

The greatness of our fear shows the littleness of our faith.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

VOL. 19, NO. 16

RUSSELL, KENTUCKY, MAY 23, 1953

WHOLE NUMBER 746

Modernism Is Dangerously Deadly

By Roy Mason
Tampa, Florida

Many modern things are superior to those in use back in the past. The automobile for instance, is superior to the log wagon, the electric refrigerator to the old fashioned ice box, and many other illustrations could be given. BUT the modern in RELIGION is not superior. Why? Because there is no new, modern, revelation. "The faith," the body of truth upon which Christianity rests, is a "once for all delivered faith." (See Jude 3) God spoke to man back in the past in different ways, but he finally climaxed that revelation in his Son. (Heb. 1:1-2) Jesus, is God's final and supreme and complete revelation of himself.

In methods and equipment a church may well be right up to date. For instance, our church is air-conditioned, and we use the facilities of a radio network to spread the gospel far and wide, but in doctrine we stick to the Bible. MODERNISM is the term that designates a form of infidelity that questions or denies the supernatural in religion. It questions or denies the foundational doctrines of Christianity. It is a pseudo-Christianity. And contrary to what many suppose, it is not new, and it is really not modern. It is but a revival of the "leaven of the Sadducees" against which Jesus warned most sternly. (See Matt. 16:6) Modernism is a deadly thing. We suggest several reasons as to why this is true:

**MODERNISM IS DEADLY
BECAUSE IT "BORES
FROM WITHIN"**

Infidels like Ingersoll, who at-

tacked the Bible and Christianity from without, didn't accomplish much. Modernists are those who come under the guise of followers of Christ — ministers of Christianity, yet they bear the same teachings that Ingersoll promulgated. A comparison of the teachings of Harry Emerson Fosdick and Robert Ingersoll the infidel, reveals the fact that they are almost identical. It took a Judas Iscariot on the inside to betray Jesus. Modernism is the Judas Iscariot of religion today.

**MODERNISM IS DEADLY
BECAUSE IT PURSUES
THE COMMUNIST
INFILTRATION
METHOD**

Preachers of this stripe get into pastorates under the guise of orthodox men, then begin to (Continued on page four)

This I Know

I do not know what next may come
Across my pilgrim way.
I do not know tomorrow's road,
Nor see beyond today.
But this I know -- my Saviour knows
The path I cannot see
And I can trust His wounded Hand
To guide and care for me.

I do not know what may befall
Of sunshine or of rain.
I do not know what may be mine
Of pleasure or of pain.
But this I know -- my Saviour knows
And whatsoever it be
Still I can trust His love to give
What will be best for me.

I do not know what still awaits,
Or what tomorrow brings.
But with the glad salute of faith
I hail its opening wings.
For this I know -- that in my Lord
Shall all my needs be met,
And I can trust the heart of Him
Who has not failed me yet.

A Brief But Beautiful Pen Picture Of Heaven

The following is part of a letter received by Mr. Fuller, of the Old Fashioned Revival Hour, after announcing that he would speak on "Heaven" the next Sunday.

"Next Sunday you are to talk about Heaven. I am interested in that land, because I have held a clear title to a bit of property there for over fifty years. I did not buy it. It was given to me without money and without price. But the Donor purchased it for me at tremendous sacrifice. I am not holding it for speculation since the title is not transferable. It is not a vacant lot. For more than half a century I have been sending materials out of which the greatest Architect and Builder of the universe has been building a home for me, which will never need to be remodeled or repaired because it will suit me perfectly,

individually, and will never grow old. Termites can never undermine its foundations, for they rest upon the Rock of Ages. Fire cannot destroy it. Floods cannot wash it away. No locks or bolts will ever be placed upon the doors for no vicious person can ever enter that land where my dwelling stands now almost completed and almost ready for me to enter in and abide in peace eternally, without fear of being ejected.

"There is a valley of deep shadow between the place where I live in California and that to which I shall journey in a very short time. I cannot reach my home in that City of Gold without passing through this dark valley of shadows. But I am not afraid because the best Friend I ever had went through the same valley long, long ago and drove away all its gloom. He has stuck with me through thick (Continued on page four)

BAPTISTS REPORTED AS HOLDING TO OPEN COMMUNION

It has been reported by the AP (covering the recent meeting of Southern Baptists in Oklahoma) that Southern Baptists by better than 90 per cent now believe in, and practice open communion. "Close Communion" is referred to as a hold-over from the past, about on the par with witch-craft. This may have been merely "wishful thinking" on the part of the writer of this (Continued on page four)

STARTLING STATISTICS

Vital statistics—U. S. Government! We have 169,792 restaurants, 198,878 schools, 241,858 gasoline stations, 253,762 churches, 287,337 grocery stores, 483,633 saloons and liquor stores.

We have more liquor stores in this country than all the schools and churches together! That is why our public morals are at such a low ebb.

A Question: Are We To Observe Open Communion

Paul declares that the Word of God is a critic of the thoughts and purposes of men's hearts. Cf. Heb. 4:12. In fact, it is the highest critic. Its criticisms are always just and from its decisions there can be no appeal. This being true, the Scriptures we examine on the Lord's Supper ought to be eye-openers and heart-searchers to those who accept the criticism of the Bible.

OPEN COMMUNION is an attempt of various denominations to eat the Lord's Supper together. On such an attempt the Bible is plain.

"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. 11:18-20.

This language is plain. In the Greek it is even plainer, for the original language says, "Ye cannot eat the Lord's supper. If there be schisms, heresies, or doctrinal differences, it is not possible to eat the Lord's Supper."

ALEXANDER CAMPBELL was right when he said that open communion was both unscriptural and unreasonable. Years before God declared the same truth to the church at Corinth for God declared that it was either close communion or none.

God demands three unities—one cup, one loaf of bread and one body.

"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 (Continued on page four)

BROTHER LAYMAN, DON'T DO THIS

(By A Pastor)

The church has just called a new Pastor. He is a young man, just out of seminary. His wife has the bloom of youth in her cheeks, and the young couple are thrilled as they step out into the pastorate. Immediately the young wife of the minister begins having strange experiences. A woman twice her age comes to her and bluntly informs her that the pastor's wife is expected to teach the Ladies' Bible class. Another bluntly informs her, perhaps, that she is to be church pianist if they find out she can play. Before it is over, one by one, they inform her that she has been selected to lead the Training Union, the Royal Ambassadors, the Young Women's Auxiliary, or keep the (Continued on page four)

A MESSAGE ON ENTERTAINMENTISM

A few moments of sober reflection will convince any serious-minded person that we live in a high-pressure age. Advertisers think only in terms of superlatives, no statement is too extravagant for the purveyors of commonly used commodities, and entertainment is the watchword of the hour. Regardless of which field of human endeavor we choose to investigate we shall soon become aware of the spirit of the times which dominates this high-pressure scene, and which we shall call, "Entertainmentism."

