

To spend and be spent in what is called the Lord's work when the life is prayerless, is one of the devil's pet delusions.

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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Pride

Though Pride was born in heaven, it is, indeed, the child of hell. Lucifer, its great patron, it transforms itself into all manner of shapes, and appears in all manner of places. In heaven, it fights an angel; in hell, it talks like a serpent. It will feed like a parasite on the soul of a saint, and entrench itself like a demon in the heart of a sinner. Thus it that Pride appears in all the extremes of human life.

and may be seen in the laboured chasteness of a Virgil, and in the careless jumble of a George Fox.

In the social world, it decks some in satin and sealskin, and gives them such airs of affected greatness, as remind us of Solomon's jewel of gold in the swine's snout. Others it clothes in rags and filth, and, like the slave that is proud of his fetters, makes them boast of acts of sin and deeds of cruelty.

It finds its votaries among princes and peasants, blaspheming infidels and sanctimonious professors, self-righteous moralists and degraded prodigals, country swains and university graduates, wealthy misers and impoverished spendthrifts.

We must, however, remember that wherever pride is found, and whatever form it may assume, it is the child of the devil. God's heart hates it, his mouth curses it, and his hand smites it. It is a gilded misery, a secret poison, the mother of hypocrisy, the parent of envy, the engineer of deceit, and the forerunner of a fall.

"Church Babies"

It is astonishing how many people there are in the churches who are to be nursed. Instead of being spiritually strong men and women, they are mere babes and need to be cared for.

Through their infirmity, the church, instead of being a work-ship, becomes a nursery, a hospital. Paul said, "When I was a child, I understood as a child; when I became a man, I put away childish things." But many profess to be mature believers, and are still playing with spiritual dolls. Spiritual babes, instead of doing work, make work for others. The difference between a child and a man is that a man works for a child makes work for others. Most churches of today are full of babies. They do not help; they hinder. Many have not learned to walk, but they have learned

to talk. Some of these church babies are a whining set, and the church finds itself under constraint for running a nursery for many of them. The preacher must spend much of his time cradle-rocking to keep them from whining.

Some of the babies are thirty and forty and fifty years old. Did you ever see a gray-headed baby? I have. Many of them. They never get out of spiritual babyhood. They have never cut their first teeth. Permanently dwarfed in spiritual infancy! What a pity! Instead of eating meat, they must, in mid-life and beyond, be nursed from a bottle.

The reason why so many of them are not strong men and women in Christ Jesus is because (Continued on page 8, column 5)

Though at times it lights upon all, yet its chief victims are those who have the least to be proud of. It was not the olive, nor the fig-tree, nor the vine, but the bramble, that affected to be king. It is Hagar the kitchen-maid, and not Sarah the mistress, that grows haughty. It was those whose fathers Job would have disdained to have set with the dogs of his flock, who derided the patriarch. It was when Laodicea was wretched, and miserable, and poor, and blind, and naked, that she boasted (Continued on page 6, column 5)

Some Of The Other Letters Sent To TBE For Rally Day

PRaises GOD FOR OUR CONVICTIONS

Greetings to you both in the name of our Lord and Saviour Jesus Christ. This is the first time I have written to you since your fine paper has been coming to my home. I praise the Lord for your stand and your convictions

on the things that you publish in your fine paper — especially your stand on the doctrines of grace that we do love and cherish. I praise the Lord for His Holy Spirit opening my eyes, ears and heart to these doctrines. Am enclosing a small offering to help you keep the Baptist Examiner going into other homes. May God continue to bless this paper and use it to His glory.

J. P. Morgan, W. Va.

★ ★ ★

THIS WAS TRULY A CLASP OF CONFIDENCE

We are happy to join your "clasp of confidence," and to say the least we have the utmost confidence in the Baptist Examiner. We also have explicit confidence in the editors, believing they are called of God for this great work. It is our prayers that your needs will be supplied. God bless you all.

Mr. and Mrs. W. S. Hardman, W. Va.

