

Anti-Scriptural Roman Catholic Inventions Which Are Contrary To God's Word

Of the many institutions contrary to the Gospel, which are practiced by the Romish Church today, the earliest in their origin appear to be prayers for the dead, and making the sign of the cross; both of which came into existence about 300 years after the Saviour and the apostles.

About 600 years after Christ and the apostles, Gregory I established the worship in an unknown tongue, or in Latin. The Gospel teaches us only the use of a known language in the church.

According to the Gospel all prayers should be addressed to God alone. Prayers never were offered to Mary and the saints by the apostles and the members of the early Christian church. The worship of Mary and the saints commenced about 400 years after Christ and the apostles.

The worship of the cross, images, and relics was established about 788 years after Christ. It is impossible to find a single trace of this practice in the Gospel.

The baptism of bells does not come from Christ and the apostles; this baptism was invented 15 years after the beginning of the Christian Church, by John XIV.

It was about 998 years after the apostles that Lent was imposed by the Roman Catholic Church. Lent and the obligatory fast on Friday are commandments of men, not teachings of the Gospel.

Roman Catholic priests introduced the fabrication of holy water about 1000 years after the apostles. Thus this so-called holy water is merely a human novelty.

Gregory VII is the pope who made the law against the marriage of the priest, 1079 years after Christ. The Gospel teaches the marriage of the clergy.

Beads were invented by Peter the Hermit, 1090 years after the apostles. This machine is used for counting prayers, but the Gospel does not speak of it.

The sacrifice of the Mass is a novelty, and has been in existence only since the eleventh century. The Gospel teaches us that the sacrifice of Christ was offered once for all.

About 1190 years after Christ, the Roman Catholic Church began the sale of indulgences. The Christian religion, as it is taught in the Gospel, condemns such a traffic.

The Roman Catholic Church uses a wafer in the Lord's Supper instead of bread. This (Continued on page four)

He Had Not Been Concerned About Us, He Would Not Have Said, 'Feed My Sheep'

We hear much preaching these days and indeed need to hear much, as the Gentile Age closes out and the time of the first phase of Christ's Second Coming draws near, but in this time of modernism and denial of all the fundamentals of Christianity we need to know the Bible in order to distinguish the true from the false. I greatly fear we do not think seriously enough along this line. Many of us "give ear" to everything that is called preaching. We put man-made, so-called churches on a par with the one Jesus organized and set in motion during His personal ministry on earth. This we cannot consistently do! Check on date of their

origin — when and by whom organized — then find authority for same in God's Word. Compare their teachings with "Whatsoever I have commanded you" and you will note a great "adding to and taking from." We are promised a penalty for this and God will fulfill His promises. In our affiliation with these false, so-called churches do we not honor man above God? Do we listen to that "Still, small voice" within us and allow the Holy Spirit to "Guide us into all truth" or do we take the reins into our own hands and "Follow the voice of strangers?"

When God calls a man into special service, as an under-shepherd, to "Feed His sheep" He at the same time provides the feed. He absolutely does not leave this to the discretion of man or some board, thereby involving a risk. He wants them fed on the pure, unadulterated Word. In Matt. 28:20 He says, (Continued on page four)

WHAT IS A TAVERN?

1. A feminine saloon.
2. A bar.
3. A liquor store.
4. A place where men lose themselves.
5. Now true of women and girls.
6. The Devil's effort to camouflage.
7. Bait for a death trap.
8. Crucifixion ground for the lost in men and women.
9. A take off for a downward slide.
10. The rehearsal room where the Devil's fairies practice for their tremors.
11. The hideout for crime.
12. The spigot for the product of the brewer and distiller.
13. The enemy of the home.
14. The enemy of the church.
15. The enemy of the school.
16. A thief, stealing wages, health, morals and souls.
17. The brightly-lighted door to the blackest night.
18. The greatest cause of absenteeism.
19. The friend of our enemies.
20. The enemy of our friends.

The Baptist Examiner

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

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Another Flood!

The Ohio River has just reached a flood stage of 65.5 feet at Ashland, Ky., which means a flood for the editor's home, church, and printing shop.

On leaving for a week's preaching with the Park Hills Baptist Church, Pueblo, Colorado, I knew the river was high, but never thought of it reaching flood stage. Two days later, Mrs. Gilpin wired me of the imminent threat of the flood. I left Colorado at once, taking a non-stop plane from Denver to Chicago and thence on home.

My home was already surrounded by water and I entered it from the rear alley over an improvised bridge my family had built for that purpose. I hurried on to Ashland (four miles away where our shop is located) and found our shop as you will note by the accom-

panying pictures.

Naturally the boys had moved our paper stock and all the equipment that could be moved easily to higher ground. Sandbags were placed at the door which keep out most of the water. Tables, and heavy machinery were "jacked up." A

See Flood Pictures
On Page Four

pump was installed to remove all water that ran in around the sandbags and the walls of the building.