That this largely controls the world causes us no amazement, for the Scriptures have clearly announced that the end-time would be characterized by men becoming "lovers of pleasures (Continued on page three)

The First Baptist Pulpit

✓ "The Lord's Supper"

Reprint From August 24, 1940
"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." — I Cor. 11:26.

About ten years ago, when we built our new building here in Russell, it was suggested that we place a crucifix in the building, as a means of keeping the death of Christ before us. Of course, we did not do so. It is true that I want to keep the death of Christ before our people at all times, but beloved, we

have a better method than that of a crucifix—we have the Lord's Supper—just as it was given by the Lord Jesus to His church which is His own way whereby we should constantly remember His death.

When man sinned in the Garden of Eden, even man's memory was injured. Of this we are assured in Ephesians 4:18: "Having the understanding darkened." No man is in his right mind until he is saved. Listen:

"For God hath not given us

the spirit of fear; but of power, and of love, and of a sound mind." — 2 Tim. 1:7.

I say then, beloved, that man's memory was badly impaired as a result of the fall in the Garden of Eden. Because of our forgetful memory, we need this ordinance of the Lord's Supper. It helps to keep in our recollection the passion of our Lord.

I

This Memorial Supper SHOWS (Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

PUBLISHED WEEKLY

SUBSCRIPTION PRICE

(Domestic and Foreign)
One Year in Advance 50c

Send Remittance to Russell, Ky.
Editorial Department, RUSSELL,
KENTUCKY, where communications
should be sent for publication.

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

Paid circulation in every state and
many foreign countries.

Subscriptions are stopped at expira-
tion unless renewed or special arrange-
ments are made for their continuation.

"The Lord's Supper"

(Continued from page one)

FORTH CHRIST'S DEATH. This is what our text tells us.

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

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

That His death was painful, is plainly to be seen in that Christ in anticipation of the agony of the cross, prayed:

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." — Matt. 26:39.

That His death was one of pain, can be detected in the heart-breaking cry of Jesus when He said:

"My God, my God, why hast thou forsaken me?" — Matt. 27:46.

Even the Psalmist, in looking forward to His death, prophesied that it would be a death of pain, and even foretold some of the pain that Jesus would experience, for the Psalmist would have Him say:

"I am poured out like water, and all my bones are out of joint: My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet. I may tell all my bones: they look and stare upon me." — Psa. 22: 14-17.

Furthermore, the Lord's Supper not only tells us of the painfulness of His death, but it tells us that His death was for others. The two thieves who died with Him, were dying for their sins; yet Jesus Himself had no sins.

"For he hath made him, who knew no sin; to be sin for us." — 2 Cor. 5:21.

He, therefore, wasn't dying for His sins like the two malefactors who were crucified with Him. No, beloved, His death was in behalf of others. When He instituted this Memorial Supper, He said:

"For this is my blood of the new testament, which is shed for many for the remission of sins." — Matt. 26:28.

You will notice that He declared that His blood was "shed for many."

All through the Scriptures, beloved, we are reminded of the fact that Christ's death was not for Himself, but was for others. Listen to these Scriptures:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." — I Cor. 15:3.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." — I Pet. 2:24.

"For Christ also hath once suffered for sins, the just for the unjust." — I Pet. 3:18.

Likewise, the Lord's Supper shows that Christ's sacrifice made the plan of salvation complete. When we come to the Lord's table, we see the wine and bread separated, indicating that the body and the blood of Jesus were completely separated, and therefore, that Christ has not partially paid the price, but that He paid it all. I rejoice to know that Christ fully paid the price of our redemption. When He died, one of the statements that He made from the cross, was, "It is finished." Years later, the Apostle Paul declared that Christ had finished the plan of salvation and fully paid for our redemption, thus making our salvation complete. Listen to Paul's statement:

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected forever them that are sanctified." — Heb. 10:12-14.

It is because of this, that we sing

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

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

II

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

First of all, it is **restricted to a local church.** Of this we are assured by Paul's letter to the church at Corinth. Listen:

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

You will notice that he speaks of three entities — one cup, one bread, and one body. The one body represents the one local church in the city of Corinth. Paul declared this in I Cor. 12:27. "Now ye are the body of Christ."

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

The second restriction given us in the Scriptures, is that it **must be held by a church.**

"For first of all when ye come together in the church, I hear that there be divisions among you; and I partly believe it." — I Cor. 11:18.

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

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

"Marvel not that I said unto thee, Ye must be born again." — Jn. 3:7.

When Jesus instituted the Lord's Supper, no one was there but His disciples.

"Now when the even was come, he sat down with the twelve. And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying,

Drink ye all of it; For this is my blood of the New Testament, which is shed for many for the remission of sins." — Matt. 26:20, 26-28.

Therefore, beloved, no one but saved people should partake of the Lord's Supper today. Those who are seeking after salvation are barred. Those who have never accepted Christ as a Saviour are barred. The only man who can come to the Lord's table is that individual who has repented of his sins, and believed on the Lord Jesus Christ as a Saviour, and now has a definite knowledge that he is a child of God.

In the fourth place the **Bible restricts the Lord's Supper to baptized people.** The Great Commission offers to us a splendid illustration of this truth. Let me read it to you:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway even unto the end of the world." — Matt. 28:19,20.

He tells this church at Jerusalem that they are to do three things: First, they are to lead men to Christ. In the second place, they are to baptize them, after having lead them to Christ; and after having baptized them, they are to teach them "All things whatsoever I have commanded you." The Lord's Supper is thus to come after baptism, and no one is to partake of the Lord's Supper except those who have been Scripturally baptized. When we come to the book of the Acts, we find that this early church carried out this commission precisely as the Lord Jesus gave it, for on the day of Pentecost when Peter preached and three thousand souls were saved, the next step was that of baptism. Then after they were baptized, we read:

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." — Acts 2:42.

The Lord's Return

"Them . . . that love His appearing" — II Tim. 4:8.