★ ★ ★

HUNGRY. WITH NO TRUE CHURCH, HE ENJOYS TBE

I enjoy the paper so very much and read everything it it. We have no church here that believes as we do and we hunger to meet with others who believe as we do.

Albern Sells, Texas (Continued on page 6, column 3)



To Remind You...

If You Are Coming To Our 1962 BIBLE CONFERENCE

PLEASE USE THE RESERVATION COUPON ON PAGE 8

The Lord's Supper—A Church Ordinance

By J. R. GRAVES

Definition of church ordinance. —The Supper demonstrated to be a church ordinance —1. Each church absolutely independent under Christ; 2. Each church is made the guardian of the ordinances, and enjoined to prevent the disqualified from partaking of them; 3. The symbolism of the Supper determines it beyond question to be a church ordinance, since it symbolizes church rela-

tions with the body celebrating the rite. — Christ appointed it as a church ordinance — could not have allowed his churches the right to contravene it. — The churches of the first ages observed it as a church ordinance.

It is admitted that the Supper can only be enjoyed by one — 1. Who has been scripturally baptized; and thus, 2. Has become a member of a scriptural church; (Continued on page 7, column 1)



J. R. GRAVES

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER ELEVEN: "PAUL AND THE CHRISTIAN WALK."

"For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—I Thess. 1:9,10.

This text presents to us four distinct facts. First, the people of Thessalonica originally were idolaters. Second, they had turned from their idols to the Lord Jesus Christ. Third, they were then serving the true God. Fourth, they were waiting for the return of the Lord Jesus Christ.

I think if I mistake not that this passage of Scripture correctly describes the spiritual experience of every child of God. If we were not actual idolaters in the sense of bowing down before images of wood and stone, such as these Thessalonians did prior to con-

version, at least we were idolaters now serving the Lord God, and from a spiritual standpoint. We, we are waiting for the return of the Lord Jesus Christ. With that found our salvation in the Lord through the writings of Paul just Jesus Christ. Likewise, if we are to show you how Christians ought properly living for the Lord, we, to be serving the Lord, how we too, are serving the Lord God ought to be walking with the today, and certainly the pattern of Lord, and now we ought to be the Thessalonian Christians is looking for the return of the Lord Jesus Christ.

for, and expecting, the return of the Lord Jesus Christ. I say, beloved, these four particulars in the lives of these Thessalonian Christians are likewise descriptive so far as the spiritual experience of every one of us is concerned.

I like to think about these Thessalonian Christians who had been idolaters but who now were saved, and who now were serving the Lord, and who were waiting for the Lord Jesus Christ's return — I like to think that all of us who are saved likewise are

"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 also should WALK IN NEWNESS OF LIFE"—Rom. 6:4.

When a man is baptized he is placed beneath the water and then raised immediately from the water. Paul says that that is an (Continued on page 2, column 2)

"For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us." — Isa. 33:22.

It is a grand thing to begin at the beginning — to begin with the Lord as our maker and to learn who and what He is, Jehovah, I Am; and then to learn of Him as the Lawgiver, and then to meet Him as Judge, and he reconciled to His holy law — to hear Him pronounce the curse we deserve, and say Amen to it; and then to lie at His feet, confessing that hell is our due, and lying there, to take at His own hand, Christ instead of hell — Christ free instead of hell deserved. That is just salvation and no way but that will do for you or me.

Try to get it fresh on your conscience every day, that hell is your desert, and that you take Christ instead.

—L. D. GIBSON

"COME! JUST AS YOU ARE!"

Let us suppose a case by way of illustration. Here is a man in rags, ragged, dirty, coal-black, — who has received a message from Her Most Gracious Majesty, Queen Victoria. It reads this wise: "You are hereby commanded to come, just as you are, to our palace at Windsor, to receive great and special favours from our hand. You will stay away from your peril." The man reads the message, and at first scarcely understands it; so he thinks, "I must prepare myself." Then, he reads the royal summons, and the words arrest him: "Come just as you are." So he starts, and the people in the train where he is going, and they laugh at him. At length he arrives at Windsor Castle; there he is stopped by a guard, and questioned. He explains why he has come, and the Queen's message; and he is allowed to pass. He next meets with a gentlemen in waiting who after some explanations of astonishment, (Continued on page 8, column 5)

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter).

