

# 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).

ROLE NO. 390

RUSSELL, KENTUCKY, SATURDAY, OCTOBER 13, 1945.

VOL. 14, NO. 40

## YOU MAY BELIEVE IN SO-CALLED SHOUTING, BUT IT ISN'T IN THE SCRIPTURES

Elder Raymond Smith

### FIVE POINTS FOR YOUNG CHRISTIANS

Five things, if remembered, will help you each day; Obeyed, they will keep you from going astray; Though Satan may tempt you and trials betide, You surely will conquer, and in Christ abide.

"Keep Looking to Jesus," He never can fail  
And walk in His footsteps in every detail;  
The world's vain allurements will vanish from sight  
By "looking to Jesus," your Saviour and Light.

"Read Daily Your Bible," if you would be strong  
To witness for Jesus and overcome wrong;  
"The Author," "the Book," and "the doer" abide,  
But they who neglect it will surely backslide.

"Pray Without Ceasing." This will bring you to Him  
Who cleanses and keeps you a victor o'er sin;  
There's nothing so great that our God cannot do,  
And nothing so small but He'll undertake too.

"Confess Him to Others," be bold for your King  
To those who are lying in darkness and sin;  
What help can you better to all recommend,  
Than this blessed Jesus—the needy one's Friend?

"Do something for Jesus," He did all for you,  
Your joy find in willing His sweet will to do;  
So seeking to please Him through life day by day  
His presence shall gladden each step of your way.

—J. McIntosh, in Joy Bells.

I have heard many people make funny noises and jabbering sounds in a loud tone of voice and call that "Religious Shouting." I've been in meetings where some sister, (and generally it is a woman, although not always,) would jump up, clap her hands and start muttering something in a scream above the singing, preaching or praying. I used to think, "How spiritual these folks are!" In fact, as a young preacher, I have exhorted the people many times from the pulpit, that "if the Spirit moves you to shout, shout!" But I meant to perform like the above mentioned and not what I would mean should I tell a congregation to do it now.

Shouting is mentioned several times in the Old Testament. But in every instance, where it is associated with a spiritual expression of a person's emotions, it is an intelligent, meaningful shout to the praise of God. IN THE NEW TESTAMENT, SHOUTING IS MENTIONED ONLY TWO TIMES! The first time is found in Acts 12:22. In this case the people shouted with intelligence but they were ascribing deity to man. They said, because they were so moved by the oratory of a heathen ruler, Herod, "This is the voice of God and not of man." God killed this man because he had a bunch of shouting followers!

The second and last place the word shout is found in the New Testament is in I Thess. 4:15. Here it is the Lord Himself who will "descend with a shout." That will be such a shout as God's people have never heard . . . enough to wake up the dead, for their resurrection morning has arrived!

In one revival meeting I was conducting they had a lady that would get up in the services, her eyes would look glassy and she would jump around over the building like a toad frog (toads can't jump as far as green frogs) and yell, "I love everybody!" Yet this same woman didn't love

(Continued on page four)

### Mused Uncle Mose

"You cain' have no revival 'less fo'ks gits onsatisfied wid whut dey is."

## -- The First Baptist Pulpit --

### "THE LORD'S SUPPER"

(Read I Cor. 11:18-34).

In the days of His flesh, our Lord Jesus established His church. There isn't one doubt in my mind but that it was a Baptist church. After having twice studied through the Bible, carefully noting every word in the Book during the past sixteen years, I am more than convinced that the church which Jesus built could not have been anything except a Baptist church.

Yet, if I had never seen a Bible, I would still have the same

conviction. In college and since my college days I have read a great deal history, and even if I had never seen a Bible and had only the pages of history, I would be convinced that the church which Jesus built was a Baptist church.

Alexander Campbell, who never had any love for Baptists, declared that "public monuments of the existence of Baptists could be produced in every century."

Then there is the testimony of John Clark Ridpath who was the world's greatest historian. He

said, in answer to a question propounded him, "I would not so readily admit that there was a Baptist church as early as 100 A. D., though without doubt there were Baptist church then, as all Christians were then Baptists."

Therefore, both from the study of God's Word and in the light of the pages of history itself, I am convinced that the church which Jesus built was a Baptist Church.

Now to this church which He built, He gave two ordinances. (Continued on page two)

### Security



"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God in Christ Jesus, our Lord.—Rom. 8:38, 39.

## THE DOCTRINE OF ELECTION

The doctrine appears in many examples throughout the Book. The first in greatest detail is in Gen. 48:14 where Joseph brings his two sons, Ephraim, the younger, and Manasseh, the older, into the presence of his aged father Jacob. The scene shows that Manasseh was brought before the right side of his grandfather, and Ephraim to Jacob's left side. Then when in that position, Jacob wittingly, namely, and knowingly, crossed his hands and placed his right hand on the younger Ephraim and his left hand on the elder, Manasseh's head. Joseph thereupon protested and sought to correct his father, believing that the impaired eyesight of his aged parent caused him to make what Joseph thought to be a mistake. This however was not the case. God evidently caused Jacob to know

this great doctrine of Election.