By keeping a crew of men in the shop Friday night, Saturday, Saturday night, and Sunday to operate the pump, we

were able to keep the water from getting more than three inches over the floor, although it was nearly eighteen inches outside the sandbags.

When the waters subsided, then came the cleaning-up process which no one can understand unless he has gone through the same experience.

In our hurried moving, some of the machinery was damaged, and we suffered quite a little loss as to our paper stock—much of it was damaged. The loss of time from the shop, the cost of hiring trucks and men for moving, along with the loss to our business means that this flood is quite a cost to us—doubtlessly near \$1,000.00.

When I see how badly others were damaged by the flood, I'm most thankful that our loss is (Continued on page four)

SOME TITHING FACTS

1. Tithing is taught in the Bible (Lev. 27:30-34; Matt. 23:23).
2. The tithe is the tenth of one's increase or income (Deut. 14:22). Business expenses may be deducted before calculating the tithe, but not living expenses.
3. The tithe is the first tenth, not the second, or last, or what is left over.
4. The tithe is to be used for the Lord's work (Num. 18:21).
5. The tithe should be brought to the Lord's house (Mal. 3:10).
6. The tithe is a law in the Old Testament (Lev. 27:30).
7. Tithing was approved by Christ (Matt. 23:23; Luke 11:42).

(Continued on page four)

Mused Uncle Mose

Ginny Sims an' huh husbin' havin' trouble, an' dey comes an' axed de pahson to he'p 'em git straightened out. Well, dey got back togedder an' got eve'y-thing fixed up, but dey don' needah one speak to de pahson no mo'.

A Most Helpful Catechism As To The Bible Teaching Concerning The Lord's Supper

By James H. Sims, Pastor
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Q. Why do we call the Lord's Supper an ordinance of the church?

A. Christ instituted it and ordained it as a memorial of His body and blood shed for us. (Matt. 26:26-30; Mk. 14:22-25; Lk. 22:17-20; I Cor. 11:23-25). Baptists consider it an ordinance directed to the church, not to individuals. In the Great Commission, He instructed the church to make disciples, baptize them, teach them "to observe all things, whatsoever I have commanded you." (Matt. 28:19-20).

Q. May all Christians be invited to partake?

A. No, only believers that have been baptized into the church that Jesus founded. Notice in the Great Commission just quoted that baptism precedes the observance of other things; therefore a believer must

be baptized before he may partake. It is the Lord's Supper and only those he has invited are to come. I Cor. 5:9-13 tells us to exclude those living openly wicked lives, for examples.

Q. Does that mean that Christians of other denominations should be excluded?

A. Yes. In I Cor. 11:20, Paul tells the Corinthians, "Ye cannot eat" (K. J. V. margin) the Lord's Supper if there be divisions among you. The divisions of doctrine between Baptists and Protestant groups would certainly prevent us from partaking together if divisions within the body of the church prevented the Corinthian (Continued on page three)

O. I. J. HORROR RELEASE

Six million Jews were murdered in Europe between 1939 and 1945, asserts Jacob Lestchinsky in "Balance Sheet of Extermination," a pamphlet issued by the Office of Jewish Information.

Mr. Lestchinsky, summing up the results of the activities of the Nazis and their henchmen, reveals that there are practically no Jewish children left in Europe up to the age of ten; 90 per cent of the Jewish population in Lithuania were killed; 85 per cent in Poland; and in Czechoslovakia 82.5 per cent of the Jews perished.

Three-quarters of Eastern European Jewry, the most vital source of Jewish religious, cultural and national life, have been destroyed. — Message To Israel

Ed. Note: Is it any wonder that Germany failed? Read Gen. 12:1-3. Every nation and individual that has ever abused the Jew has failed. Egypt's experience surely illustrates this. Read the book of Esther again and you'll be amazed at God's providential dealings with His people.

The First Baptist Pulpit

"TOUCH NO UNCLEAN THING"

(Read Ezra 8:21-32 and
Isaiah 52:11,12)

This first Scripture which I have read to you takes us back to the period when the Jews were in exile in Babylon. Those weary seventy years of exile had now run their course, and Cyrus, the King, had given an edict to allow the chosen people to return to the land of their fathers.

Ezra, as one of God's men leading a band of the Jews from Babylon back to Palestine, called a fast beside the River Ahava just before they set out across

the desert to Palestine. Years before, to be exact, seventy years before, when Nebuchadnezzar had destroyed Jerusalem, he had carried away all the sacred vessels of gold and silver from the temple of God at Jerusalem, and strange to say, during those seventy years of Babylonian exile these vessels had remained intact and God had preserved them. Now, when the Jews under Ezra started back home, Cyrus, the King of Babylon, gave back these golden and silver vessels which were sacred unto the Lord that they may be carried back to the tem-

ple of God in the city of Jerusalem.