1. What is the proper title for a preacher — reverend, bishop, elder, pastor, brother or rector?

Just leave off the first one and the last one and any of the other four are perfectly scriptural.

2. Somehow I have been receiving by mail some so-called "prophecies" from a woman who signs off by saying she is "God's handmaiden." In some of these "prophecies" she has mentioned TBE. Does she in anyway have your endorsement?

Certainly not. As a matter of fact, we've just recently received a "prophecy" from this same "prophetess," saying that we have left our first love, that God is through with TBE and is raising up a "new work," presumably the "prophecies" of this "prophetess."

Offentimes, religious odd-balls see names and addresses printed in TBE and try to capitalize on our readers in various ways. We suggest that our readers contact us before accepting the word of unknown persons who refer to us as if we endorsed them.

3. Is there a scripture that says there will be some who will teach people to not eat meat?

Yes. See I Tim. 4:3. The Adventists and Romanists are among those who are condemned by this verse.

4. Explain the word "ye."

"Ye" is the old English word for the pronoun "you."

5. Do scientists teach that there is animal or human life on other planets?

Just recently we heard an outstanding scientist, over the radio, say that he did not believe there was such life on other planets. He also said that scientists know nothing about any kind of life that might exist on other planets.

6. Did your Arkansas friend ever write any more about the subjects you were discussing with him?

No. He refused to stick to the subject and would not write any more unless we printed his last letter of dodges, evasions, misrepresentations, etc. Of course, we have printed the portions of this letter which were of any significance; the rest was merely repetitions and evasions.

7. Do you believe in "Theistic Evolution"?

No more than we believe in atheistic evolution. In fact, if we were going to believe either, we would rather believe in atheistic evolution. If God's Word is not right about the creation of man, then how could we believe in the God of the Bible? Those who believe in "theistic evolution" just try to straddle the fence. We never did think that was a very

comfortable practice.

8. Who divided the Bible into chapters?

The Cyclopedic Concordance of my Oxford Bible says that Cardinal Hugo did this in the middle of the 13th century. The chapters were later divided into verses by Rabbi Nathan.

9. How many words are there in the Bible?

To be honest, we never counted them. However, an Englishman supposedly took three years, back in the 18th century, counting various items about the Bible, among which was the number of words. He came up with 773,692.—BLR.



"Life And Ministry Of Paul"

(Continued from page one) illustration of what ought to be true so far as our spiritual life is concerned — that we, too, have been raised to walk in newness of life.

I am wondering if there is any difference in your life now to what it was before you were saved. Are you showing forth the praises of God in your life today, or is your life still characterized by the same old dead experiences that were yours prior to your professed conversion? I insist, beloved, that when a man comes out of the watery grave in baptism, that in itself is a picture of what has taken place within his life. This tells us that there has been likewise a spiritual resurrection within his own life. I ask you who profess to be saved and who have been baptized, if you are walking in newness of life, since the day that you professed faith in Christ.

II

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but YIELD YOURSELVES UNTO GOD, as those that are alive from the dead, and your members as instruments of righteousness unto God."—Rom. 6:12, 13.

Speaking of Paul and the Christian's walk, we certainly can see that the Christian's walk is to be entirely different to what it was before he made a profession of faith. You'll notice in this text that Paul calls upon us that we are not to allow sin to reign in our mortal bodies. That word "reign" has to do with a king. It is a word that describes the acts of a king, and Paul says that we are not to let sin be the king of our lives. We are not to allow sin to reign in our lives. Instead, we

are to yield our members as instruments of righteousness. Instead of yielding our members—our hands, our eyes, our feet, our legs, our bodies — instead of yielding our members to be instruments of sin, we are to yield our members to be instruments of righteousness unto God.