As Joseph was chief deputy of King Pharaoh, of Egypt, and as the law of primogeniture is an ancient usage among Gentile nations, he in all likelihood believed that it should apply also in Israel's affairs. This law is that the eldest son shall inherit the lion's share of his father's estate. Although this law and usage never was operative in the U. S. A., it survives in many European countries, and is manifest at the death of a king, duke, earl, count, etc., where the eldest son inherits his father's title, right, prerogatives, and the manorial estate. The other children have only minor honors and shares in the decedent's estate. The eldest son is ever the favored one.

This is entirely opposite and contrary to the Scriptural doctrine of election, which briefly stated is that the elder shall serve the younger, or wherein God universally puts aside the first that He may establish the second.

(Continued on page four)

### TRUE TO FORM

Baylor University, Texas, is building a University Hospital and Nurses School. The Dallas Retail Liquor Dealer's Association sent a check of \$25,000. It was returned. A check of \$30,000 was then offered to Texas Methodist University. It, too, was returned. But a check for \$10,000 to the Sisters of St. Paul for the Roman Catholic Hospital was cheerfully accepted. — The Christian Witness.

Note: "What's that old saying — "Birds of a feather flock together." Nuff ced!

### EVOLUTION HOT-SHOT

If there are a thousand miles of blood vessels in my body, if there are 1,500,000 sweat glands on its surface, if my lungs are composed of 700,000,000 cells, if my heart beats for a single day be concentrated into one huge glob of power it would be sufficient to throw a ton of iron 120 feet into the air; since it has already beat 3,000,000,000 times since I was born, and has lifted that would equal the weight of 1,000,000 tons, if my nervous system controlled by a brain which (Continued on page four)



# THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

PUBLISHED WEEKLY

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.  
Entered as second-class matter  
May 31, 1941, in the post office  
at Russell, Kentucky, under the  
act of March 3, 1879.

Paid circulation in every State  
and many foreign countries.

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

## PREACHER, SAVE THYSELF

(Continued from page one)  
means by which you may save  
them. Make this the great and  
intense study of your life.

12th. Refuse to be diverted  
from this work. Guard against  
every temptation that would  
abate your interest in it.

13th. Believe the assertion of  
Christ that He is with you in this  
work always and everywhere, to  
give you all the help you need.

14th. "He that winneth souls  
is wise;" and "If any man lack  
wisdom, let him ask of God,  
who giveth to all men liberally  
and upbraideth not, and he shall  
receive." "But let him ask in  
faith." Remember, therefore, that  
you are bound to have the wis-  
dom that shall win souls to  
Christ.

15th. Being called of God to  
the work, make your calling your  
constant argument with God for  
all that you need for the accom-  
plishment of the work.

16th. Be diligent and laborious,  
"in season and out of season."

17th. Converse much with all  
classes of your hearers on the  
question of their salvation, that  
you may understand their opin-  
ions, errors and wants. Ascertain  
their prejudices, ignorance,  
temper, habits, and whatever you  
need to know to adapt your in-  
struction to their necessities.

18th. See that your own habits  
are in all respects correct, that  
you are temperate in all things—  
free from the stain or smell of  
tobacco, alcohol, drugs, or any-  
thing of which you have reason  
to be ashamed, and which may  
stumble others.

19th. Be not "light-minded,"  
but "Set the Lord always before  
you."

20th. Bridle your tongue, and  
be not given to idle and unprofit-  
able conversation.

21st. Always let your people  
see that you are in solemn  
earnest with them, both in the  
pulpit and out of it; and let not  
your daily intercourse with them  
nullify your serious teaching on  
the Sabbath.

22nd. Resolve to "know noth-  
ing" among your people "save  
Jesus Christ and Him crucified;"  
and let them understand that, as  
an ambassador of Christ, your  
business with them relates wholly  
to the salvation of their souls.

23rd. Be sure to teach them  
as well by example as by pre-  
cept. Practice yourself what you  
preach.

24th. Be especially guarded in  
your intercourse with women, to  
raise no thought or suspicion of  
the least impurity in yourself.

25th. Guard your weak points.  
If naturally tending to gayety

and trifling, watch against oc-  
casions of failure in this direc-  
tion.

26th. If naturally somber and  
unsocial, guard against morose-  
ness and unsociability.

27th. Avoid all affectation and  
sham in all things. Be what you  
profess to be, and you will have  
no temptation to "make believe."

28th. Let simplicity, sincerity,  
and Christian propriety stamp  
your whole life.

29th. Spend much time every  
day and night in prayer and di-  
rect communion with God. This  
will make you a power for salva-  
tion. No amount of learning and  
study can compensate for the  
loss of this communion. If you  
fail to maintain communion with  
God, you are "weak as another  
man."