As they came to the River Ahava to fast, to pray and to seek God's guidance and protection on the way, Ezra committed these vessels of gold and silver into the hands of twelve of the priests charging them to safely deliver these vessels unto Jerusalem with clean hands.

I wonder, beloved, if the picture of those Jews as they fasted, prayed and sought God's protection — I wonder if that picture tonight can sink into our hearts to the extent that we (Continued on page two)

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"TOUCH NO UNCLEAN THING"

(Continued from page one)
can see the necessity that you and I should have clean hands to bear the vessels of the Lord today. As these Jews were leaving Babylon to go to Jerusalem, so, beloved, you and I as God's people, are journeying today toward the Heavenly Canaan.

As those vessels had been entrusted unto those Jews, so, beloved, the Gospel has been entrusted unto us. There isn't a Christian man or woman here tonight but what has the Gospel entrusted to him or to her. Listen:

"According to the glorious gospel of the blessed God, which was COMMITTED TO MY TRUST." — I Timothy 1:11.

Paul declared that the Gospel had been committed to him as a trust. That which was true of Paul, is true of you. That which was true of Paul and you, is true of me. There isn't a Christian in all this world but what is journeying from the country of sin to the Heavenly Canaan and has the trust of the Gospel committed unto him.

As those Jews were to safeguard, protect and deliver those sacred vessels to Jerusalem, so, beloved, we are to safeguard the Gospel. As they were to handle those vessels with clean hands, eventually weighing them in when they arrived at Jerusalem, so you and I must handle the Gospel with clean hands until we ultimately give an account of our Gospel stewardship when we stand face to face with Him on the other side.

I

IN VIEW OF THIS FACT, I WANT TO SAY IN THE VERY OUTSET THAT WE MUST SEPARATE FROM EVIL HABITS.

I am not saying, beloved, that it is possible for each of us to live sinlessly perfect. I do say, beloved, it is possible for each of us to live a great deal more perfect than what we do. Yet, I want to insist tonight that God's people should be separated from evil habits. Listen:

"That ye PUT OFF concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. LET ALL BITTERNESS, AND WRATH, AND ANGER, AND CLAMOUR, AND EVIL SPEAKING, BE PUT AWAY FROM YOU, WITH ALL MALICE." — Ephesians 4:22-25, 31.

Beloved, that's what Paul wrote by inspiration to the Baptist churches of Ephesus 1900 years ago. If it were good for those churches then, it is just as

good for a Baptist church down here in this 20th century.

Notice again:

"But now ye also put OFF ALL THESE; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him." — Colossians 3:8-10.

Paul declares that the Christian has put off the old man and has put on the new man. That is to say, there is a new nature on the inside of us, and because of that new nature, we are urged to be separate from evil habits, and he enumerates a number of these evil habits within this Scripture.

Listen again:

"For this is the will of God, even your sanctification, that ye should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honour." — I Thess. 4:3, 4.

Paul tells us that we are to put off and abstain from the evil habits of our fleshly natures.

Note again:

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." — 2 Timothy 2:20, 21.

Beloved, these four passages of Scripture surely tell us in unmistakable tones that are not to be misunderstood that God's people are to be separated from evil habits. A number of these evil habits are enumerated within these verses and still a great many others are implied thereby.

This reminds me of Lazarus, who, when he was dead and was raised to life, stood in the presence of the Lord Jesus still wearing his grave clothes. It was then that the Lord Jesus said to those about him, "Loose him and let him go." I think, beloved, if ever there were a Scripture applicable to the children of God, it is this one. We have been raised from the dead spiritually speaking. Every saved person tonight is truly a spiritual resurrection. We were dead in sins, and we are now alive in Christ, so that we have been raised from the dead spiritually. At the same time, beloved, as Lazarus, when he was raised still had on the old grave clothes, so we still have an old garment, the old fleshly nature. As Jesus said concerning Lazarus, "Loose him and let him go," so the Lord says concerning every one of His children who are bound with the evil habits of this life, — He would say to us, "Loose him and let him go."

When I go back and think that those Jews who were to carry those vessels were to have clean hands, I think that if you and I are to carry the Gospel which has been entrusted to us, we have to do it with clean hands. We must be separated from the evil habits of this life.

II

BELOVED, WE MUST BE SEPARATED FROM WORLDLY ALLIANCES.

It isn't enough to be separated from evil habits, there are a lot of worldly alliances that we need to break from. Listen:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with

darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." — 2 Cor. 6:14-17.

Beloved, I'm not reading from a 1948 edition of the Bible. I'm reading out of the same old Book that was inspired of God back in the first century, and, beloved, Paul said by inspiration that we are not to be unequally yoked together with worldlings, with unbelievers, or with any type of worldly alliance.