That word "instrument" is a very interesting word in the original language. Literally, it is the word for "weapon." God wants you, that He might fashion you into a shining, glistening spear which He might hurl into the ranks of the enemy. God wants you, that He might make out of you a keen sword, sharper than any Damascus steel that was ever honed, that He might be able with you to cut down all these who would walk in sin and contrary to the things of God. God, I say, wants to take you and me, and make us to be instruments, or weapons of righteousness in His name.

III

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:1, 2.

The word "therefore" is sort of a hinge connecting the first eleven chapters of Romans with the last five chapters. In the first eleven chapters we have doctrinal presentation; in the last five chapters we have a practical application. In the first eleven chapters we have depravity, election, justification by faith, the security of the saved, and other great doctrines; in the last five chapters Paul urges upon us that there be a corresponding walk — a walk that corresponds to the first eleven chapters of doctrines with the last five chapters of practical Christian living. Therefore I say that there ought to be a corresponding relationship between a man's creed and a man's deed, and there is just such a relationship. What a man believes will determine what he does, and what he does will be definitely predicated by what he believes.

I contend that a Baptist who believes the doctrines of grace ought to be the cleanest living individual in the world. I contend that a man who believes in election, and depravity, and justification by faith, and the security of the saved ought to be a man who lives at the very foot of the cross day by day. Paul says, "Therefore if you believe the doctrines that I have taught in these first eleven chapters, I urge you to present your bodies a living sacrifice."

Paul knew about the sacrificial system of the Old Testament, how they offered bullocks, calves, lambs, turtledoves, and pigeons upon the altar as a sacrifice, Paul said, "God doesn't want a dead sacrifice on your part. God wants your life as a living sacrifice — a sacrifice upon the altar of Christian service. Thus our lives are to be presented as a sacrifice to Him."

Then he tells us that we must not be conformed to this world, but rather we must be transformed to the Lord Jesus Christ. Every time I read this passage, and I have read it many, many times through the years, I have been impressed by this fact, that it is either world conformity, or Christ conformity, so far as your life is concerned. You are either going to be conformed to the world, or else you'll be transformed to the Lord Jesus Christ. I read this and I bow my head in the presence of my God as the Apostle Paul, two thousand years ago, would urge us thereby that our walk should be worthy of what we believe as God's children.

IV

"And that, knowing the time, that now it is HIGH TIME TO AWAKE OUT of sleep: for now is our salvation nearer than when

Examiner Editorials

NO WONDER CAMPBELLITE QUESTIONS ARE "UNANSWERABLE"

In the October, 1961, issue of "The Restoration Review," a Campbellite paper, a list of 25 questions are given and boasted to be "unanswerable." Actually, I briefly answered these questions back in 1956, but the same Campbellite editor never answered a list of 15 questions sent to him the same year!

But when the "unanswerable" questions were printed last fall, I wrote to the editor, advising him that I would be glad to accept his invitation to Baptists to "try their hand" on the list.

Now, after some nine months since the questions were published, the Campbellite has not allowed me to "try my hand." I've tried to get the Campbellite to allow me to do so, even proposing that he answer in TBE some questions I have for Campbellites. However, I've had no success.

No wonder the Campbellite thinks his questions are "unanswerable" — he won't allow anyone to answer them!

Billy Graham

"What do you think of Billy Graham?" is a question which is often asked and when we reply that we have no respect for him, the querist will then ask, "Why, what's wrong with him?"

Well, there's plenty wrong with Graham. And when we say there's something wrong with him, we are not talking about Graham's personality, life, or the such like, but we refer to his theological and religious side. We'll briefly list the things that are against him, so far as we are concerned.

1. He is a rank Arminian. He has repeatedly attacked the Bible doctrine of election and predestination while extolling the powers of man's supposed free will. His whole "decisionistic" philosophy is based on free-willism.

2. He is in error regarding the church and the ordinances. He believes the invisible church heresy and thinks sprinkling is as good as immersion. Some of his own children were sprinkled for baptism. He is also for open communion.

3. He advocates "joining the church of your choice," even if it is a Roman Catholic church. In fact, he even sends the "decision cards" of converts to Roman Catholic churches when given as the "preference."