It is the glory of our lives
Above the glow of sun or star;
It is the lamp that lights our path,
The hope that beckons from afar;
It is the comfort for our griefs,
It is the joy that stays our tears,
It is the strength for all our toil,
It is the courage for our fears.

It is the promise of the morn
When earth's long weary night is past;
It is the harbinger of peace
Where earthly conflicts end at last;
It is the reign of righteousness,
It is the triumph of our faith
It is the seal upon our love,
It is the vanquishment of death.

It is the guerdon of the years,
The goal of all the ages gone
That drew the prophets' wistful gaze
Beyond the darkness to the dawn.
Desire of all the nations, come
And bring the day for which we long.
Thou Sun of Righteousness, arise
And heal all sorrow, right all wrong.

— Annie Johnson Flint

You will notice that this verse declared they continued in "breaking of bread." That is to say that after they were baptized, they partook of the Lord's Supper. In my home I have three children. One of them is a boy about eleven years of age. Like all boys, he doesn't like soap and water any too well. Apparently, he is afraid that it will ruin his "school boy complexion." However, I have a rule that before coming to the table, he has to wash. Beloved, God has the same rule relating to the Lord's table.

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

(Continued on page three)

MISSIONARIES
IN BRAZIL

ELD. J. F. BRANDON
ELD. AND MRS. ROYAL CALLEY
MIGUEL IBERNON
CICERO BICIPO
MAIO DUTRO
EUFRAZO SORAES
JOHN DIAS
ZACHARIAS NUNES de ABRIU
JOHN BENTES
GABRIEL SERAPHIN
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935 In Columbia Since 1947 In Brazil Since 1923

A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE
LORD JESUS COMMISSIONED HIS CHURCHES TO DO.

Go — Make Disciples — Baptize Them — Indoctriate Them. Mt. 28:19,20.

MISSIONARIES
IN PERU

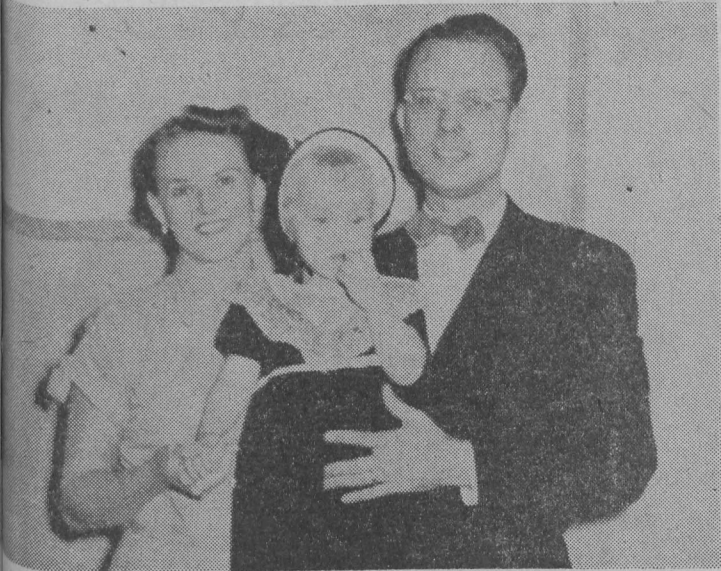
ELD. AND MRS. M. E. LEWIS
ELD. AND MRS. R. P. HALLUM
MISS MARGUERITE HALLUM
DON SIMON GUIMA
DON JUAN CASTRO
(Spanish Language)

IN COLUMBIA

JOSE TOMAS del CASTILLO
(Spanish Language)

THE LORD JESUS CHRIST AND HIS CHURCH GLORIFIED AT
MISSIONARY BIBLE CONFERENCE IN EVANSVILLE

By JAMES H. SIMS



Elder and Mrs. James H. Sims with one of their four children. Brother Sims is pastor of Temple Baptist Church, Evansville, Indiana and President of Tri-State Baptist Bible College. These were our hosts. No one ever had a better job as hosts to a conference than did this pastor and church. Brother Sims is one of the best friends that Baptist Faith Missions has.



A Missionary family on furlough. Elder and Mrs. R. P. Hallum and daughter Marguerite. Brother Hallum was brought home from Peru by plane on a stretcher. These noble servants of the Lord have spent 18 years in Peru.



Elder Eugene Clark, pastor of Grace Baptist Church, Baseline, Michigan. Brother Clark's message on "After That Ye Have Suffered Awhile" was a high time of the conference. It was said again and again that "He took us to heaven." Grace Baptist Church gives over \$300.00 each month to Baptist Faith Missions. Missionary Mitchell Lewis of Peru is from this church.

From the opening message by Pastor Harry Hille, President of Baptist Faith Missions, to the closing message by Pastor H. H. Overbey, Secretary of Baptist Faith Missions, the Missionary Bible Conference held April 13 through 16 at Temple Baptist Church in Evansville, Indiana, was a means of bringing honor and glory to Christ and His churches and edification to the saints who attended.

The principal speakers were Pastor Overbey and Elder R. F. Hallford, Pastor of New Prospect Baptist Church, Brookhaven, Mississippi. Brother Overbey brought to us the precious fruits of countless hours of study of the Word of God as he spoke on the great doctrinal themes of Missionary Baptists. After establishing in his first message that the commission to preach the gospel to the whole world is a debt that only Baptists can pay, Brother Overbey glorified the Founder and Head of the Baptist Church in succeeding messages on the virgin birth, the first resurrection, the Lord's Supper, salvation by grace, and the second coming of Christ. Our souls were fed and our hearts stirred by these messages as the Holy Spirit applied them to hearts.

Elder Hallford spoke on the theme of "church truth" and brought some of the most inspirational, yet practical and instructive messages on the New Testament church which this writer has ever heard. Elder Hallford holds degrees from undenominational schools as well as Baptist schools and is thus extremely well qualified to refute the modern heresy of the "universal, invisible church" with all its accompanying false teachings. With his last message (Next page, column one)



T. P. SIMMONS'S
TESTIMONY

Elder T. P. Simmons, author of "A Systematic Study of Bible Doctrine" writes: "I have been attending Bible Conferences for nearly thirty years, but consider the recent Bible Conference in Temple Baptist Church of Evansville, Indiana, the best I have ever attended. Repeatedly during the conference the thought came to me that I had never before heard such preaching. All the speakers seemed to be at their best. They preached with liberty and power. Their messages were warmly received by all the people. I believe that there was a greater degree of unity among the preachers present at the conference than I have ever seen in any other conference. Certainly God was there in great power."