30th. Beware of the error that  
there are no means of regenera-  
tion; and, consequently, no con-  
nection of means and ends in the  
regeneration of souls.

31st. Understand that regenera-  
tion is a moral, and, therefore,  
a voluntary change.

32nd. Understand that the gos-  
pel is adapted to change the  
hearts of men, and in a wise pre-  
sentation of it you may expect the  
efficient cooperation of the Holy  
Spirit.

33rd. In the selection and treat-  
ment of your texts, always se-  
cure the direct teaching of the  
Holy Spirit.

34th. Let all your sermons be  
heart and not merely head ser-  
mons.

35th. Preach from experience,  
and not from hearsay, or mere  
reading and study.

36th. Always present the sub-  
ject which the Holy Spirit lays  
upon your heart for the oc-  
casion. Seize the points presented  
by the Holy Spirit to your own  
mind, and present them with the  
greatest possible directness to  
your congregation.

37th. Be full of prayer when-  
ever you attempt to preach, and  
go from your closet to your pul-  
pit with the inward groanings of  
the Spirit pressing for utterance  
at your lips.

38th. Get your mind fully im-  
bued with your subject, so that  
it will press for utterance; then  
open your mouth, and let it forth  
like a torrent.

39th. See that "the fear of man  
that bringeth a snare" is not  
upon you. Let your people under-  
stand that you fear God too much  
to be afraid of them.

40th. Never let the question of  
your popularity with your people  
influence your preaching.

41st. Never let the question of  
salary deter you from "declaring  
the whole counsel of God, whe-  
ther men will hear or forbear."

42nd. Do not temporize, lest  
you lose the confidence of your  
people, and thus fail to save  
them. They cannot thoroughly  
respect you as an ambassador of  
Christ, if they see that you dare  
not do your duty.

43rd. Be sure to "commend  
yourself to every man's conscience  
in the sight of God."

44th. Be "not a lover of filthy  
lucre."

45th. Avoid every appearance  
of vanity.

46th. Compel your people to  
respect your sincerity and your  
spiritual wisdom.

47th. Let them not for one mo-  
ment suppose that you can be  
influenced in your preaching by  
any considerations of salary,  
more or less, or none at all.

48th. Do not make the impres-  
sion that you are fond of good  
dinners, and like to be invited  
out to dine; for this will be a  
snare to you, and a stumbling

block to them.

49th. Keep your body under,  
lest, after having preached to  
others, yourself should be a cast-  
away.

50th. "Watch for souls as one  
who must give an account to  
God."

51st. Be a diligent student, and  
thoroughly instruct your people  
in all that is essential to their  
salvation.

52nd. Never flatter the rich.

53rd. Be especially attentive to  
the wants and instruction of the  
poor.

54th. Suffer not yourself to be  
bribed into a compromise with  
sin by donation parties.

55th. Suffer not yourself to be  
publicly treated as a mendicant,  
or you will come to be de-  
spised by a large class of your  
hearers.

56th. Repel every attempt to  
close your mouth against what-  
ever is extravagant, wrong, or  
injurious amongst your people.



## "THE LORD'S SUPPER"

(Continued from page one)

The first is that of immersion,  
while the second is the Lord's  
Supper. It is this second one that  
we are studying today. Some  
churches are very slack in their  
manner of observing the Lord's  
Supper. Some rarely ever observe  
it. Even many Christians fail to  
realize the importance of the ob-  
servance of the Memorial Supper.  
We need to remember that this is  
one of the commands which Jesus  
gave. Concerning this supper, He  
said, by inspiration through Paul:

"After the same manner also  
he took the cup, when he had  
supped, saying, This cup is the  
new testament in my blood, this  
do ye, as oft as ye drink it, in  
remembrance of me." — I Cor. 1:  
25.

### I

It is interesting to notice THE  
PLACE OF THE LORD'S SUP-  
PER. Always in the Scriptures  
the place for its observance is  
designated as being the church.  
Listen:

"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.

In this verse Paul speaks of  
the Lord's Supper as being ob-  
served "in the church." Then it is  
likewise interesting to notice that  
in the preceding chapter he  
speaks of the Lord's Supper  
being partaken of by "one body,"  
which means the church.

"The cup of blessing which we  
bless, is it not the communion of  
the blood of Christ? This bread  
which we break, is it not the com-  
munion 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.

There are those who observe  
the Lord's Supper in the sick  
room. In fact, the majority of  
Arminian preachers have their  
individual communion service  
which they carry with them in  
visiting the sick, and more often  
administer the Memorial Supper  
to the sick and dying than they  
do to the living. Practically every  
church supply house carries for  
sale individual communion kits,  
for the preacher's convenience in  
the sick room. Yet, beloved, there  
isn't even one hint in all the Word  
of God that the Lord's Supper is  
thus to be observed. Not only is  
there no hint of its observance  
in this manner, it is neither com-  
manded nor commended. Instead,  
the only place that the Word of  
God indicates as to the observance  
of this Supper is in the

church.