4. His evangelism is unscriptural. He unionizes with all brands of religionists, even the rank mod-

we believed. The night is far spent, the day is at hand: let us therefore cast off the works OF DARKNESS, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and MAKE NOT PROVISION for the flesh, to fulfil the lusts thereof."—Rom. 13:11-14.

Paul believed that a Christian ought to walk worthily before the Lord. Surely nobody could read these verses without realizing that Paul is exhorting us to come to life, to awaken, to arise from our sleep, realizing that the night is far spent.

I ask you, how much of your life has been wasted? Isn't it true that there is an awfully lot of your life that has gone for naught? Isn't there an awfully lot of your life, and your time, and your influence, and your talents that have been wasted? Isn't it true that your tithes that should have been serving the Lord in a great measure many times in your life have gone for your own selfish pleasure? Isn't it true that much that represents you by way of time, and talents, and influence, and opportunities of Christian

ernists. In his meetings, there is no Biblical unity in the faith, simply union on the basis of "lay aside our differences and get together for a big meeting." He never held the kind of union meetings that Graham holds.

5. He is a religious politician, a regular fence-straddler. He is always thinking about which way the wind is blowing, which way the crowd is leaning. When the Romish South America, for instance, he had kind words about the Pope. On integration, Kennedy's election, and other such matters, he has been careful to straddle the fence until he can see on which side of the fence he would have the most company.

6. He thinks the Cooperative Program is great. He really won the hearts of Southern Baptists when he sent a letter to one of their papers, praising the Cooperative Program as the best missionary program in existence. The program is not so good, however, enough within itself to show that the man is nothing but a fence-straddler and knows nothing about God's missionary program as set forth in the Bible.

7. He is always "misquoting." Every once in awhile quotations from Graham appear in the papers, and they often give him a headache. Invariably the answer to the matter is that Graham was "misquoted." Even a Lutheran away from an interview with Graham and wrote an article saying that Graham not only believed in sprinkling to be all right, but even believed that infant baptismal regeneration was true. This caused quite a stir among people who deride a so-called Baptist who takes in such a way as to leave a man's theran thinking he believes in sprinkling and infant baptism. Regeneration is certainly a sore Baptist.

These are just a few of the things about Graham which we cannot approve. But they are enough for any Baptist to see the clear of Graham and his kind of evangelism.

Now somebody is going to say that we are just jealous, or that we are opposed to soul-winning, or that we are prejudiced, or something else. Well, go ahead and say it; it has been said before and we haven't changed our position on Billy Graham at all (except to see many more reasons for not favoring his work). We feel sorry for people who do not know any more of the truth than to follow such men instead of Christ and the Word of God.

Billy Graham Says

Chicago—(NC)—Baptist evangelist Billy Graham told the opening session of his "Chicago crusade" that Protestants should pay more attention to the Blessed Virgin Mary.

"I believe as Protestants," he said during his opening talk at McCormick Place, "we have made too little of Mary."—Our Sunday Visitor.

Don't bother to "explain," Billy. We know — you were "misquoted," as usual.

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FIFTY YEARS IN THE CHURCH OF ROME.
The Party Goes On

By CHARLES CHINIQUY
(Selections by L. E. Jarrell,
Lordsburg, New Mexico)

CHAPTER SIX
(Continued)

The first that was overcome was priest, Noel by name. He was tall man and a great drinker. He had noticed more than once, when he drank from a large tum- ber, the first symptoms of his in- toxication, instead of drawing sympathy from his friends, only increased their noisy bursts of laughter. He endeavored to take the bottle to fill his glass, but his hand shook, and the bottle, falling to the floor, was broken to pieces. He began to keep up his merriment by singing a Bacchio song, but could not finish. He dropped his head on the table, quite over- come, and trying to rise, he fell heavily upon his chair. While all the guests looked at him, he made a desperate effort, he rose, but taking two or three steps, he fell headlong on the floor. His two neighbors went to help him, but were not in a condition to help him. Twice they rolled with him under the table. At length he was, less affected by the fumes of wine, took him by the feet and dragged him into an adjoining room, where they left him.

