at all times, but, beloved, we have a better method than that of a crucifix—we have the Lord's Supper—just as it was given by the Lord Jesus to His church which is His own way whereby we should constantly remember His death.

When man sinned in the Garden of Eden, even man's memory was injured. Of this we are assured in Ephesians 4:18: "Having the understanding darkened." No man is in his right mind until he is saved. Listen: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:7). I say then, beloved, that man's memory was badly impaired as a result of the fall in the Garden of Eden. Because of our forgetful memory, we need this ordinance of the Lord's Supper. It helps to keep in our recollection the passion of our Lord.

This Memorial Supper shows forth Christ's death. This is what our text tells us. "For as often as ye eat this bread, and drink this cup, ye

(Continued on Page Three)

How To Get The Best Out Of Your Pastor

1. Do not ask, "How do we like the preacher?" Be more concerned about how the preacher likes us. Be determined that he shall like us first-rate.

2. Do not tie his hands. No one does a cook or clerk that way, but many proceed with the preacher just about on that plan. They set him a task, then, by lack of cooperation, support and backing, make the task impossible of accomplishment.

3. Love him, not so much for his sake as for the sake of the good he may do you and the church. We do not heed preachers unless love inclines the will.

4. Support him financially. His credit must be as good as the bank's. The amount of his support should not be determined by his necessities, but by the requirements of his work. You do not want your preacher simply to live, but to be efficient.

5. Go hear him preach. That is his main job—just preaching. No amount of personal or social attention or financial backing can take the place of your regular attendance upon the preaching of the Word. Let the Sunday School folk stay to the morning worship. The man has never been born who can do his best at eleven o'clock when his own people turn their backs on him at 10:45 o'clock. That one thing is taking the heart out of more preachers than any other thing I know. Simply a sympathetic hearing of the gospel by all of the people will make a great preacher out of almost anybody. And it will make a great people. The opposite will ruin the best pastor or shrivel the souls of the noblest folk. Think! Think! Just think!

6. Encourage him, cheer him in the battle. Have you ever seriously considered the gyrations of the "cheer leader?" Seems like he's crazy. He is not. He is one of the crucial points of the game. Games as good as lost by the team have been won by the "rooters." One

(Continued on Page Two)

The Crime of Unconcern

I will never forget as long as I live a scene I witnessed. I left the tent where we were holding meetings down in Paris, Illinois, one night, and among the number who left last was a young man that I was specially attached to by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?" He said, "No, sir, I am not." Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him, "Are your father and mother alive?" "Both alive," said he. "Is
(Continued on Page Two)

The Baptist Examiner

JOHN R. GILPIN.....Editor

PUBLISHED WEEKLY

Printed and Mailed from office at Benton, Arkansas.

Editorial Department: RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance.....50c
(Domestic and Foreign)
Send Remittances to Russell, Ky.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

Entered as Second Class matter May 7, 1940, at the post office at Benton, Ark., under the act of March 3, 1879.

MISSION REPORTS

Brazilian Missions

Since sending our check to Brother Dickerson on August 1, we have received the following contributions:

Anonymously	\$ 2.00
B. H. Mansfield, Russell, Ky.	1.00
Cherryville Baptist Church, Louisa, Ky.	1.50
T. G. King, Russell, Ky.	1.00
Clyde Nance, Lesage, W. Va.	.50
J. J. Hendricks, Eastern, Ky.	1.00
Total	\$ 7.00

Radio Fund

Amount previously reported	\$17.84
Anonymously	2.00
B. H. Mansfield, Russell, Ky.	1.00
Clyde Nance, Lesage, W. Va.	.50
J. J. Hendricks, Eastern, Ky.	1.00
Total	\$22.34

This leaves us with a deficit of about twenty dollars for the month of July. May we ask that you remember these mission objects in prayer. Even though it is vacation season and most of your money is perhaps being spent for your vacation we ask that you remember these mission objects.

A DECIDED CONTRAST

On April 29, one of our readers wrote us as follows:

"Dear Brother Gilpin:

After reading a portion of the Baptist Examiner, published April 6, 1940, I was surprised at your attitude of slander toward all protestant church except the Baptist Church.

You spoke of the fact that "There are plenty of weak-kneed, compromising, spineless Baptists who gush sentimentally concerning Campbellite and Methodist organizations as 'sister churches' to Baptist Churches." Certainly no one reading your paper would accuse your knees of being weak they are not weak but knocking.