I remember a preacher who  
used to do pastoral visitation in  
a rescue home for fallen girls in  
the state of Virginia. He used to  
preach to them from time to time,  
and once observed the Lord's Sup-  
per for them. While I would com-  
mend him most highly for his  
earnestness and for his desire to  
be of help to these girls, yet at  
the same time his action was en-  
tirely inconsistent and unscriptural.  
The home where these girls  
lived was not a church building,  
and this group of girls did not  
constitute a church. Therefore, it  
was impossible for them to scrip-  
turally partake of the Lord's Sup-  
per.

Yet even worse than this, is  
the experience of some of these  
radio preachers who observe the  
Lord's Supper over the air. Several  
months ago one of them who  
was pastor in a near-by town,  
announced to his radio congrega-  
tion that he would observe the  
Lord's Supper for them on the  
next Sunday over the air. He  
suggested to all his listeners that  
they procure their bread and wine  
and have it ready at the time of  
the service on the next Lord's  
Day. When the next Sunday  
came, though he was in the studio  
and the people were in their  
homes, he sacrilegiously and un-  
scripturally went through a cere-  
mony of the observance of the  
Lord's Supper. Yet, beloved  
friends, this was not in the  
church and was unscriptural from  
beginning to end.

I understand that Charles Ful-  
ler has likewise administered the  
ordinance of the Lord's Supper  
over the air. While he has ac-  
complished wonders through his  
radio ministry, and while he does  
preach salvation by grace, yet let  
it be remembered that on the  
matter of baptism, the Lord's  
Supper the church and closely re-  
lated church doctrines, he is  
heretical to the core. This ob-  
servance of the Lord's Supper  
over the air is merely an indica-  
tion of his lack of understanding  
as to the place for the observance  
of the Lord's Supper.

### II.

WHILE IT IS INTERESTING  
TO NOTICE THE PLACE OF  
THE LORD'S SUPPER IT IS  
JUST AS INTERESTING TO  
NOTICE THE PURPOSE. It  
can be said that this purpose is  
three-fold.

First of all as to purpose, the  
Lord's Supper is a commemora-  
tion, that is, it looks backward  
to Calvary. Listen:

"For I have received of the  
Lord that which also I delivered

## Ownership

"These are my barns, and this may land, my grain."

With greed he stored the golden yield of Fall,

But not one particle could he retain

That night when, like a toll, came God's stern call;

And he who owned, yet nothing owned at all.

"I have one talent buried safe and deep;

It is my dear possession; my own hand

Received it from the Lord. Now I can sleep."

The Master took it back; entombed in sand

It had no owner, and no purpose planned.

God had one Son; He gave Him to the earth.

The grain of wheat did not abide alone.

A harvest multiplied has come, a birth,

Of many souls. To hoard is to bemoan

One's poverty. To give—this is to own.

—Harold M. Freligh, in Alliance Weekly.

unto you, That the Lord Jesus  
same night in which he was be-  
trayed took bread: And when  
he had given thanks, he brake  
it, and said, Take, eat: this is my  
body, which is broken for you:  
this do in remembrance of me:  
After the same manner also he  
took the cup, when he had  
supped, saying, This cup is the  
new testament in my blood: this  
do ye, as oft as ye drink it, in  
remembrance of me." — I Cor.  
11:23-25.

Thus it has a backward look  
and thereby commemorates  
memorializes the death of  
Lord.

Surely we should keep Him  
definitely in mind when we come  
to the Lord's table. We should  
not come there thinking of self  
nor of our friends, our enemies  
nor our loved ones. We should  
not come there thinking of  
earthly relationship, but rather  
our thoughts should be wholly  
and solely centered upon the Lord  
Jesus; and thus each time we  
partake of the Lord's Supper  
ought to call us back to Calvary  
and ought to cause our minds to  
think in terms of Calvary. This  
supper thus is a commemoration  
Yet it is more than a commemora-  
tion—it is likewise  
proclamation.

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

It proclaims the death of the  
Lord Jesus, which certainly needs  
to be proclaimed today.

All over this world today there  
is but little thought given to the  
death of Jesus. There is but lit-  
tle preaching from the pulpit  
which magnifies His death. In-  
stead, salvation by character  
church membership, good works,  
observance of the law, a keeping  
of the Gold Rule—all of these  
are offered as salvation instead  
of the blood of Christ. Though  
these may be preached by men,  
it needs to be remembered that  
the Word of God declares that  
there is no salvation apart from  
His blood. Listen:

"And without shedding  
blood is no remission." — Heb.  
9:22.

"For as much as ye know that  
ye were not redeemed with cor-  
ruptible things, as silver and  
gold, from your vain conversation  
received by tradition from your  
fathers; But with the precious  
blood of Christ, as of a lamb  
without blemish and without  
spot." — I Pet. 1:18, 19.