This first scene seemed strange enough to me, for I had never before seen a priest intoxicated and the laughter of the other priests at that spectacle. Another scene, however, soon followed, which made me sadder. My young com- panion and friend, Achilles Tache, had been warned, as I had, only to touch the wine with his lips. He also rolled upon the floor before the eyes of his father, who was too full of wine to help him. He cried aloud, "I am chok- ing!" I tried to lift him up, but he was not strong enough. I ran for help. She came, accompan- yed by another lady, but the vicar carried him into another room, where he fell asleep after having thrown off the wine he had taken.

Poor Achilles! he was learning, in the house of his own priest, to make the first step of that life of debauchery and drunkenness which twelve or fifteen years later was to rob him of his manor, to take from him his wife and chil- dren, and to make him fall a vic- tim to the bloody hand of a mur- derer upon the solitary shores of Kamouraska!

This first and sad experience which I made of the real and in- imitable life of the Roman Catholic priest was so deeply engraved on my memory that I still remember with shame the bacchio song which that priest Moran had taught me, and which I sang on that occasion. It commenced with these Latin words:

Ego, in arte Bacchi,

Multum profeci;
Decies pintum vini
Hodie bibi.
I also remember one sung by Mr. Varin. Here it is:
Savez-vous pourquo, mes amis,
(bis)
Nous sommes tous si rejouis?
(bis)
Amis n'endoutez pas
C'est qu'un repas
N'est bon.
Qu' apprete sans facon,
Mangeons a la gamelle,
Vive le son, vive le son,
Mangeons a la gamelle,
Vive le son du flacon!

When the priests and their friends had sung, laughed, and drank for more than an hour, Mr. Varin rose and said, "The ladies must not be left alone all the eve- ning. Will not our joy and hap- piness be doubled if they are pleased to share them with us."

This proposition was received with applause, and we passed into the drawing room, where the la- dies awaited us.

Several pieces of music, well executed, gave new life to this part of the entertainment. This recourse, however, was soon ex- hausted. Besides, some of the la- dies could well see that their hus- bands were half drunk, and they felt ashamed. Madame Tache could not conceal the grief she felt, caused by what had happened to her dear Achilles. Had she some presentiment, as many persons have, of the tears which she was to shed one day on his account? Was the vision of a mutilated and bloody corpse — the corpse of her own drunken son fallen dead, un- der the blow of an assassin's dag- ger, before her eyes?

Mr. Varin feared nothing more than an interruption in those hours of lively pleasure, of which his life was full, and which took place in his parsonage.

"Well, well, ladies and gentle- men, let us entertain no dark thoughts on this evening, the hap- piest of my life. Let us play blind man's buff."

"Let us play blind man's buff!" was repeated by everybody.

On hearing this noise, the gen- tlemen who were half asleep by the fumes of wine seemed to awaken as if from a long dream. Young gentlemen clapped their hands; ladies, young and old, con- gratulated one another on the hap- py idea.

"But whose eyes shall be cov- ered first?" asked the priest.

"Yours, Mr. Varin," cried all the ladies. "We look to you for the good example and we shall follow it."

"The power and unanimity of the jury by which I am condemn- ed cannot be resisted. I feel that there is no appeal. I must sub- mit."

Immediately one of the ladies placed her nicely-perfumed hand- kerchief over the eyes of her priest, took him by the hand, led him to an angle of the room, and having pushed him gently with her delicate hand, said, "Mr. Blindman! Let everyone flee! Woe

to him who is caught!"