I am a Kentuckian by birth. When I was a little boy, I heard of Baptist who had a Baptist Heaven and a Baptist Salvation, but I thought they had all died long ago. You are an interesting study to me, and I am glad to read your paper. . . . Sincerely yours,

On August 1, we again hear from him and he states:

"We enjoy reading your paper and trust that God will give you many souls for your hire. May I thank you also for the fine books which you sent. If you are down in this part of the country, we would enjoy having you visit with us."

What a decided contrast in the tone of the two letters. It surely indicates the power of the printed page to change men's pre-conceived notions and ideas. If just three months of reading the Baptist Examiner caused this much change in the attitude of our brother, then surely the Baptist Examiner was a good investment for the one who paid for the subscription of the brother whose letters are quoted above.

The Baptist Examiner is being blessed of God every week in that we receive letters from those of our

HOW TO GET THE BEST OUT OF YOUR PASTOR

(Continued from Page One)

"gloomer" can rout a whole church. During the war they lined the gloomers up against the wall and shot them. Not because they lacked loyalty or patriotism. It was because they make the spirits of the soldiers droop. No man or church can droop to victory. Talk victory, and victory comes.

7. If you need the pastor, call him. You call the doctor to minister to your body. If you fail to call your preacher do not complain at him if he fails to appear at the proper time. This seems a needless thing to say, but lots of folk do just that way when dealing with the pastor.

8. If you hear some one complain that he is being neglected by the pastor, do not repeat the complaint to others. Just a whispered word in the ear of the preacher is amply sufficient. Except this—you might suggest to the complainer that the mere lifting of his telephone receiver and one call will bring the pastor to his side in less than one hour. If he fails to do this simple thing, you may know he has no strong desire to see his pastor.

9. Your pastor is wise, and because he is wise, he will be prudent, but every preacher walks in a circle of fire kindled by evil minds. Protect him from these gossips all you can. A good rattlesnake makes a more desirable companion than gossip. You cannot pull out a poison tongue.

10. Pray for your preacher. This is said so often that it seems commonplace. It is vital to the ministry of any man. Herein fail not. Pray for him singly—by twos, threes, in small companies, as a church. Have set times the one object of which is prayer for the pastor. More than any soul in the church he needs it.

11. Avoid all disputes and bick-

friends who declare the tremendous spiritual benefits and Biblical lessons which they are learning through its pages. How we thank God and take courage in view of these letters.

You too can have a part and can share in this work.

1. Right now you can send in your renewal.

2. You can subscribe for some one else who needs the paper just as badly as you.

3. You can send us twenty-five names and we will send the paper to them for one whole year if you will send us one dollar per month as a mission offering toward this paper.

4. You can remember us in prayer.

WANTED: OLD BOOKS

Brother Woodrow Parsons, Box 165, Fullerton, Kentucky, is desirous of securing:

"A Story Of the Baptist," by Cook.

"Robinson's History of Baptism."

"Robinson's Ecclesiastical Researches."

"Seven Dispensations," by Graves.

If you have any of these books and would like to dispose of them, write Brother Parsons and state the price which you ask for them.

This just reminds us that any of our friends who have books for sale at any time would do well to communicate with us, for we constantly have requests for old and out-of-print books.

THE CRIME OF UNCONCERN

(Continued from Page One)

your father a Christian?" "Don't know; he has been a steward in the church for several years." "Is your mother a Christian?" "Don't know; she has been superintendent of the Sabbath school of the same church for some time." "Have you a sister?" "Yes, sir." "Is she a Christian?" "Don't know; she has the primary department in the Sabbath school." "Do your father and mother ever ask the blessing at the table?" "No sir." "Did your father, mother, or sister ever ask you to be a Christian?" "Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?" I could not answer such an argument. It is six years this coming October since I heard this. I can hear his words ringing in my ears, "Do you believe they think I am lost?" Can any one of ours say that we do not care for his soul? May God save us from "the crime of unconcern."—Billy Sunday.

erings among yourselves. How can any general lead an army against the ramparts of the enemy when the chief concern of the soldiers is to stick pins in one another? Swing out on a great program that will make all little personal feelings seem too small to mention. Such a greatness of mind and spirit should so characterize every deacons' meeting, every council of officers, every business meeting of the church that little personal matters could not be so much as thought of. And if some good brother should inject it anyhow draw a ring around him and pass on. Maybe he will fall in line again. If he does not—pass on. The night cometh when no man can work. Hasten!