"And from Jesus Christ, who  
is the faithful witness, and the  
first begotten of the dead, and  
(Continued on page three)



# THE LORD'S SUPPER

(Continued from page two)

prince of the kings of the th. Unto him that loved us, washed us from our sins in own blood, And hath made kings and priests unto God his Father; to him be glory dominion for ever and ever." Rev. 1:5, 6.

Thus that which needs badly be proclaimed today—namely, the death of Jesus Christ, is thus proclaimed every time the bread is broken and the wine is poured. It is a proclamation of the death of our Lord.

Still again as to purpose the Lord's Supper is more than a commemoration and a proclamation—it is likewise anticipation. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—I Cor. 11:26.

We are thus commanded to observe the Lord's Supper until Jesus comes. Therefore each time we observe it, there is an anticipation of His return.

Even before Jesus' death, He reminded His disciples that He was coming again. He said:

"Thou hast said: Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64.

About the same time, or perhaps a little later, He gave another remarkable prophecy as to His return when He said:

"In my Father's house are many mansions: if it were not so, I would have told you. I go and prepare a place for you. And when I go and prepare a place for you, I will come again."—Jn. 14:2, 3.

Then a little later on the day of His ascension, the angels of heaven spoke of His second coming when they declared:

"Ye men of Galilee, why stand ye gazing up into heaven? this Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

The last message of the Bible is a message as to His return. Listen:

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—Rev. 22:2.

Thus the event of which Jesus spoke so often and which was often preached by His disciples, which is yet distant, is seen in prospect every time we observe the Lord's Supper. By so doing, we anticipate His return to this world.

Thus the purpose of the Lord's Supper may be summed up in these three words—commemoration, proclamation, and anticipation.

## III.

IT IS INTERESTING TO NOTICE NOT ONLY THE PLACE AND THE PURPOSE OF THE LORD'S SUPPER, BUT THE PARTICIPANTS THERE.

Naturally in this respect we mention first of all the fact that only the saved are to participate. In fact, no one else has any right even think of participating in this Memorial Supper.

There are those who make much of the fact that Judas possibly may have been present for the observance of the Lord's Supper. I'm not so sure that he was there. He doubtlessly was present for the passover feast, but it is possible that he may have gone out before the observance of the Lord's Supper. However, whether he was there

or was not there, is of but little concern. We have many like Judas today who come to the Lord's table. Jesus said that he was a devil. He had never been saved, and there are many today of like calibre who know not our Lord who thus come to the Lord's table and yet they are ignorant of the grace of God.

However, none but the redeemed should participate in this Memorial Supper. The very fact of its purpose as we have seen—commemoration, proclamation, and anticipation—indicates that only the saved should participate, as only the saved can in any wise at all carry out the purpose of this Supper.

Then in order to participate in this Supper, one not only needs to be saved, he needs to be baptized. When Jesus gave His marching orders to His church, He told them to make disciples, baptize them, and then teach them the all things of His Word. Listen:

"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 even unto the end of the world."—Matt. 28:19, 20.

You will notice that the order was: Salvation, baptism, and teaching. Thus the Lord's Supper logically follows after baptism.

I remember several years ago that we were observing the Lord's Supper in our church, and in the service which preceded, a man was saved. Of course, we were most happy because of his profession of faith in Jesus Christ as his Saviour, and yet that individual was not eligible to partake of the Lord's Supper that evening because he had not been baptized.

In like measure, every individual who has had sprinkling instead of immersion for baptism is ineligible to partake of the Lord's Supper. This is one reason why we do not invite Presbyterians, Methodists, and others who practice sprinkling for baptism, to the Lord's Supper. They have never been baptized, and therefore have no right to the Lord's table.

This is also true of those who may have had immersion for baptism yet without proper scriptural authority. The Campbellites immerse and make much of it. Other Arminian bodies also immerse their candidates, yet none of these have any authority for doing so. Jesus gave the authority for baptism to His church which was begun in the days of His ministry. The Campbellite church is only a little over a hundred years of age. Even the oldest protestant church dates no further back than the beginning of the sixteenth century. Thus these individuals who immerse have no authority for their action and therefore their baptism is null and void. We do not consider that they have even been baptized. Theirs is merely a dipping on a par with the duckings that school boys administer to each other in the old swimming hole. Thus since these individuals have never been scripturally baptized, they are debarred from the Lord's table.

Studying the participants of the Lord's Supper, it is interesting to notice that those who are to participate must be members of one local church. There isn't a hint in all the Word of God as to denominational communion, nor is there any indication that

any individual should partake of the Lord's Supper anywhere except in the church where he himself is a member. Before we notice the scripture in this respect, may we think of it from the standpoint of logic. Each church is to exercise discipline over those individuals who partake of the Lord's table. Paul's letter to the church at Corinth in chapters 10 and 11 strongly indicate that the church is to discipline those who are not of the membership thereof. Then when an individual takes the Lord's Supper in some church of which he is not a member, we have the most illogical attendant circumstances.