There is nothing more curious and comical than to see a man walk when he is under the in- fluence of wine, especially if he wishes nobody to notice it. How stiff and straight he keeps his legs! How varied and complicated in order to keep his equilibrium, are his motions to right and left! Such was the position of priest Varin. He was not very drunk. Though he had taken a large quantity of wine he did not fall. He carried with wonderful cour- age the weight with which he was laden. The wine he had drunk would have intoxicated three ordi- nary men; but such was his ca- pacity for drinking that he could still walk without falling. How- ever, his condition was sadly be- trayed by each step he took and by each word he spoke. Nothing, therefore, was more comical than the first steps of the poor priest in his efforts to lay hold of some- body in order to pass his hand to him. He would take one for- ward and two backward steps, and would then stagger to the right and to the left. Everybody laughed to tears. One after an- other they would all either pinch or touch him gently on his hand, arm or shoulder, and, passing rap- idly off, would exclaim, "Run away!" The priest went to the right and then to the left, threw his arms suddenly now here and then there. His legs evidently bent under their burden; he panted, perspired, coughed, and everyone began to fear the trial might be carried too far, and beyond prop- erty. But suddenly, by a happy turn he caught the arm of a lady who in teasing him had come too near. In vain the lady tries to es- cape. She struggles, turns round, but the priest's hand holds her firmly.

While holding his victim with his right hand he wishes to touch her head with his left, in order to know and name the pretty bird he had caught. But at that moment his legs gave way. He falls, and drags with him his beautiful par- ishioner. She turns upon him in order to escape, but he soon turns on her in order to hold her bet- ter.

All this, though the affair of a moment, was long enough to cause the ladies to blush and cover their faces. Never in all my life did I see anything so shame- ful as that scene. This ended the game.

Everyone felt ashamed. I make a mistake when I say everyone, because the men were almost all too intoxicated to blush. The priests also were either too drunk or too much accustomed to see such scenes, to be ashamed.

On the following day everyone of those priests celebrated mass, and ate what they called the body and blood, the soul and divinity of Jesus Christ, just as if they had spent the previous evening in prayer and meditation on the laws of God! Mr. Varin was the arch- priest of the important part of the diocese of Quebec from La Riviere Ouelle to Gaspé.

Thus, O perfidious Church of Rome, thou deceivest the nations who follow thee, and ruinest even the priests whom thou makest thy slaves.

Blindman! Let everyone flee! Woe

NCC Happy About "Warmer Relations" With Rome

New York — (NC) — The pol- icy making body of the National Council of Churches has hailed signs of "warmer relations" with the Catholic Church.

The national council's general board expressed hope that the warmer relations will be "increas- ingly reflected" in the U.S.

The general board made its comments in a resolution unani- mously adopted at the close of its spring business meeting at the Riverside church here.

The board is composed of 270 representatives of the 33 Protes- tant and Orthodox denominations which belong to the Council of Churches, the nation's largest fed- eration of Protestants and Ortho- dox.

The general board also author- ized a national study conference on Church-State relations. The conference will be held April 7-10, 1964, in Chicago, and will bring together 500 representa- tives of Protestant and Orthodox groups.—Our Sunday Visitor.

abundant provisions for our flesh- ly nature.

The Word of God tells us that we are to feed the new nature (I Pet. 2:2), and to starve the old nature. However, the majority of us fail to feed the new nature, but rather we starve it with the things of the world.

I say, beloved, you can't read verses like this without realizing that the Apostle Paul is exhorting us to walk, as Christians ought to walk.

"But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."—Rom. 14:15.

There are some things you can do that won't hurt you, but they may hurt me. Isn't it strange that you may do things that perhaps won't hurt you one particle, but they will hurt me in seeing you do them? Isn't it true that there are some things that I might do that may not hurt me, but they'll affect you? They'll hurt you in that you see me do them, and you'll be offended as a Christian thereby. That is what Paul is talking about. He is telling you to be careful lest you may be the means of destroying one for whom the Lord Jesus Christ has died.

The particular case that Paul is talking about was the matter of eating meat — possibly meat that had been offered to an idol. It might not hurt the individual who did so, but it would become a stumbling block to some weaker brother, and thereby would be

1962 BIBLE CONFERENCE PROGRAM TO BE ANNOUNCED NEXT WEEK

destroying one for whom Christ died.

I think, beloved, that there may be things that you can do that don't affect you. They may not hurt you any as a Christian, they may not hold you back in your Christian service, but be careful lest what you do, may be the means of accusing some Christian brother or sister to stumble, and that individual's life and influence may be destroyed thereby.