12. Do not be afraid to express your appreciation of your pastor and his work for fear he may become conceited. There will be plenty of things to take the conceit out of him. More preachers die of broken hearts than of swollen heads. I went to a memorial service held by a church for its dead pastor. House packed. One spoke of the pastor "as a citizen," another "as a neighbor," and another "as a friend," another "as a preacher," another "as a Christian," another "as a family man," and so on and on. It was all true. He was really a man out of the ordinary. Then they called on me to say a few words. I said: "all you have said of my dead brother is true. Moreover, if on each Sabbath day you had packed this church as you have done today, instead of breaking his heart with empty pews; if you had said to him while he was yet alive what you have said today, he would not be dead now. He died for the lack of things you are doing for and saying about him today. I know." Maybe I ought not to have said it but I did. A preacher dead makes a first class funeral. But in God's name, the funeral ought to be put off as long as possible.

13. On all public functions when the church is acting through the minister, the pastor of the church should always officiate if it be at all possible for him to do so. This is especially true of all weddings, funerals, baptisms, and other like things. To fail in this, discounts both the pastor and the church in a very real sense. There are sometimes exceptions to this rule, but they ought to be very rare and for

SOME EXCELLENT BOOKS RECENTLY REVIEWED

(Continued from Page One)

should marry Billy Stanton, who is a young law student, and who is unsaved. God always works out things in His own time, and through a chain of circumstances, she and Don are brought together again, never to be separated.

If you think you are being persecuted for the sake of Christ, read what Susan had to go through with by being loyal to her Saviour, and it will give you courage to face the problems which confront you, and cause you to learn the great lesson that "all things work together for good to them that love God."

WELDED LINKS. By David P. Allison. Price \$1.00. Pages, 196. One will find in "Welded Links" a wonderful story of true American life. A young couple having left their home in Scotland, come to an American lumbering town. Here they settle down after finding work in one of the largest mills in Kelsoe.

Being a true Christian, Macreeedy takes God into his work, and is a success from the beginning. He finds opposition on every hand, but his first battle is won when he teaches an employee the value of honesty, and later leads him to Christ.

Mr. Barlowe, a man who tries to run the town, also tries to put something over on Macreeedy, but is caught in his own trap. Dr. Jim, a truly country doctor plays his part in this fascinating story, his only son later marrying the daughter of the Macreeedy's.

Doris Haskell, a frivolous wayward girl, daughter of the employee whom Macreeedy befriended, comes to a bitter end by marrying Barlowe's son. Barlowe himself becomes a child of God after having lost his earthly possessions. He starts life anew, but soon is killed by a falling tree on his timber range.

This book may truly be named "Welded Links," for each link is (Continued on Page Four)

very evident reasons—such reasons as would make the pastor and church feel at ease about it. If it seems desirable to have some one to act with the pastor, it should be done in such a way as to make it plain that the pastor is still master of the occasion. If anyone of the people should thoughtlessly violate this rule, the minister invited to take the pastor's place should gently, but firmly, decline to render the desired service.

14. Let it never be forgotten that good, bad or indifferent, as long as he is pastor of the church, he represents the church. Respect him, and see that others respect him as such.

15. Try to put into daily living the teachings of his pulpit. This does not mean that you are to slavishly do everything he says, but it does mean that the lives of his people must reflect the gospel he preaches, or all his preaching is vain.

16. Thank God that you have a pastor. Not only the welfare of your soul, but the very value of your real estate, the worth-whileness of your community, the possibility of doing your secular business under the most favorable conditions, and lots of other things besides, depend upon the vigor of your church and the power of the man God has chosen to give you as shepherd and leader.—Alabama Baptist.

"THE LORD'S SUPPER"

(Continued from Page One)

do shew the Lord's death till he come." (I Cor. 11:26).