Twenty-seven preachers present at one service of the Missionary Conference held recently at Evansville, Indiana. There were many more preachers who came to the other services. (Eleven States were represented at the Conference.)



Directors of Baptist Faith Missions. Left to right: Elder Harry Hille, pastor of New Hope Baptist Church, Dearborn, President of Baptist Faith Missions. Elder Griffith, pastor of Liberty Baptist Church, Toledo, Ohio. Elder Jack Huchel, pastor of Ryan Road Baptist Church, Van Dyke, Michigan. Elder Hafford Overbey, pastor of Canfield Avenue Baptist Church, Detroit, Michigan, Secretary of Baptist Faith Missions. Elder Z. E. Clark, professor Tri-State Baptist Bible College, Evansville, Indiana, Treasurer of Baptist Faith Missions. There are six members of the Board of Baptist Faith Missions. The sixth one is Elder Jim Masterson, pastor of Bryan Station Baptist Church, Lexington, Kentucky. Brother Masterson was in a revival meeting and could not attend.



Faculty and students of the day school of the Tri-State Baptist Bible College.

NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBEY
1210 E. Grand Blvd.
Detroit 11, Mich.

Conference

(Preceding page, column three) on "Why I Am A Baptist" Elder Hallford distributed copies of his tract "Where Did Your Church Come From?" in which he proves Baptist succession and perpetuity from Jesus Christ's earthly ministry to the present.

Other speakers were Pastor Harry Hille, Missionary R. P. Hallum, Pastor Wilbur Johnson, Pastor Eugene Clark, Missionary James B. Weigant, and Missionary C. E. Hall. Brother Hille set the pace for a highly spiritual and successful conference with his opening message on "The Kind of Baptists God Makes." Brother Hallum gave all of us a better insight into the problems and joys of the mission field as well as helping all the brethren get to know him better by his personal testimony. Brother Clark brought a moving message on the Heaven that awaits the child of God "after he has suffered a while" and God used the message to give us one of the holiest hours of the conference. On Tuesday night after Brethren Overbey and Hallford had both brought messages in which the way of salvation was made plain, Brother Wilbur Johnson spoke in the power of the Spirit on the depravity of man. God blessed and made the conference missionary beyond any question by saving a soul at the close of the service.

Forum discussions were held in the afternoons. The work and doctrines of Tri-State Baptist Bible College were presented by President James H. Sims on Tuesday afternoon. On Wednesday, President Harry Hille presided at a discussion session on Baptist Faith Missions. The conference went on record in this session as unanimously expressing complete faith and confidence in the officers and board of Baptist Faith Missions, the missionaries now under the Mission, and the leadership of Secretary H. H. Overbey.

Many churches were represented by their pastors or other members. Those in attendance came from the following states: Michigan, Ohio, Kentucky, Indiana, Illinois, Tennessee, Florida, Mississippi, Louisiana, Texas, and Arkansas. All out of town people were invited to stay in the homes of members of Temple Baptist Church and meals were provided and served by the women of the Temple church. It is believed that every preacher went home a better preacher and every member went home determined to be a better member of the local Body of Christ where God has placed him.

We have benefited spiritually by these great days of conference. May all of us who attended put what we received to work practically by working, witnessing, praying, giving, and teaching more than ever before . . . not for our glory, but for the glory of Christ and His churches.

BFM DOES NOT INTERFERE

We have not and do not ask any church or person to help support this mission work. We tell about the work and leave the matter with the Lord. A

FINANCIAL REPORT FOR APRIL 1953

Faith Baptist Church, Royal Oak, Mich.	\$ 8.19
Fenton Road Baptist Church, Flint, Mich.	5.00
Chattaroy Baptist Church, Chattaroy, West. Va.	15.00
Harmony Baptist Church, Pine Bluff, Ark.	64.53
South Side Baptist Church, Winter Haven, Fla.	55.00
Sylvania Hills Baptist Church, New Brighton, Pa.	3.20
Mount View Baptist Church, Watauga, Tenn.	9.65
New Hope Baptist Church, Dearborn, Mich.	60.32
Buffalo Avenue Baptist Church, Tampa, Fla.	16.00
Buffalo Avenue Baptist Church, Tampa, Fla.	14.50
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Seventh Street Baptist Church, Cannelton, Ind.	13.91
Ballview Baptist Church, Paducah, Ky.	50.34
Calvary Baptist Church, Richmond, Ky.	27.11
First Baptist Church, Alexandria, Ky.	25.00
Upper Steer Run Baptist Church, Orma, West Va.	15.00
New Hope Baptist Church, Dearborn, Mich.	10.00
Immanuel Baptist Church, Bellevue, Ky.	25.00
Shady Grove Baptist Church, Wickliffe, Ky.	38.64
Liberty Point Baptist Church, Cadiz, Ky.	92.90
Hopewell Baptist Church, Arlington, Ky.	23.20
Suwannee Furnace Baptist Church, Kuttawa, Ky.	45.00
Seven Springs Baptist Church, Dycusburg, Ky.	59.85
Second Baptist Church, Marion, Ky.	33.99
First Baptist Church, White Plains, Ky.	15.00
Fish Springs Baptist Church, Hampton, Tenn.	7.43
South Union Baptist Church, Cadiz, Ky.	14.00
Pleasant Grove Baptist Church, Hickory, Ky.	7.48
Tri-State Baptist Bible College, Evansville, Ind. (For H. H. Overbey)	50.00
Trinity Baptist Church, Keefeton, Okla.	20.00
Newby Baptist Church, Richmond, Ky.	12.55
Zoar Baptist Church, Fancy Farm, Ky.	40.73
New Hope Baptist Church, Dearborn, Mich. (By Mrs. Frances H. Hancock)	10.00
Mt. Hebron Baptist Church, Lancaster, Ky.	51.50
Hampton Baptist Church, Hampton, Fla.	25.00
Temple Baptist Church, Evansville, Ind.	30.00
Westwood Baptist Church, Toledo, Ohio	23.00
Bryan Station Baptist Church, Lexington, Ky.	15.00
Kirbyton Baptist Church, Bardwell, Ky.	67.52
Faith Baptist Church, Royal Oak, Mich.	6.55
South Bristol Baptist Church, Bristol, Tenn.	5.00
Liberty Baptist Church, Toledo, Ohio	25.76
Canfield Avenue Baptist Church, Detroit, Mich.	113.50
Canfield Avenue Baptist Church, Detroit, Mich. (For school)	9.59
Canfield Avenue Baptist Church, Detroit, Mich. (For Check Protector)	50.00
Faith Baptist Church, Royal Oak, Mich. (B. T. U.)	5.00
Mt. Pisgah Baptist Church, Boaz, Ky.	15.00
Repton Baptist Church, Repton, Ky.	35.00
Grace Baptist Church, Base Line, Mich. (B. T. U.)	10.37
Grace Baptist Church, Base Line, Mich. (L. B. C.)	10.00
Grace Baptist Church, Base Line, Mich.	300.00
Little Obion Baptist Church, Wingo, Ky.	10.58
Peters Creek Baptist Church, Elizabethtown, Illinois	20.00
Mt. Pleasant Baptist Church, Cadiz, Ky.	60.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
First Baptist Church, Russell, Ky.	185.03
Faith Baptist Church, Lawtey, Fla.	8.81
Ronald E. Hall, McLeansboro, Ill.	10.00
Mr. and Mrs. Harry Robbins, Port Norris, N. J.	15.00
J. H. Kain, West Cape May, N. J.	10.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	10.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	13.00
Mr. and Mrs. W. T. Burleson, Knoxville, Tenn.	2.00
Members of Port Norris Baptist Church, Port Norris, N. J.	25.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	10.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	12.00
Edward L. Johns, Richmond, Ky.	10.00
G. E. Duncan, White Plains, Ky.	50.00
Mr. and Mrs. Jesse L. Willis, Monticello, Ark.	10.00
Friends of Baptist Faith Missions, McLeansboro, Ill.	20.00
Mr. and Mrs. Charles R. Miller, Farmland, Ind.	5.00
Miss Maude Hunt, Franklin, Ky.	5.00
Miss Kitty Bullington, Atwood, Tenn.	3.00
Total	\$2290.73