When we speak of these verses ordinarily there comes to the minds of those who listen the thought of MARRIAGE, and to be sure that is implied here. Certainly it is right here within this passage of God's Word, that God's own should not marry with the world. Note in that respect another verse:

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD." — I Cor. 7:39.

That's what God said about a widow. She is free to marry provided she marry in the Lord. Now if God said that about a widow, certainly God would say the same about one who had never yet been married. So, beloved, this passage of Scripture doubtlessly does carry the idea that on the basis of marriage that it should be apart from any worldly alliance. That is to say, that a saved person ought to marry a saved person, and that a saved person has no business to marry a worldling.

However, beloved, that is just a mere hint, — that's a mere nothingness as to all that is implied by this passage of Scripture. Not just the matter of marriage, but all of our business dealings, all of our social dealings, all of our religious life — in fact, beloved, these verses in 2 Corinthians would tell us that God's people in every particular are to be separated from worldly alliances.

To use a particular example, I don't see how any child of God could be a member of a fraternal order. I remember several years ago a man was saved here in this church, and a few days after he was saved, he was reading this Scripture in 2 Corinthians. He came to me and said, "Brother Gilpin, I believe I am going to have to get out of the lodge." I had not said one word to him about it. I had not mentioned it in any wise at all from the pulpit. He had read it himself and the Spirit of God impressed it upon him that as a child of God he was not to have fellowship with those who were not children of the Lord.

I have been very much impressed as I have noticed the folk who take a very active part in lodge membership. I am impressed by the fact that those who are active in the lodge are seldom, if ever, active in the church. I have noticed that many, many times they stay away from the house of God when there are services going on in God's house in order to attend their lodge. I could not begin to tell you how many times that I have come to church and have seen on Wednesday night folk who used to be members of this church, go-

ing to lodge rather than coming to the house of God. Now if anybody thinks we have lost anything by losing that class of membership, I'll tell you frankly I thank God everyone of them are gone. So far as I am personally concerned, any man or woman who will put his lodge first and his church second, hasn't any business to be a member of this church nor any other church. It has been rather conspicuous to me that the man who is regular at the lodge is seldom at church. The man who sits on the front seat at the lodge is always on the back seat at church. He is early at the lodge, but he is late to church. The man who is forward at the lodge is always backward at church. The man who is at home in the lodge is a stranger in the church. The man who calls those of the lodge "brother," usually refers to those in his church as "Mr." Those who are proud of their lodge are usually ashamed of their church. Those who boast of their lodge usually apologize for the church. Those who give to the lodge always withhold from their church. Those who attend the lodge regularly, irregularly attend church. I challenge anybody to in any wise at all say that this is not a fair characterization of the average church member who is a member of the lodge.

What I have said about the lodge and what I have said about our social engagements, is true in our business; in fact, beloved, in every particular God's people are to be separated from worldly alliances. You go back and see those Jews when Ezra said, "Here are the vessels for you to carry." He gave so many to this priest, so many to the next priest, so many to the next, and so on. He said, "You are to weigh them in at Jerusalem, giving a careful account of your stewardship in handling these vessels, and be sure you handle them with clean hands." If those old Jewish priests were thus commanded to handle the vessels of the Lord with clean hands back there, how much more ought you and I as God's people today who have the Gos-

pel entrusted to us, have our hands to the extent that we separated from worldly alliances.

III

WE NEED TO BE SEPARATED FROM WORLDLY PLEASURES.

Don't misunderstand me, loved, I know that every one of us needs some kind of recreation. There isn't a person but what needs some recreation. The old adage, "All work and no play makes Jack a dull boy," is certainly true. God's people like the world need some recreation. Yet, at the same time, beloved, we must keep in mind that we, as the servants of God, must have clean hands if we are to carry the Gospel that has been entrusted to us. In view of that fact we have to be separated from worldly pleasures. Listen:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." — 1 Cor. 10:31.

It doesn't make any difference what you and I do, our thought ought to be to glorify God.

There are some things that a Christian can do by way of recreation and glorify God. Beyond a shadow of a doubt is true. Yet, there are some things that God's people cannot do and glorify God. Listen:

"Abstain from all appearance of evil." — I Thess. 5:22.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless widows in their affliction, to keep himself UNSPOTTED FROM THE WORLD." — James 1:27.

How many times you all get spotted by the things of the world. I will never forget a man who used to be a member of this church, but who has been away several years ago. He was a very consecrated Christian man and a very noble friend of this pastor and this church. One morning I was speaking to him. He had dropped a spot of breakfast on his tie. I called attention to it. He thanked me of course, for it, and then he said, "But, Brother Gilpin, what?" (Continued on page three)

He Is There

When the cupboard shelves are empty,
And the icebox failing too;
With the money disappearing,
And you know not what to do,
Just go off into your closet,
Pouring out your soul in prayer
To your loving Heavenly Father,
For remember, HE is there.