First of all, it shows the *painfulness of His death*. The bread and wine, symbolic of the body and blood of the Lord Jesus, are seen at the Memorial Supper separated. They thus picture the body and the blood of Jesus Christ separated; and thus, in turn, speak to us of the painfulness of the death of Jesus. Furthermore, both bread and wine must pass through various experiences of pain before it gets to its final state. First of all, the grain from whence the bread is made, must be sown on the ground, covered over with the earth, and left to sprout. After a while, when it is grown, it must be cut down. Later it is subjected to the thrashing process. Then it is ground in the mill and sifted, and ultimately subjected to the fiery process of the oven. The grapes themselves from whence the wine comes, must be plucked from the vine. They are then ground through rollers, and pass through great presses in order that the juice might be extracted therefrom. Thus, in the case of both the grain and the grapes, each must pass through various experiences of pain before it can become the bread and wine we use at the Lord's table. All this is to indicate the painfulness of the death of Jesus Christ.

That His death was painful, is plainly to be seen in that Christ in anticipation of the agony of the cross, prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39). That His death was one of pain, can be detected in the heart-breaking cry of Jesus when He said, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). Even the Psalmist, in looking forward to His death, prophesied that it would be a death of pain, and even foretold some of the pain that Jesus would experience, for the Psalmist would have Him say, "I am poured out like water, and all my bones are out of joint: My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me." (Psa. 22:14-17).

Furthermore, the Lord's Supper not only tells us of the painfulness of His death, but it tells us that *His death was for others*. The two thieves who died with Him, were dying for their sins; yet Jesus Himself had no sins. "For he hath made him, who knew no sin; to be sin for us." (2 Cor. 5:21). He, therefore, wasn't dying for His sins like the two malefactors who were crucified with Him. No, beloved, His death was in behalf of others. When He instituted this Memorial Supper, He said, "For this is my blood of the new testament, which is shed for many for the remission of sins." (Mt. 26:28). You will notice that He declared that His blood was "shed for many."

All through the Scriptures, beloved, we are reminded of the fact that Christ's death was not for Himself, but was for others. Listen to these Scriptures: "For I delivered unto you first of all that which I also received, how that Christ died

for our sins according to the Scriptures." (I Cor. 15:3). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (I Pet. 2:24). "For Christ also hath once suffered for sins, the just for the unjust." (I Pet. 3:18).

Likewise, the Lord's Supper shows that *Christ's sacrifice made the plan of salvation complete*. When we come to the Lord's table, we see the wine and bread separated, indicating that the body and the blood of Jesus were completely separated, and therefore, that Christ has not partially paid the price, but that He paid it all. I rejoice to know that Christ fully paid the price of our redemption. When He died, one of the statements that He made from the cross, was, "It is finished." Years later, the Apostle Paul declared that Christ had finished the plan of salvation and fully paid for our redemption, thus making our salvation complete. Listen to Paul's statement: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." (Heb. 10:12-14). It is because of this, that we sing

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Thus, beloved, when we come to the Lord's Supper to see the bread and the wine, it reminds us of Jesus' death, telling us of the painfulness of His death, that His death was for others, and that by His death He made the plan of salvation complete for all God's elect.

II

This Memorial Supper which shows forth Christ's death, has many restrictions placed against it. These restrictions were not placed there by Baptists, but were placed there by the Lord Jesus Christ Himself.

First of all, it is *restricted to a local church*. Of this we are assured by Paul's letter to the church at Corinth. Listen: "The cup of blessings which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." (I Cor. 10:16,17). You will notice that he speaks of three entities—one cup, one bread, and one body. The one body represents the one local church in the city of Corinth. Paul declared this in I Cor. 12:27. "Now ye are the body of Christ."

Therefore, beloved, in the light of these Scriptures, the Lord's Supper is to be restricted to a local church. A Baptist who is a member in good standing in any Missionary Baptist Church, should not even partake of it anywhere except in the church where he has his membership. A further proof of this is to be seen in that the church at Corinth was to exercise discipline concerning those who partook of the Lord's Supper. Of course, this would be an impossibility except as all those who partook of the Lord's Supper were members of the church at Corinth. One church cannot exercise discipline over the members of another church, and therefore, since they were to discipline those who partook of the Lord's Supper, it is plainly evident that each local

church is to observe the Lord's Supper for itself, and that we are not to partake of it in any church other than wherein we hold membership.