As the Lord leads you, send all offerings for the mission work to the treasurer of this mission. Address all offerings to:

Elder Z. E. Clark
P. O. Box 551
Evansville, Indiana

Two new churches have been added to the list in April, as follows: First Baptist Church, Alexandria, Ky. and Immanuel Baptist Church, Bellevue, Ky.

church may give or not give and we will not interfere nor declare non fellowship. We believe that each Baptist church is a local independent body of Christ and that she can give her mission money as she pleases and where she pleases and that without interference from anyone on the outside.

OTHER MISSIONARIES RETURN TOO

When a missionary of Baptist Faith Mission does not live up to his promises and proves to be a failure, all our supporters know about it because you read about it in the mission

paper. But you do not know of the many that return that are sent out by other missions. Several months ago a missionary from another mission returned from Peru to the US and one of our missionaries bought some of the equipment from the returning missionary. Now we have just learned that another is about to return from the same place. This happens in every mission all over the world, so don't let our enemies mislead you with their glib talk.

How long is it since you made a contribution to Baptist Faith Missions?



Speakers at the Missionary Conference. Left to right: Eld. R. F. Hallford, spoke six times. Pastor H. H. Overbey, Secretary of Baptist Faith Missions spoke seven times. Pastor Wilbur Johnson. Brother Johnson was the third speaker on Tuesday night and when he gave the invitation, a young lady from Russell, Kentucky came forward and professed her faith in Christ. Pastor Harry Hille, President of Baptist Faith Missions, opened the Missionary Conference on a high spiritual plane with his message "Baptist That God Makes."



Elder Jack Huchel, Pastor of Ryan Road Baptist Church, Van Dyke, Michigan lead the singing in the conference. Standing behind the pulpit is Elder James H. Sims, pastor of Temple Baptist Church and President of Tri-State Baptist Bible College.

SUGGESTIONS FOR A BETTER MISSION

While at Evansville we asked for suggestions as to how to make Baptist Faith Missions a better mission. We still make this request. If you have a suggestion please mail it to the secretary of the mission and we assure you that it will be considered. The mission board makes no claim to being perfect. We have met from time to time and have discussed how or what we could do to make a better mission. We have done the best that we know to do. We still believe with all our hearts that this is the best mission in the world. It is Baptist to the core. It is opposed to alien immersion, open communion, the invisible church, the universal church, unionism, modernism, Federal council of churches, women preachers and all other heresy.

This mission believes that a sinner is convicted of sin by the Holy Spirit by the preached word, that the sinner is saved when he repents towards God and receives the Lord Jesus Christ as Saviour by faith, that baptism is the immersion of a saved person by a Baptist preacher upon the authority of a Baptist Church, that Jesus Christ organized His church while He was here on earth and that before Pentecost, that every saved person has eternal life and cannot lose it, that heaven is a place, that hell is a place, that the way to finance the Lord's work is by tithes and offerings, that women should remain silent in public mixed as-

semblies, that the Lord will come again in the air and raise the dead bodies of the saints now in glory and change the living bodies of the saints and then that there will be a time of tribulation of about seven years and then that the Lord will return to the earth with His saints to rule and reign on earth for 1000 years, then the great white throne judgement at the resurrection of the lost dead, that then the devil will be cast into the lake of fire, and then the earth will be burned up and that all things will become new. Our new natures, received when we are born again, in our new bodies like the resurrection body of Christ, on a new earth, with a new city with the tree of life and river of life and that forever. Amen.

QUESTIONS ASKED AT EVANSVILLE

We had an open forum on Baptist Faith Missions at the Missionary Conference. One of the questions asked was, "Would Baptist Faith Missions send out missionaries to other countries than South America?" The answer is yes. We hope to see the time when we have missionaries in many other foreign countries than Brazil, Peru and Columbia. The directors of this mission believe that God will supply the funds to send out and support all who are called of God, regardless of the number. We have had a hard struggle and many enemies, but our God is able. We hope the time will come that we will have missionaries in all the continents of the world.

"The Lord's Supper"

(Continued from page two)

table just like the Word of God declares because they were not baptized.

In the fifth place the Lord's Supper is restricted to an orderly walk. Listen:

For first of all, when ye come together in the church, I hear ye be divisions among you; and I partly believe it. For there be also heresies among you, which are approved, and they which are approved are made manifest among you. When ye come together therefore into one place, this do not eat the Lord's Supper." — 1 Cor. 11:18-20.