When the world seems all against you,
Satan buffeting so rude;
Everything looks black and dismal,
Ruling out the precious good.
Tell it all to GOD your Father,
Look to Him for loving care;
He has promised to sustain you,
Just remember, GOD is there.

Fling away your doubts and worries,
Trust the Lord through every day;
Stay within His care and keeping,
He will lead you all the WAY.
When the twilight shadows deepen,
Once more breathe an evening prayer;
His sweet peace will there be given,
Oh remember, GOD is there.

—JOY

"And we know all things work together for good to them that love God, to them who are the called according to His purpose." — Romans 8:28.

edure, without friends, without a thousand of other things; BUT, he can never go to heaven without Christ!

"TOUCH NO UNCLEAN THING"

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spot isn't bothering me nearly as much as another one." He proceeded, "A few days ago my wife suggested that we go to a picture show." I might say, his wife never loved the Lord like he did. He said, "I went, and I wish I could knock that spot off my soul as I have knocked this spot off my tie."

God's people are not to be spotted. It is so easy for us to be contaminated by worldly pleasures. God's people have a sacred trust committed to them—the Gospel. You and I, as Christians, have the Gospel committed to our hands, and we are to carry it. We ought to be mighty careful that we have clean hands. If the Jew that was given the task of carrying a vessel was charged expressly to see to it that he had clean hands, how much more would God charge us today who have the joyous task of being stewards of the Gospel—how much more would God charge us today that we have clean hands. I insist, beloved, that we must be separated from worldly pleasures.

IV

AGAIN, WE MUST BE SEPARATED FROM THE FALSE RELIGIONS OF THIS WORLD.

Paul didn't have but one false religion to be separated from, and that was the state religion of the Roman Empire—heathenism. Whereas he had only one, you and I have a thousand so-called religions confronting us. There isn't one of them but what has some good—enough to deceive the public, and at the same time, every one of these false religions has a great amount of gross error. God's people are to be separated from false religions. You and I haven't a bit of business in this world to contribute, to pray for, or to attend services conducted under the auspices of an heretical church organization. Why should I pray for an heretic? Why should I attend services conducted by some type here? Why should I contribute toward the support of a heretic? You might say, "Brother Gilpin, I want to learn both sides, and I'll go in order to learn both." The truth is big enough for me, I don't need the other side. God's people need to be separated from false religions.

"Can two walk together except they be agreed?" — Amos 3:3.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID THEM." — Romans 16:17.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that bideth him God speed is partaker of his evil deeds." — 2 John 1:9-11.

A man came to see me who is a Seventh Day Adventist. I don't know him by sight though I don't know anything about him particularly. He came in and said he wanted to talk to me. Very soon found concerning the subject he wished to discuss, that we had no common ground and that there was nothing in common between us. I make it a point to try not to waste God's time, so I told this man politely that we couldn't get any place in the conversation and that we might just as well

stop. He said, "Well, anyway, I'll shake hands with you." I said, "No, you won't." "Why," he said, "you would surely shake hands with a brother preacher." I replied, "If I knew you were my brother, I might consider it, but I don't believe you are my brother." I continued, "If the Bible is true, one or the other of us is on the road to Hell, and it's you, for the Bible says that we are saved by grace. You say we are saved by the keeping of the Law." He insisted that I shake hands with him before he left. I said, "Brother, I wouldn't think of shaking hands with you today, tomorrow, or any other day." Then I read him the verses which I have just read to you.

Beloved, God's people need to be separated from false religions, even to the extent, as I have read, of refusing a heretic to come into your house and refusing to bid him God speed by shaking hands with him. Folk say, "That's mighty narrow"; but it is just as broad as this Word of God.

I like to go back there by the River Ahava to see those Jews leaving exile going over to Canaan — I like to see them as they started with everyone of those priests given something to carry. The admonition of Ezra was "Keep your hands clean." He told them, "When you deliver your vessels in Jerusalem, be sure that you preserve, protect and deliver them with clean hands." How much more God's people today need to be sure that we have clean hands, that we are separated from evil habits, that we are separated from worldly alliances, that we are separated from worldly pleasures, and that we are separated from false religions.

V

THEN, BELOVED, DID YOU NOTICE THE PROMISE THAT IS GIVEN IN THAT SECOND TEXT THAT I READ? LISTEN:

"Depart ye, depart ye, go ye out from thence; touch no unclean thing, go ye out of the midst of her; be ye clean, that bear the vessels of the Lord . . . for the Lord will go before you; and the God of Israel will be your reward." — Is. 52:11,12.

There's the promise. Be clean and the God of Israel will go before you and the God of Israel will be behind you. Isn't that a marvelous promise? If you can find any other promise in the Word of God that is more challenging from God's standpoint than this, I'd like to see it. God says to you and to me, "Be clean, and if you are, I'll go before you and I'll go behind you." What more could you or I ask for — God in front and God behind. Oh, how we need to claim this promise, and we can claim it by meeting God's conditions when He says, "Touch no unclean thing."