At the same time, the Word of God makes it most clear that for one to partake of the Lord's Supper, he should be a member of that particular church which is observing the Lord's Supper. Listen:

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

In this passage there are three



entities—the cup, the bread, and the body. Each of them is in the singular. It is one cup, one bread, and one body. That one cup does not mean two, half a dozen, nor an individual communion service. That one bread likewise means that it is to be just one loaf unbroken in the beginning to be broken when believers come together. Well, if the one cup means one cup, and the one bread means one bread, then surely the one body means only one body. Of course, this is true. One body means one local congregation, and there isn't a hint in all the Bible that any larger group is to ever participate in the Memorial Supper.

To participate, one not only needs to be saved, baptized, and a member of the local church where the supper is being observed, he likewise should be living a consistent, godly and Christian life. Listen:

"Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one

no not to eat."—I Cor. 5:10, 11.

In these verses various offenders of the Word of God are excluded from the Lord's table. In this respect there needs to be a rigid self-examination on the part of the individual every time he comes unto the table of our Lord. Those who are living flagrantly immoral are to be excluded; those who are living godlessly are likewise prohibited. Those who are careless and inconsistent in their Christian profession and who are living more for this world are likewise barred from the Memorial Supper. In fact, there is a mighty small percentage in every church today who ought to even think of partaking of the Lord's Supper, for only a very small proportion of all our church members are living godly, consistent, and careful Christian lives.

Once again, it is to be noted that only those who hold the same doctrine are to partake of the Lord's Supper. God's Word in this respect is abundantly clear that there can never be an observance of the Lord's Supper if there be isms and schisms and divisions concerning the Word of God in the church. Listen:

"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.

"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."—I Cor. 10:20, 21.

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper."—I Cor. 11:28-20.

These verses absolutely kill open communion. If there be any heresies, then it is impossible for the Lord's Supper to be observed. In open communion there are abundant heresies. In fact, even on the plan of salvation heresies are rife and rampant.

We will imagine four individuals starting to eat the Lord's Supper—a Methodist, a Presbyterian, a Campbellite and a Baptist. As to salvation the Methodist believes that one can be saved and lost tomorrow. The Campbellite believes the same, but in addition, does not believe that one can be saved apart from baptism. The Presbyterian differs with these two in both of these particulars, but is just as far wrong in his doctrine of inherited grace, for he declares that after he is saved his children won't need salvation, but that they will inherit grace from him. The position of each of these is repudiated and spurned by the Baptist. He believes in a once for all salvation that was a gift from God which did not come through the baptism, nor through any other ordinance, which he himself cannot lose for it is kept by the power of God, and which must be given to his children by the same power which has brought him into eternal life, for he himself has no ability to transmit grace to his posterity. Surely these four cannot eat the Lord's Supper together in view

of all these heresies which are apparent.

Many attempt to have what they call open communion with all denominations meeting together, yet when they do, it is mere a farce—a religious masquerade. It is an attempt to do that which God prohibits. It is nothing short of drinking both the cup of the Lord and the cup of the devils at the same time.

Thus we see, beloved, those who are to participate in the Lord's Supper. They must be saved.

They must be baptized. They must be members of the same local church body.

They must be living as Christians should live.

They must hold the same doctrine.

These and only these are to participate in the Lord's Supper.

## IV.

WHILE IT IS MOST INTERESTING TO OBSERVE THE PLACE, THE PURPOSE, AND THE PARTICIPANTS OF THIS MEMORIAL SUPPER, IT IS LIKEWISE OF INTEREST THAT WE OBSERVE THE DANGERS THAT ARE ATTENDANT THERETO. Listen:

"But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—I Cor. 11:28-30.

There is to be a rigid self-examination on the part of each individual as he comes before the Lord for this Memorial Supper. A failure to examine oneself or to disregard the results of such an examination, is to rush headlong to disaster by observing the Memorial Supper. In Corinth many were sick and weakly because of this sin of open communion. Not a few of them had already been taken in death for this same purpose. Doubtlessly these were the leaders. At least they had flagrantly violated the Word of God so that they had been chastened by sickness and death.

That which took place at Corinth might just as well take place here. In fact, it does take place here. The Lord's Supper is not to be carelessly nor flipperily observed. There is a real danger as to one's physical health and physical well being by an improper observance of this Memorial Supper. May God grant, for your physical well being, and for your continuance upon this earth, that you examine yourself ere you eat at His table.

Though most of that which I have said relates itself very definitely to the saints of God and to His church, yet there is a message in this truth for the sinner. We observe in this supper the broken bread and the poured wine, which are symbolic of the broken body and the spilled blood of Jesus Christ. This body was broken and this blood was spilled for the sinner's sins. Listen:

"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 Peter 2:24.