Paul literally declared in these words that this church at Corinth could not Scripturally partake of the Lord's Supper because of the doctrinal divisions and the heresies that existed in that place. In this modern day, the same is true whenever you have various denominations coming together to observe the Lord's Supper. Suppose for the moment of argument, that we imagine that we are now ready to observe the Lord's Supper, that a Campbellite, a Methodist, and a Presbyterian are ready to partake of the Lord's Supper with me. Yet, if we sit down to the table together, I can say that if there be doctrinal division and heresies among you, that you cannot eat the Lord's Supper. Therefore, I differ first of all as to what each of these brethren believe; and by way of illustration, we will examine what they believe concerning the plan of salvation.

The Campbellite brother declares that he believes in Jesus and the water of the baptism; and that no man could be saved without baptism. The Methodist brother declares that he believes that a man can be saved without baptism, but that after he has been eternally saved, he must fall away and be eternally lost. The Presbyterian brother says that he believes that Christ saves, and that He saves forever; and thus far I agree with him; but then he ruins it all by saying that after he is saved, his children won't need to be saved, for they will inherit from him in view of the baptism. I differ with this Presbyterian brother on the question of inherited grace. I differ with this Methodist brother on the question of losing one's salvation after having been saved.

I differ with the Campbellite brother relative to the question of being saved by being baptized. I listen and hear the echo of Paul's words when he declares that if there be doctrinal differences and heresies, that it is impossible to eat the Lord's Supper. How then can Baptists, Campbellites, Presbyterians, and Methodists, partake of the Lord's Supper together?

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

In the sixth place, the Lord's Supper is restricted to those who walk according to Paul's doctrine. 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.

Just as an example, let us notice some of the doctrines which Paul preached. He believed that God was sovereign, and that God elected men to salvation before the foundation of the world. Listen:

"According as he hath chosen us in him before the foundation

of the world, that we should be holy and without blame before him in love; Having predestinated us into the adoption of children by Jesus Christ to himself according to the good pleasure of his will." — Eph. 1:4,5.

I believe this. The majority of denominations do not believe it, and if you do not believe in the doctrines of God's sovereignty, and election, then you cannot eat the Lord's Supper with me, in the light of this Scripture. Furthermore, Paul's doctrine included the doctrine of immersion only for baptism.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." — Rom. 6:4.

This refers to baptism as a burial. Nothing but immersion can picture a burial. If you don't believe in immersion for baptism, then I cannot eat the Lord's Supper with you, for you are not walking according to Paul's doctrine, and God has demanded that we are to withdraw ourselves from everyone who does not walk according to his doctrine. Or notice again the doctrine of depravity. I believe that men are totally depraved just like Paul taught us, for he said in Gal. 3:22 "But the scripture hath concluded all under sin." Now if you do not believe in total depravity, I cannot eat the Lord's Supper with you, for you are denying this part of Paul's doctrine. I might go further, beloved, and study every bit of doctrine which Paul preached, and if you do not believe it and agree with it, then you and I cannot eat the Lord's Supper together.

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

III

There is a **FUTURE VIEW RELATIVE TO THE MEMORIAL SUPPER.** Listen to our text again:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." — 1 Cor. 11:26.

As we face the future in the light of this text, we have the assurance that there will always be a church similar to the one which Jesus established to celebrate this ordinance. Jesus gave us this same promise when He established His church:

"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." — Matt. 16:18.

I am confident, beloved, that Baptist Churches will exist throughout all ages. They have existed for 1900 years, and they shall continue to exist until Jesus Christ comes back again. Neither the church of Rome, nor the government, nor Hell itself, can put an end to Baptist Churches. Jesus established them and set them going, and promised that they should continue until He returns, and every time we partake of the Lord's Supper, we have a promise that the church which Jesus built shall

IN THE STREAM OF LIFE

JACK HAMAN

continue; and as often as we partake of the Lord's Supper, we have a prophesy by so doing that His church shall continue.

Furthermore, the Lord's Supper not only looks back to Christ's death, but looks forward to Christ's return. Some day Jesus is coming to earth again. Of this we were assured when He left this world.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." — Acts 1:9-11.

He himself had already told us the same truth, for He said:

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." — Jn. 14:3.

Then, beloved, in view of the fact that He is coming back, you ought to get ready to meet Him. Many will be caught unawares—not ready to meet Him, and the only way that you can be ready to meet Him, is to be fully trusting in Jesus Christ as a Saviour. I do not say that you are to trust in Him and baptism, and Church membership, and a good life; but that you are to fully trust Jesus Christ as a Saviour, whether inside any church, or outside all churches, and irrespective of how he has been baptized—I rejoice to say that that one is ready to meet Jesus. However, beloved, though you are saved, I would urge you to seek out some one who has the authority

to baptize—namely, a New Testament Church, or a Missionary Baptist Church, then follow Him in baptism and live in the light of His Word, and let your life count for God, that when He comes, you won't be ashamed to meet Him. Above everything though, may you accept Him as your Saviour.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." — Jn. 1:12.

"Entertainmentism"

(Continued from page one)
more than lovers of God." But that this spirit should invade the sanctity of New Testament Church methods, and even usurp the position of leadership in evangelism, especially where youth are concerned, causes no little dismay.

Some time ago, an advertisement of an "evangelistic service" came to hand in which the star performer was described as, "superb," "tremendous," and "wonderful." Another was billed as being able to draw cartoons with hands and feet simultaneously! This list could be enlarged to include talking horses, preaching acrobats, and all manner of sensational and mystifying demonstrations of human skill in practically every field. Not much sober reflection is required to discern that this state of things has hardly drawn its inspiration from the pattern of the Book of Acts. James Stewart has well said of this spirit in our churches, "Today Satan is giving us a false work of evangelism in order that we might be deceived and satisfied and no longer yearn for the real thing. Modern evangelism often de-

pends on the psychology of the world instead of on the Holy Spirit. It cannot depend on both."

In a similar manner the music of such meetings has frequently suffered the same fate. Jazzy choruses, containing much rhythm and syncopation, but very little of the satisfying truth of the Word, have often dominated the scene. So prevalent has this become that one sees advertised in widely disseminated magazines, "Gospel Hit Choruses," patterned after the popular, worldly music utilized in radio and TV shows.

Mix together an unending parade of star performers whose notoriety has been achieved upon what they can do or have done, add a liberal quantity of syncopated rhythm as described above, spice the mixture with clever quips, high-school slang, and a generous sprinkling of jokes, prepare the potion under such high-pressure and extravagant advertising as befits Hollywood, and the resultant brew is sufficient to effectually thwart all attempts at Scriptural revival and true evangelism. Yet in almost every direction today we observe this tendency in various stages of development spoken of as the key to the situation.