I'm afraid, beloved, that the majority of us are just like Achilles who is spoken of in mythology. When he was born, his mother dipped him in a stream that would make him invulnerable. It would make no difference where he might be shot afterward, they could not kill him for he had been dipped in a stream and was thereby invulnerable. However, where Achilles' mother had held by the heel when she dipped him in the stream, that heel did not get the water of the stream, and it was the one vulnerable spot. It was there that the arrow struck him and brought him down in battle.

I am afraid, beloved, the majority of God's people are too much like Achilles — there are too many vulnerable spots, — there are too many spots about us where the Devil strikes.

THE LORD'S SUPPER

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church.

Q. Should members of other Baptist churches partake?

A. The fact that Baptist churches are independent bodies would seem to necessitate exclusion of outsiders on grounds of I Cor. 11:18-20. Also I Cor. 10:16-17 suggests the symbolism of one body partaking of one loaf. We would not vote in another Baptist church; we should not partake with them. In I Cor. 5:9-13, we are told to exclude fornicators, etc.; in other words the supper includes only those over whom the church may exercise discipline — the members of the local church.

Q. Who should administer the Lord's Supper?

A. Is is customary for the pastor of the church involved to accept this as one of his duties. However, as the Supper is an ordinance of the church, in case of the pastor's illness any other duly ordained member of the church may be elected for the occasion. In other words, it is the observance that is important, not the administrator.

Q. Is the Lord's Supper necessary to salvation?

A. No. As in the case of the ordinance of baptism, a faithful follower of Christ will certainly want to obey His command in this matter, but it has no saving efficacy. Salvation is "by grace, thru faith" alone.

THE TREE OF KNOWLEDGE

The Bible contains 3,566,480 letters, 773,746 words, 31,102 verses, 1,189 chapters, and 66 books. The longest chapter is the 119th Psalm; the shortest and middle chapter the 117th Psalm. The middle verse is the 8th of the 118th Psalm. The longest name is in the 8th chapter of Isaiah. The word "and" occurs 46,227 times. The word Jehovah 6,855 times. The 37th chapter of Isaiah and the 19th chapter of the 2d book of Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; the shortest verse is the 35th of the 11th chapter of John. In the 21st verse of the 7th chapter of Ezra is the alphabet. The finest piece of reading is the 26th chapter of Acts. The name of God is not mentioned in the book of Esther. The Bible contains knowledge, wisdom, holiness and love

Q. Why, then, is the Supper sometimes referred to as a "sacrament?"

A. The term should be avoided. Although the word's meaning as given in Webster's unabridged edition includes a definition that agrees with Baptist doctrine concerning the significance of the Supper (i. e., that it is merely a sacred symbol, a memorial to our Lord's death and has no value except its spiritual significance to the individual), in most people's minds the word implies the Catholic definition. That is, that the Supper is a channel thru which divine grace is conferred on the recipient and is necessary to salvation. The Lord's Supper is the Bible term and should suffice for us.

Q. What about the term "communion?"

A. It is all right, but it, too, has the wrong meaning for some. They think of "communion with mother" or "communion with mother."

Would to God tonight that we could hear the voice of the prophet as he cries to us, "Touch no unclean thing."

May God bless you!

"HIMSELF"

By A. B. Simpson

Once it was the blessing, Now it is the Lord;
Once it was the feeling, Now it is His Word;
Once His gift I wanted, Now, the Giver own;
Once I sought for healing, Now Himself alone.

Once 'twas painful trying, Now 'tis perfect trust;
Once a half salvation, Now the uttermost!
Once 'twas ceaseless holding, Now He holds me fast;
Once 'twas constant drifting, Now my anchor's cast.

Once 'twas busy planning, Now 'tis trustful prayer;
Once 'twas anxious caring, Now He has the care;
Once 'twas what I wanted, Now what Jesus says;
Once 'twas constant asking, Now 'tis ceaseless praise.

Once it was my working, His it hence shall be;
Once I tried to use Him, Now He uses me;
Once the power I wanted, Now the Mighty One;
Once for self I labored, Now for Him alone.

Once I hoped in Jesus, Now I know He's mine;
Once my lamps were dying, Now they brightly shine;
Once for death I waited, Now His coming hail;
And my hopes are anchored Safe within the veil.

ing with other observers." We are to observe it only as a remembrance of Christ. (I Cor. 11:25, 26).

Q. When should the Lord's Supper be observed?

A. Our Lord did not set any specific time, but said, "As often as ye do it . . ." The common tradition in Baptist churches is once every three months, usually on the first Sunday in each quarter. However, some observe it only once a year at the same time as the Jewish Passover, at which time it was instituted by our Saviour. The important thing is that it not be hurriedly and carelessly observed, but carefully planned ahead. It is more proper to really have it as a supper (at night) and not as a "lunch" (at noon). (Acts 20).