The second restriction given us in the Scriptures, is *that it must be held by a church*. "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it." (I Cor. 11:18). This verse, as the context shows, speaks clearly of the Lord's Supper. Paul declares that they must come together in the church in order to observe the Memorial Supper. It should never be observed in a sick room, nor in a hospital, nor any place else other than at some designated church meeting. If the membership of a church votes to meet in a sick room and observe the Lord's Supper, or in a hospital, this then is Scriptural, for it is thus the church holding the Lord's Supper. However, for a pastor to carry the elements of the Lord's Supper—the bread and wine—into a sick room or into a hospital, and observe the Lord's Supper without the church having voted to do so, is a violation of God's Word. I remember a few years ago that a well-known evangelist in Chicago, announced in his radio program one Sunday, that if everyone would have his bread and wine next Sunday, that he would observe the Lord's Supper by way of radio. On the next Lord's Day he did so, and announced that he was the first preacher to ever observe the Lord's Supper over the air. This was purely a farce. It was an anti-Scriptural move on the part of an heretical preacher who compromised his convictions in order to gain fleeting popularity. The Lord's Supper is never to be held anywhere but by a church. No pastor, no priest, and no one else has the right to change God's plan.

The third restriction God's Word gives us, is *that the Lord's Supper is only for saved people*. When I say saved people I do not mean that all church members are to partake of the Lord's Supper. A man can be a church member without ever knowing the first thing about the plan of salvation. I personally believe that Hell will be chuck full of church members who thought that all they needed was just to be a member of a church in order to get to Heaven. To be saved, you have to be born again. Jesus said, "Marvel not that I said unto thee, Ye must be born again." (Jn. 3:7).

When Jesus instituted the Lord's Supper, no one was there but His disciples. "Now when the even was come, he sat down with the twelve. And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:20, 26-28). Therefore, beloved, no one but saved people should partake of the Lord's Supper today. Those who are seeking after salvation are barred. Those who have never accepted Christ as a Saviour are barred. The only man who can come to the Lord's table is that individual who has repented of his sins, and believed on the Lord Jesus Christ as a Saviour, and now has a definite knowledge that he is a child of God.

In the fourth place the Bible re-

stricts the Lord's Supper to baptized people. The Great Commission offers to us a splendid illustration of this truth. Let me read it to you: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19,20). He tells this church at Jerusalem that they are to do three things: First, they are to lead men to Christ. In the second place, they are to baptize them, after having lead them to Christ; and after having baptized them, they are to teach them "All things whatsoever I have commanded you." The Lord's Supper is thus to come after baptism, and no one is to partake of the Lord's Supper except those who have been Scripturally baptized. When we come to the book of the Acts, we find that this early church carried out this commission precisely as the Lord Jesus gave it, for on the day of Pentecost when Peter preached and three thousand souls were saved, the next step was that of baptism. Then after they were baptized, we read, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42). You will notice that this verse declared they continued in "breaking of bread." That is to say that after they were baptized, they partook of the Lord's Supper. In my home I have three children. One of them is a boy about eleven years of age. Like all boys, he doesn't like soap and water any too well. Apparently, he is afraid that it will ruin his "school boy complexion." However, I have a rule that before coming to the table, he has to wash. Beloved, God has the same rule relative to the Lord's table.

A man that has just been saved, but has not yet been baptized, regardless of what church he may be in, is not to partake of the Lord's Supper until after he has been baptized. This is one reason why Baptists practice close communion. We do not consider that anyone who has been sprinkled or poured has been baptized, for we do not consider sprinkling nor pouring as valid baptism; hence, we do not allow those who have received sprinkling or pouring for baptism to come to the Lord's table with us. Likewise, we do not consider that even those denominations who practice immersion for baptism as having valid baptism. We believe that Jesus gave the ordinance of baptism to His church, and since we are certain that we are the church which Jesus Christ established 1900 years ago, and since we are positive that all other denominations can be traced to some human origin, we therefore, do not believe that they have any right to baptize even by immersion, and that since they do not have the authority to administer immersion, we do not consider them as having ever been baptized. It is because of this that when one of another denomination comes to us who has received immersion at the hands of his own denomination, we do not receive him without re-baptizing him, which has been Baptist practice through the ages. In a sense, beloved, our close communion actually becomes close baptism, and we restrict those who come to the Lord's table just like the Word of

(Continued on Page Four)

"THE LORD'S SUPPER"*(Continued from Page Three)*

God declares because they have not been baptized.