How heartening to turn to the Scripture and find God's pattern for the churches in their program of evangelization. This pattern is given quite clearly, and precisely where we should expect to find it—in the Book of Acts. In the second chapter there are several outstanding

(Continued on page four)

Modernism

(Continued from page one)
undermine the faith of people. Professors get into schools the same way — then sow their evil seed. It reminds one of the sower of tares mentioned by Jesus. (See Matt. 13:24-28) Modernists are "fifth columnists" in the ranks of Christianity today.

MODERNISM IS DEADLY BECAUSE IT WORKS FROM THE TOP ON DOWN

Modernists get into top denominational positions, schools, boards, etc. We have a number of men in the leadership of Southern Baptists today who are dangerous as modernists or "fellow travellers" with them.

MODERNISM IS DEADLY BECAUSE IT AFFECTS THE LEADERSHIP OF A DENOMINATION FIRST

The orthodox pastor to whom the denomination can do no wrong, will allow inroads without saying or doing anything to stop it. That is the exact situation among Southern Baptists today. Many pastors are denominational worshippers — and that is no exaggeration. "My Be-luv'd Deenomination — right or wrong — my bee-luv'd denomination!" Such consider an attack on a modernistic leader in the denomination as an attack on the denomination itself. (Would an attack on termites constitute an attack on the house that they were gnawing down?)

MODERNISM IS DEADLY BECAUSE IT LEANS TOWARD COMMUNISM

Numbers of the biggest modernist leaders of America have their names on the rolls of subversive organizations. The "Un-American Activities Committee" has revealed that to be true. Some modernists are not only traitors to the Bible and to God, they are traitors to their own country.

MODERNISM IS DEADLY BECAUSE IT SENDS PEOPLE AS STRAIGHT TO HELL AS THEY CAN GO

Jesus said to the Pharisees that if they did not believe in him they would die in their sins and could not go to be with him. (See John 8:24) If ye believe not "that I AM" said Jesus . . . (The "he" is added by the translators.) Jesus said that unless one believes that he is the "I Am," they cannot go to heaven. Modernists utterly reject the full diety of Jesus.

Don't Do This

(Continued from page one)
nursery each Sunday. The poor girl trying her best to be a good "preacher's wife," "in full sympathy with her husband's work," loads herself down, and her nerves begin to give way. Her husband needs her to help him in a thousand and one details regarding the work of the Church, but she cannot. She is too busy carrying the responsibilities that half a dozen lay women should be carrying. Once in a while some woman member of the church decides she wants to be rid of a church responsibility, and she calls the Pastor's wife and informs her that she must take it. Sometimes the poor "preacher's wife" lands in the hospital. Perhaps

the doctor says she is overloaded, and must lighten her load. But dare she do it? Let her or her husband inform the church that someone else must take over one or more of her responsibilities, and fire begins to flash from angry eyes. The "preacher's wife" is lazy; "she isn't a good preacher's wife."

Through two or three pastors they struggle together, and then the "preacher's wife" begins to learn. By the time she is middle aged, and her health is permanently impaired, she and her husband go to a new field, and when the procession starts, people informing her that she is to take this and that responsibility, she has learned to politely but firmly say no, that there are a thousand and one things her husband has to ask of her to do that he can ask of no one else in the church—little church duties that perhaps she alone understands. Then, and then only, is she at her best as a "preacher's wife."

The sad part is that so very few people ever learn that the "preacher's wife" does more church work than any other woman in the church, even though she may not hold any official position in the church. And so few ever learn that the worst handicap a church can put on a pastor is to load his wife down with church offices that laymen and laywomen ought to be holding, thus depriving the pastor of his most valuable and indispensable helper—his wife!

From Mississippi Baptist Record, 3-5-53. Contributed by Eld. Glen Hozendorf, Parkers Prairie.

A Question

(Continued from page one)
Christ. For we being many are one bread and one body." — I Cor. 10:16, 17.

The "one body" means one local church. Paul said to the Church of Corinth, "Now ye are the body of Christ." I Cor. 12:27. Therefore, since the Lord's Supper is only for "one body," then open communion is unscriptural, anti-Christian, and sinful.

Incidentally we might add that having many loaves or individual communion glasses is as unscriptural as open communion. That Jesus had only one cup in mind is seen from His words, "And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it." Mt. 26:27. Literally, He said, "All of you, drink of it." Notice His words, "Drink of it."

INTER-COMMUNION which means that all Baptists partake of the Lord's Supper together is as sinful as open communion.

Note well the words: "That they which are approved may be made manifest among you."

I Cor. 11:19. There were those in Corinth which the church approved for the Lord's Supper. This implies that there were others that were not approved of. That is why they were forbidden to eat with certain classes. That is where lack of church discipline is an awful sin. The Bible plainly forbids a Baptist church eating with drunkards and harlots, and libertines, and blasphemers, and idolaters and profiteers, and crooks, and Anti-missionaries, and money-lovers. Read I Cor. 5:11 and see if all these classes are not included. To eat with them is to approve their sins by showing that the church fellowships those sins and counts them worthy to come to the Lord's table. There is the reason for the prohibition of intercommunion. If a strict Baptist church invites all members of Sister Baptist Churches to the Lord's table, then anyone of the forbidden characters mentioned above may come to the

Lord's table, if members of a church that exercises no discipline. An orderly walk is one of the forgotten prerequisites to the Lord's Supper in most Baptist Churches, be it said to their shame. The Methodist discipline is right in teaching that no one should be invited to the communion who is guilty of any practice or teaching for which they would discipline a member of their church. That logically kills both open communion and inter-communion. They do not practice what they teach, but their teaching at that point is right. If Baptists should invite Methodists to the communion table, they would thereby approve of sprinkling and pouring for baptism, wicked perversions of that ordinance handed down from the Mother of Harlots to her daughters and grand-daughters. So with infant baptism, episcopacy, and many other traditions of the Roman Catholic Church. If Baptists invited Campbellites to the Lord's table, they would thereby approve that wicked mental grace is bestowed in the ordinances, the damning twin heresies of salvation by works and apostasy, and many other heresies. The crimes and heresies, whose approval is made manifest in open communion, and inter-communion are multitudinous and appalling. How many Baptist churches all over this land are guilty of hugging to their bosoms that deadly viper anti-missions and giving their endorsement and sanction to it, by permitting Anti-missionary Baptists in their own ranks to come to the Lord's Supper.