Q. Explain the symbolism of the Supper.

A. The bread represents Christ's body, broken for us. The wine represents the pure and holy blood of Jesus, shed for the remission of our sins.

Q. What ingredients should be used?

A. Some churches use soda crackers and grape juice. This is complete ignorance and neglect of the teaching of God's Word. Both crackers and grape juice contain leaven which is used consistently in the Bible to symbolize evil and sin. God commanded the Jews to have no leaven in their houses when the Pasover lamb (type of the Lamb of God) was killed. Jesus said, "Beware of the leaven of the Pharisees." (Matt. 16:6-12). Paul said, "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (I Cor. 5:6-8). The Supper is a symbol and care should be taken to make it a correct symbol. The bread must be unleavened bread, free from God's symbol of evil, to symbolize the pure, sinless, and perfect body of Christ. The fruit of the vine must also be unleavened and pure. Only the fermented juice of the grape is without leaven. The leaven or ferments (living micro-organisms known as saccharomycetes secreted in skins of grapes) are passed off in the CO₂ gases that escape during the fermentative process, and leave the juice purged of this element. Only this

purified juice can properly symbolize the pure blood of Christ, free from all sin. (Information on vinous fermentation from Encyclopedia Britannica and the U. S. Department of Agriculture.) Also, there is no doubt that Christ used unleavened bread and wine in the institution of the ordinance. It was Passover week and Jews would have nothing but unleavened bread in their houses. Since they had no way of preserving unfermented juice, they would have been using wine. That the church continued to use it is shown in I Cor. 11:21.

Q. Doesn't the use of wine support the liquor industry?

A. No. There are firms set up for no other purpose than the making of what they term "sacramental wines." All during the prohibition era these firms continued to legally make wine for this purpose. The container is plainly marked "Sacramental Wine" and it is sold only to ministers and Catholic priests for use in the Lord's Supper or to Jewish rabbis for use in the Passover feast.

Q. How is the Supper administered?

A. The bread should be brought to the table in one piece signifying one Body, offered once and broken into many pieces, showing that His body was broken for the sins of many. The wine should be brought in one vessel, also showing the oneness of the sacrifice, and poured into the individual glasses showing that His blood was shed once, but is sufficient for the salvation of all.

Q. Is it true that if one is angry with his brother or otherwise drinks unworthily, he drinks damnation to his own soul?

A. How such an idea can get in the heads of Bible-believing people is hard to understand. The Bible plainly teaches eternal security of the believer. A person is not going to lose his soul because of unworthily partaking in that sense. We are all unworthy to partake; that's why we do partake! We are commemorating the death of (Continued on page four)

God's Gift To The Son

(John 17:11)

How blest to think of Christ, our Lord,
As God's great gift of love,
Sent down according to His Word,
From Heavenly courts above.
But have you thought that you and I,
And all His blood-bought own,
For whom He left the joy on High,
To tread earth's way alone,—
We, who have tasted saving grace,
And 'neath that Fount of blood,
By faith have found a resting place,
And been brought nigh to God,—
We are the Father's gift of love
Unto His precious Son,
And by that blessed cleansing flood,
With Him have been made one.
Oh wondrous, matchless mind of God,
That e'er the world began,
In wondrous glorious realms above
Brought forth redemption's plan!
And laid upon His holy Son
The guilt of all the race,
That whosoever will might come,
And know redeeming grace.
And through unending years on high,
It is God's will that we
The Saviour's name should glorify,—
Yea, through eternity.
He, God's great gift of love to us,
Our Saviour from all sin,
And we, — how wondrous to believe,—
The Father's gift to Him!

—Avis B. Christiansen

The Lord's Supper

(Continued from page three)
the one who was worthy and died for us because we were not. I Cor. 11:27 does not refer so much to the unworthiness of the individual as it does to the unworthy manner in which some partake. However, those living in gross immorality should not partake. They should clean up or get saved, whichever is needed, first. The purpose of the Lord's Supper is to silently meditate and think on the Lord Jesus Christ, His person and His sacrifice made for us. As Paul says in I Cor. 11:26: "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." The only person who is unworthy to partake is the one who has never accepted Christ as Saviour, let God cover his sins with the worthiness of Christ's blood, and been baptized into the church. Some members superstitiously avoid partaking for fear of some strange curse. A person is dealing with the Lord Supper in an unworthy manner if he neglects it. If the memory of Christ's sacrifice doesn't mean enough to him to observe this ordinance he is certainly a sorry excuse for a Christian. We should follow the Lord's commands in their proper order: Believe, be baptized, and partake of the Lord's Supper with other baptized believers in the local body.