In the fifth place the *Lord's Supper is restricted to an orderly walk*. Listen: "For first of all, when ye come together in the church, I hear there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper." (I Cor. 11:18-20). Paul literally declared in these words that this church at Corinth could not Scripturally partake of the Lord's Supper because of the doctrinal divisions and the heresies that existed in that place. In this modern day, the same is true whenever you have various denominations coming together to observe the Lord's Supper. Suppose for the sake of argument, that we imagine that we are now ready to observe the Lord's Supper, and that a Campbellite, a Methodist, and a Presbyterian, are ready to partake of the Lord's Supper with me. Yet, if we sit down to the table together, I hear Paul say that if there be doctrinal division and heresies among you, that you cannot eat the Lord's Supper. Therefore, I ask first of all as to what each of these brethren believe; and by way of illustration, we will ask them what they believe concerning the plan of salvation. The Campbellite brother declares that he believes in Jesus and the water of the baptism; and that no man could be saved without baptism. The Methodist brother declares that he believes that a man can be saved without baptism, but that after he has been eternally saved, he can fall away and be eternally lost. The Presbyterian brother says that he believes that Christ saves, and that He saves forever; and thus far I agree with him; but then he ruins it all by saying that after he is saved, that his children won't need to be saved, for they will inherit grace from him in view of the fact that he himself has been saved. I differ with this Presbyterian brother on the question of inherited grace. I differ with this Methodist brother on the question of losing one's salvation after having been saved. I differ with the Campbellite brother relative to the question of being saved by being baptized. I listen and hear the echo of Paul's words when he declares that if there be doctrinal differences and heresies, that it is impossible to eat the Lord's Supper. How then can Baptists, Campbellites, Presbyterians, and Methodists, partake of the Lord's Supper together?

I declare, beloved, that in the light of the Scriptures that whatever doctrinal differences and heresies exist, that it is impossible to partake of the Lord's Supper together.

In the sixth place, the *Lord's Supper is restricted to those who walk according to Paul's doctrine*: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3:6) Just as an example, let us notice some of the doctrines which Paul preached. He believed that God was sovereign, and that God elected men to salvation before the foundation of

the world. Listen: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us into the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Eph. 1:4,5) I believe this. The majority of denominations do not believe it, and if you do not believe in the doctrines of God's sovereignty, and election, then you cannot eat the Lord's Supper with me, in the light of this Scripture. Furthermore, Paul's doctrine included the doctrine of immersion only for baptism. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." (Rom. 6:4) This refers to baptism as a burial. Nothing but immersion can picture a burial. If you don't believe in immersion for baptism, then I cannot eat the Lord's Supper with you, for you are not walking according to Paul's doctrine, and God has demanded that we are to withdraw ourselves from everyone who does not walk according to his doctrine. Or notice again the doctrine of depravity. I believe that men are totally depraved just like Paul taught us, for he said in Gal. 3:22 "But the scripture hath concluded all under sin." Now if you do not believe in total depravity, I cannot eat the Lord's Supper with you, for you are denying this part of Paul's doctrine. I might go further, beloved, and study every bit of doctrine which Paul preached, and if you do not believe it and agree with it, then you and I cannot eat the Lord's Supper together.

These then, beloved, are the restrictions which God gives relative to the Lord's Supper. It is restricted to a local church; it must be held by the church, and not by a preacher in a sick room; only saved people are to partake of it; it is restricted to baptized folk; it is restricted to those who are walking orderly; and to those individuals where doctrinal differences and heresies do not exist. It is further restricted to those who are walking according to Paul's doctrines. Now beloved, I did not write these restrictions relative to the Lord's supper. God did 1900 years ago, and all I have to do is to preach and enforce them. My commission is to preach the whole Word, and therefore, I preach the restrictions which Jesus gave concerning the Lord's table.

III

There is a *future view relative to the Memorial Supper*. Listen to our text again: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (I Cor. 11:26) As we face the future in the light of this text, we have the assurance that there will always be a church similar to the one which Jesus established to celebrate this ordinance. Jesus gave us this same promise when He established His church: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) I am confident, beloved, that Baptist Churches will exist throughout all ages. They have existed for 1900 years, and they shall continue to exist until Jesus Christ comes back again. Neither the church of Rome, nor the government, nor Hell itself, can put

A STRANGE PRESCRIPTION OFFERED BY A DOCTOR*(Continued from Page One)*

skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for a source of peace and strength outside your own mind, and I showed you my own prescription. I knew it would cure."