May God give all Bible loving Baptists, grace to practice neither open communion nor inter-communion, but rather restricted, close, one body, local church communion.

—J. R. G.

Open Communion

(Continued from page one)
article for the newspaper, and again he may have heard something at the annual meeting of Southern Baptists, which gave rise to this tirade against close communion.

At any rate, we want everyone to know that we are definitely for "Close Communion", and definitely against open communion. On some issues, we may not speak with too much positiveness, but in this case, we do not hesitate to be ultra dogmatic. We believe that in doing so, we are precisely in the same position of Jesus, who was such a "Close Communionist" that he didn't even invite his mother to the supper, nor the man in whose home the first observance of it was held.

One religious editor — the editor of the Southern Baptist News — declared that "The Southern Baptist Convention is the nearest place to Heaven on earth."

I personally would doubt the wisdom of that statement any day in the week, fifty-two weeks out of the year.

However, I would especially doubt it if the report of the newspaper is correct as to Southern Baptists and their rejection of "Close Communion."

Well, this issue is devoted especially to the teachings of our Lord in this respect. May it be especially blest of Him in opening the blind eyes of the heretics among Southern Baptists.

Heaven

(Continued from page one)
and thin, since we first became acquainted fifty-five years ago,

and I hold His promise in printed form, never to forsake me nor to leave me alone. He will be with me as I walk through the valley of shadows, and I shall not lose my way when He is with me.

"I hope to hear your sermon on Heaven next Sunday from my home in Los Angeles, California, but I have no assurance that I shall be able to do so. My ticket to Heaven has no date marked for the journey—no return coupon—and no permit for baggage. Yes, I am all ready to go, and I may not be here while you are talking next Sunday evening, but I shall meet you there some day."

—The Evangelist

"Entertainmentism"

(Continued from page three)
elements, each one of which must be present in any genuine evangelistic effort to insure its Scriptural conformity.

1. It began with the filling of the Holy Spirit (v. 4). We observe that in obedience to our Lord's command they had assembled and that after ten days it could be said of them "That they were all with one accord in one place." While we do not expect a repetition of the advent of the Holy Spirit, it is safe to say that the first step in the direction of true revival and evangelism should be the clearing away of petty misunderstanding, rivalries, and jealousies among the members of local churches, which presently are so effectively blocking the Lord's program. We must arrive at a unity, a state of "one accord."

Scores of disgruntled individuals who enjoy nothing better than a self-righteous pout over some imagined slight or disagreement can forsake their rightful position in their own local church and very piously attend and support a religious entertainment in the name of revival or evangelism. All of this is done very sanctimoniously, and invariably the assembly that is left is considered the offending backslider. However, the roadblock on the way to true revival remains unmoved, and will continue so until there is repentance and confession.

2. It developed into personal witnessing on the part of the members of the assembly (vv. 6, 11). This was no program of entertainment by hired performers. The popular program of our day seems to be that churches and individuals are willing to engage someone to do their witnessing for them both publicly and privately. As a consequence a spirit of professionalism has pervaded the atmosphere among God's people which is wholly foreign to the spirit of the New Testament. Such was not the case in the passage under consideration. These Spirit-filled believers witnessed to the wonderful works of God before the unsaved.

3. It headed into an expository ministry of the Word (vv. 14-36). As a result of the faithful witnessing effected by the people who were filled with the Spirit, a large crowd gathered to learn more of these things. Upon this occasion, Peter expounded Scripture to them in a Christian message. We discover that his Spirit-directed ministry was largely a matter of giving the meaning and application of the Word of God. We read no account of a recital of his past sins in lurid form for the vicarious indulgence of a selfrighteous but fleshly minded congregation seeking for second-hand thrills. Neither do we discover any reference to acrobatics or hair-raising episodes, though he might have held his

audience spellbound with an account of how he walked on water or severed the ear of a man with a sword. Place some of our contemporaries in Peter's position, and we could well expect some advertising somewhat like the following, "You can't afford to miss it! Hear the man who has walked on water! Thrill to the account 'THE FIGHT IN THE GARDEN' where he engaged in hand combat with the Papal Guard." Rather do we observe both in his ministry of exposition and exhortation (v. 40), is the demeanor of earnest sober entreaty, for he knew that he was dealing with holy things.

4. It culminated in an invitation on the part of the hearers (v. 37). One of the saddest of our times is the psychological persuasion and even base flattery resorted to in public meetings on the part of some styled evangelists. More than once we have been grieved to observe the damage done by what has come to be called "invitation" by popular usage where some persons had been emotionally pressed into an area which was completely out of the realm of their will and conscience and entirely apart from any operation of grace. People have been moved in their emotional natures at the heat of the man (or woman) who is naturally gifted in the realm of persuasion can easily be influenced to give some act or sign where there has been none of the experience of being "pricked at their heart" by the Holy Spirit. We can readily have a sound evangelism where spiritual power is absent, and there is good reason to believe that much of our time is in this category.

As God has ordained that begetting of children was to be separated from the establishment of a home, even so He ordained that the begetting of spiritual children is to be connected with a local church. Departure from rectitude in the first is immorality, and failure to observe God's order in the second is carnality, regarding the magic names that may be breathed over it.

The cry of urgency and desperate need of the hour has frequently been used to justify departure from the Scriptural pattern in matters of method. It is even as though God were unable to see our present plight and had left us to our own devising, or that He was unable to anticipate the conditions.

We are fully convinced that we live in a desperate time, and we are not prepared to adopt Jesuit sophistry that the end justifies the means and thus part from Bible methods. Rather in full view of the facts we would call upon Bible-believing people to return to the pattern of the Book of Acts and throw themselves wholeheartedly into the God-given program for evangelization. This program will begin in the relationship of believer to believer in local churches. It will call for heart searching and the clearing away of old hindrances. It will be intensely humbling. There will be no glamor, no entertainment, no big names, no public applause. But there will be fullness of the Spirit, the satisfying portion of the soul, real Bible revival, and the salvation of souls in a way hitherto unseen IN OUR GENERATION. There will be establishing and strengthening of Bible-based churches with missions and missions. But above all there will be the true honor of God's word and the resulting proper glorification of His Name. May the Lord be pleased to grant it in our time.

—Kenneth H. Goad