In view of this fact, then dear sinner friend, may you remember that Jesus Christ has died for you and that by this observance of this Memorial Supper you see that which helps us to keep in mind His death. May you remember that He has died for you. May you believe upon Him, may you receive Him, and may you now be saved.



## GLAD TIDINGS

Weep not, ye brokenhearted,  
His promise is not slack.  
The Lord of our adoring  
Is one day coming back.

The gates of Heaven tremble,  
All hushed the waiting sky;  
Earth's mountains bow before  
Him—  
His Coming draweth nigh!

Open, ye starry heavens,  
Acclaim Him, sun and moon,  
Prepare a path of glory,  
Our Lord is coming soon!  
—Martha Snell Nicholson.

"You will never know this side of eternity the good your fine paper is doing humanity in these dark days. God bless and keep you many years to carry on for Him." — Eld. H. Evan McKinley, Bean Station, Tenn.

\*\*\*\*\*

A man should be ashamed to run his own life the minute he finds out there is a god.

—Paul Rader.



## THE DOCTRINE OF ELECTION

(Continued from page one)

In Israel's case, Abraham, the founder of this family, had two sons, Ishmael, the son of the bondmaid and Isaac the son of the freewoman, the child of promise. God told Abraham to cast out the bondwoman (Gen. 21:9,

10; Gal. 4:22-31). "The son of the bondwoman shall not be heir with the son of the freewoman."

Isaac's first born was Esau, but the birthright inherited in Jacob, the younger son. The mother of these two sons in order (or she thought) to hasten and insure the bestowal of the birthright on Jacob, lacked faith in God and sought by deceit and subterfuge and connivance to have bestowed on her younger son, what surely he would have had from his father. God never fails also in the many operatives of the doctrine of election (Gen. 27:23).

Going back to the first man born of woman, Cain; he was totally set aside. God established Seth (in place of) to replace the slain Abel.

Moses, who had such a prominent place in Israel's affairs for forty years, dating from the Exodus out of Egypt (see Exodus 12:40,41) and the forty years wandering in the wilderness (Numbers 33), was four years younger than his brother Aaron.

King David was Jesse's youngest son, and Solomon had many brothers his senior.

The first always was set aside that the younger be established.

So also the first Adam, who was of the earth, earthy, is superseded by the second Adam the Lord from Heaven (I Cor. 15:45-48).

So also in salvation. No one ever kept the whole law, save

only the Lord Jesus. We are saved by grace, through faith, and that not of ourselves, it is the gift of God, not of works, (not by keeping the law) lest any man should boast. (Eph. 8:8,9. See also the Galatian letter where by the Holy Spirit, Paul makes that great showing opposing those who would again encumber the newly formed church with the Judaism out of which it had just emerged).

Then also the doctrine is shown in the two natures, the old (in which we were born) and the new nature, which we acquire when we are born again.

These two tenants of the soul are at enmity with each other. The soul should give heed to the guidance of the new nature which also is the rare situation with the regenerate. But when we get our resurrection bodies at the rapture (I Cor. 15:51-58; I Thes. 4:13-18), the then newly acquired perfect body will be devoid of an old nature forevermore. The new nature will be the soul's sole and exclusive tenant.

Specifically this doctrine "according to election" is set forth in Rom. 9:11-12. In fact the two women, Sarah, Abraham's wife, and Rebecca, Isaac's wife, are identified as related to this doctrine.

All of these instances above named are in the past tense. There is yet to come one great example of election.

## Contentment



Content makes poor men rich;  
Discontent makes rich men poor.

Benjamin Franklin.

"But godliness with contentment is great gain.

"For we brought nothing into this world, and it is certain we can carry nothing out.

"And having food and raiment let us be therewith content.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

"For the love of money is the root of all evil." — I Tim. 6:6-10.

But before entering into a detailed discussion the dispensational setting must first be shown.

We are now living in the dispensation of grace, or that of the church. It apparently is fast drawing to a close, at least the prevalent signs of the times so indicates. It will close with the first phase of the Lord's return, or second coming, when the righteous are taken and the wicked are left (I Thes. 4:13-18).

The world will go right along, but there will suddenly spring into prominence and power a personage that the world will acclaim. He receives his power and seat (throne) and great authority from the hand of Satan (Rev. 13:2), albeit Parliament, Congress, Councils and other world governing bodies will quickly assent to his elevation as world emperor. He is the Anti-Christ. For the brief dispensation known as the Great Tribulation — a period slightly in excess of seven years — all the world will yield allegiance to this powerful, suave, ingenious, engaging and Satan-inspired world Potentate.

Space forbids a greater elaboration of the Beast of Revelation 13, who coincides in every regard to the wilful king of Daniel 7:24. The dispensation of the Great Tribulation will close with the second phase of the Lord's return, when He will rid the earth of sinners (Rev. 1:7), imprison the Beast (Anti-Christ) and the False Prophet in the Lake of Fire forever, Satan in the bottomless pit for 1,000 years, and then set up Israel (Rev. 19) or the head and not the tail of the nations, and rule without opposition.