"Yet, I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where, if tried, it would work wonders."

an end to Baptist Churches. Jesus established them and set them going, and promised that they should continue until He returns, and every time we partake of the Lord's Supper, we have a promise that the church which Jesus built shall continue; and as often as we partake of the Lord's Supper, we have a prophecy by so doing that His church shall continue.

Furthermore, the Lord's Supper not only looks back to Christ's death, but looks forward to Christ's return. Some day Jesus is coming to earth again. Of this we were assured when He left this world. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11) He Himself had already told us the same truth, for He said, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jn. 14:3).

Then, beloved, in view of the fact that He is coming back, you ought to get ready to meet Him. Many will be caught unawares—not ready to meet Him, and the only way that you can be ready to meet Him, is to be fully trusting in Jesus Christ as a Savior. I do not say that you are to trust in Him and baptism, and church membership, and a good life; but that you are to fully trust Jesus Christ as a Savior. I rejoice to say that any man who has accepted Jesus Christ as a Savior, whether inside any church, or outside all churches, and irrespective of how he has been baptized—I rejoice to say that that one is ready to meet Jesus. However, beloved, though you are saved, I would urge you to seek out some one who has the authority to baptize—namely, a New Testament Church, or a Missionary Baptist Church, then follow Him in baptism and live in the light of His Word, and let your life count for God, that when He comes, you won't be ashamed to meet Him. Above everything though, may you accept Him as your Savior. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jn. 1:12).

Yesterday is gone forever; tomorrow never comes. God places the emphasis upon the NOW of life's day.

SOME EXCELLENT BOOKS RECENTLY REVIEWED*(Continued from Page Two)*

welded together by the love of one Christian fellowman for all with whom he came in contact.

AS BY FIRE. By Bertha B. Moore. Price \$1.00. Pages, 192. This is the story of a girl who because of her plainness in form, face and action, felt inferior to the other members of her family. Being the only unsaved one in the family, she felt herself an outcast. Peggy found comfort in what she thought her only friends—they being her turkeys, chickens, cats, and calves. To them she told her troubles.

She decided to leave home and try to be happy in new surroundings. She went to a town about 150 miles away, and got work as a companion to an invalid. Her work ends in a few months upon the death of her patient. The husband, being lonely after the death of his wife, finds comfort in spending his leisure hours with Peggy who is now working in a dress shop.

Peggy welcomes the attention of John Burns, and thinks herself in love with him, although in her heart is still the feeling for Martin Poe, the boy who loves her back home. Peggy has yet not found happiness, and decides to go back home to open her own dress shop.

She is now a lovely lady and not the ugly duckling that went away. John Burns tells her as she leaves for home that he is to be married to a true Christian friend, and has tried to be an older brother to Peggy, but not a lover.

She is welcomed back home not only by members of her family, but by Martin Poe. She is home but a short time until she too becomes a Christian. She then finds happiness in the place she ran away from. Her cup of happiness overflows by Martin confessing his love for her, and she settles down to a life of contentment in her home town.

TO THESE ALSO. By Bertha B. Moore. Pages, 216. Price \$1.00. Marcos Carvajal, one of four children born to Cuban parents, was one of the many Cubans born with fear and superstition in their hearts and minds, but upon meeting a foreign senorita, as the Christian missionary was called, he overcame all fear of spirits and idols by accepting as his own, her Lord and Saviour.

Not only does Marcos find pleasure in witnessing to his own family, but he is permitted to go to a school to better prepare himself to teach and to preach. In this school, he meets the one who becomes his helper and wife.

Many times he finds himself face to face with sin and often the devils drag him to them, but through the grace of God, and with the help of the senorita, he is able to overcome these alluring temptations.

By the friendly help of the senorita's sister, Marcos is given the honor of coming to the United States and enters a seminary. Here, as a Christian student, he witnesses to many.

He is gifted with a wonderful voice, and is offered a large salary to sing over the radio, but does not accept. Instead, he returns to Cuba to preach to the multitude of lost people about the blood of Christ that takes away the sins of the world.

Expect great things from God and attempt great things for God.