Roman Catholic Inventions

(Continued from page one)
change was made about the time the doctrine of transubstantiation was proclaimed an article of faith by Pope Innocent III in 1215. In 1220 Pope Honorius III invented the ad-

oration of this wafer, and thus the Roman Catholic Church worships a god made by the hands of men. The adoration of such a god is entirely contrary to the Gospel.

Auricular confession, or confession to the priests, was also instituted by Pope Innocent III during a session of the Council of Latran, 1215 years after Christ.

Since the year 1414, the Roman Catholic Church refuses to give the cup, or wine, to the people in the Communion Service. This institution of Christ was changed by the Council of Constance. The Gospel teaches that the Lord's Supper should be given with bread and wine.

The doctrine of purgatory was proclaimed an article of faith 1438 years after the apostles, by the Council of Florence. The Gospel does not contain a single word concerning the Roman Catholic purgatory.

Roman Catholic traditions were placed on the same level with the Holy Scriptures by the Council of Trent 1545 years after Christ. These traditions are simply teachings of men.

The Apocryphal books (some doubtless false and none of them inspired) were placed in the Bible by the Council of Trent, 1546 years after the apostles.

1854 years after Christ, the Roman Catholic Church invented the doctrine that Mary was born without sin. But the Gospel tells us that all human beings have sinned.

The infallibility of the pope is a new doctrine which was made in the year 1870. Before the year 1870 this dogma did not exist: No human being is infallible; for the Word of God states that "There is not a just man upon earth that doeth good and sinneth not."

Still the Roman Catholic Church claims never to change, or to teach new doctrines!



The playground of the Russell High School, showing Haebler's Garage across the street is just two doors to the left of the editor's home. Our home is on a high block foundation and though we were completely surrounded by water on all sides, we are most thankful that none got in our house. Even at that it was entirely too close for comfort.

Tithing Facts

(Continued from page one)
8. New Testament Christians gave more than a tithe (Acts 4:32-37).

9. God promised to bless the faithful tither (Mal. 3:10).

10. The tithe is a modest and reasonable requirement (Rom. 7:12).

11. Nothing less than a tithe is sufficient to express gratitude to God and love for Christ (Ps. 116:12).

12. Tithing would solve our most difficult financial problems (II Chron. 31:5, 6, 10).

FEED MY SHEEP

(Continued from page one)

"Teach them to observe all things whatsoever I have commanded you." Not what John Wesley, John Calvin, Martin Luther or Alexander Campbell said — but "Whatsoever I have commanded you." This is not to be passed over lightly as of little importance, as some feel inclined to do. It has a great meaning! God had a profound interest in His sheep and was using precaution that they might not become poisoned on "tainted food" — it must be pure in order to proper development and growth in grace. He was able to look into the future and see the rise of protestantism with all its attendant evils. He warned against "false prophets" who would "bring another gospel" than the one He taught them. He said they would "Teach for doctrine the commandments of men" and are they not doing just that? He told us to mark and avoid them and "bid them not God speed."

I wonder how many of us are obedient to His commands. I have found by personal experience one cannot be popular and do this but this issue is definitely between the individual and his Lord and to Him alone we must give answer for our consideration of, or indifference to, His commands. He promises us persecution if we live for Him, but He promises us something else too — something all the wealth of the world cannot buy — so let's be true to Him and rejoice in the cost — it will be as nothing when we walk the last mile of the way. —Mrs. Thad Griffiths, Maryville, Tenn.



It was a wet day when this photo was made—wet both on the inside and outside of our shop. We weren't open for business—yet we were most busy trying to take care of our stock and equipment.

Another Flood

(Continued from page one)
no greater than it is. Were it not for His goodness to us, it might have been much greater. Six more inches of water would have flooded the shop, despite our sandbags and would have resulted in a loss two or three times greater than it is.

Rom. 8:28 is true here as elsewhere in life. This flood is a part of the "all things." I'm glad I'm a Calvinist and not an Arminian. I'm glad I believe in a God who controls rivers the same as He controls all else in life. How marvelously good this sovereign God has been to me!

With the flood waters gone and the shop in operation again, we face the future. I do not need to tell you that this financial loss is most hard to bear. With the price of our paper as it is (only 50c per year) we have a hard time to make ends meet under ordinary circumstances. Now with this loss, it will be even more difficult.

Long ago, I chose as my motto: "Trust the Lord and tell His people." I praise Him that in these years I've depended upon Him that He has never failed me. I know He won't now.

Not all of God's people are



We thank the Lord for our sandbags and water pump. No stream of water flowed from the pipe. From Friday night, April 16, through Sunday afternoon, April 18, this pump took 3500 gallons per hour from our floor over the sandbags.

poor. Some of them He entrusted with much worldly goods. Some of these are readers of this paper doubtlessly trust that He will lay the loss on the hearts of our readers to such an extent that they will share their stewardship with us. Your gift, large or small, will be greatly appreciated as we face the future.

Beloved, pray for us as we try to give you the best Baptist paper possible!