Afterwards a new heaven and a new earth will supersede those that now obtain. — William S. Kell, Upper Darby, Pa.

## A HOT-SHOT FOR EVOLUTIONISTS

(Continued from page one)

has 3,000,000,000,000 nerve cells, of which 9,200,000,000 are in the cortex or covering of the brain alone, and if in my veins there are 30,000,000 white corpuscles and 180,000,000,000,000 red ones — then it is some job for an amoeba to evolve himself into

that complexity, I grant! sounds to me more like the work of God."

The Psalmist write: "I will praise thee; for I am fearfully and wonderfully made. (Psalms 139:14). — Dr. W. B. Riley.

## YOU MAY BELIEVE IN A CERTAIN TYPE OF SHOUTING BUT IT ISN'T IN THE BIBLE

(Continued from page one) her husband enough to be true to him. I think she meant she loved every other man! Now I recognize that this is an extreme case but it illustrates the truth that I want my readers to see. The truth is this: Most shouting of this nature is done to attract attention to self. In that case it is of the flesh. The flesh cannot please God. The least a person has inside the more noise they think they have to make to take care of that lack. It is much easier to get a bunch of shouting followers who want to show off than it is to get people to have a deep experience with our Lord Jesus.

I believe in intelligent shouting. Any time you raise your voice in anything, it is shouting. If I say, "Amen" that is shouting if done in a loud tone of voice. To lift the voice and say, "Hallelujah!" is shouting with a real meaning. It must be done to the Lord and not to attract attention to self. To shout so people will think you are really religious is as bad as swearing! It is really profane! But to call attention to a truth about God or His word or the need of people of God, by a hearty "Amen" is proper and sanctioned by the spirit of the New Testament.

Please don't think I am trying to put a damper on anybody's emotional expression. I don't like iceberg churches. I think people ought to be as enthusiastic about the blessings of God and the thrills that come from knowing and worshipping Him as they are about the things of the natural life. But the shouting should be directed in an entirely different way with an entirely different motive back of it. It must all be for Christ. He is worthy to receive all honor and glory.

## Is The Foreign Mission Work Permanent?

"What about permanent results?" some brethren asked Dr. Jonathan Goforth, late missionary to China. "I will tell the story of Kuo Lao Tsu. Kuo lived in a little village about five miles from Changtsun. He had once been one of the wealthiest men of the district, but had become addicted to opium, and in a short time had squandered almost everything. His condition was such that even the weight of a guilt on him was agony. He couldn't sleep a wink unless dosed full of opium.

"His wife finally died of a broken heart, leaving one little child. Kuo had immediately taken to himself another wife, a young woman in her teens who had been forced into the marriage by her family. It is said that when the poor girl had correctly sized up the situation she fell into a fit of weeping that lasted for days . . . . During a revival at Changtsun a number from Kuo's village attended the meetings . . . One day four of the new converts called at Kuo's house and told him to get ready as they would be back in half an hour to take him to Changtsun 'to get saved.' When the poor man returned the first thing they did was to destroy his opium pipe and pitch his opium in the fire. Suspecting that they would do this, Kuo had secreted some morphia pills in the lining of his garment. It was his intention that when the irresistible craving came on him, to eat one of these pills. His friends found these and threw them in the fire, too.

"What am I going to do?" groaned poor Kuo. I can't live without it."

"We'll pray for you," his friends replied. They had to carry him in a basket, as he could not bear the jolting of the cart. To his surprise he slept through the first night. However, he did not give God the credit.

The second night the craving came, but friends walked him over town, then prayed for him. In five days the craving had entirely disappeared for Kuo was a new man in Christ Jesus.

"In a few years Kuo came to be recognized as one of the ablest preachers of North Honan. He set to work, too, and recovered all the property which he had lost. On one occasion I heard him give his testimony before a large crowd, which had gathered from his own neighboring villages:

"You people know what a hopeless wreck I was at forty-five years of age," he said. "I had squandered away all I possessed. My first wife had died of a broken heart. My second wife was living in a continuous agony of apprehension. She expected me to die off any day. In those days I couldn't walk five li to save my life. Now, I'm sixty years of age and I can walk ninety li any day without the slightest difficulty. I have a happy family and four happy children. My two eldest daughters are graduates of the Christian Girls' School at Changteh. My youngest son and daughter are at present attending the same school. Yes, I can certainly recommend my Saviour, the Lord Jesus Christ, for He has surely done great things for me."

From "BY MY SPIRIT" Jonathan Goforth, D.D., price \$1.25. While we do not agree with every statement in the book, it is filled with experiences in China. Glad to order it for you, or Free for three yearly subscriptions at one dollar each. Your own subscription may be one.