VI

"What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore GLORIFY God in your body, and in your spirit, which are God's"—I Cor. 6:19,20.

Notice, "bought with a price." Do you realize that you are bought man? As a slave may be bought out of slavery, so you have been bought out of the slave mar- ket of sin. As a servant may be redeemed from physical slavery so you have been redeemed from this world. Rather, we are to put on the Lord Jesus Christ and been paid, and that price was the blood-shedding of the Lord Jesus Christ.

I have often said that if I don't make provision for my physical body, I'll wither away and die. Be- loved, if I do not make pro- vision for my fleshly nature, my fleshly nature likewise will die. The sad thing about our lives is kind of a price, glorify God in this, that the most of us make your body."

I ask you, are you bought with a price? You say, "I know that Jesus Christ died on the cross." That is not the question. Are you bought with a price? Have you been bought? Do you realize that Jesus Christ has died for your sins and that you are definitely a bought one? If so, glorify God with your life. You have no busi- ness to live for self. You have no reason to think in terms of self. You have no reason to try to please yourself. You are bought with a price; therefore glorify God.

VII

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—I Cor. 8:13.

Paul comes back to this thought of the meat that has been offered to idols, that has gotten into the market, and he says, "It may not hurt you to eat that meat, but it may be the means of causing some Christian brother to be offended thereby. He may not understand what he sees you do, and it may be an offense to him." Therefore Paul says, "If eating meat makes my brother to offend, I'll eat no meat as long as the world stands." Let's bring that over and apply it to your life and mine. If doing anything as a Christian is the means of causing some Christian brother to be offended and to stumble thereby, we ought to be mighty careful lest we do it.

Paul goes further in the pre- ceding verse to say that when- ever you do so, you wound the conscience of that weaker brother, and you thereby sin against Christ. I tell you, beloved, when- ever an individual asks me wheth- er it is right or wrong to go va- rious places and do various things, my answer always is this: It doesn't make any difference whether it affects you or not; the question is, is it going to hurt somebody else? If you are going to stand in the way of some weaker Christian brother, then Paul says, "While the world standeth, I will eat no meat."

VIII

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

How many meals did you have today? How many times did you drink today? How much time (Continued on page 4, col. 3)

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"Life And Ministry Of Paul"

(Continued from page two)
service has figuratively gone down the drain, and been wasted? Paul says that it is time for us to awaken from our lethargy; it is time for us to arise from our sleep; it is time for us to realize we ought to put off the works of darkness and put on the armour of light; it is time for us to real- ize that we are to walk honestly, and not to walk with rioting and drunkenness and the things of this world. Rather, we are to put on the Lord Jesus Christ and make no provision for the flesh. I have often said that if I don't make provision for my physical body, I'll wither away and die. Be- loved, if I do not make pro- vision for my fleshly nature, my fleshly nature likewise will die. The sad thing about our lives is kind of a price, glorify God in this, that the most of us make your body."

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Believers In Christ BEFORE Baptism And Church Membership

Now if Protestants are Scriptural churches, they must have received Scriptural baptism themselves. From whom did Protestant churches receive their baptism? There is not any doubt about this matter; Protestant baptism was received from the Roman Catholic Church. Is Roman

I cite two instances of this fact:
The American Baptist Association

I am satisfied that there is many
a man who is in the service of the

1. The believer is a son of God—John 1:12,13.
2. The believer has eternal life—John 3:14-16, 5:24.
3. The believer is not condemned—John 3:18.
4. The believer has passed from death to life—John 5:24.
5. The believer is "of God"—John 8:47.
6. The believer is a saved sheep—John 10:26-30.
7. The believer shall never die—John 11:26.
8. The believer has the remission of sins—Acts 10:43.
9. The believer has the forgiveness of sins—Acts 13:38.
10. The believer is justified—Acts 13:39.
11. The believer's heart is "purified"—Acts 15:9.
12. The believer is saved—Acts 16:31.
13. The believer is made righteous—Romans 4:5-8, 3:20-24.
14. The believer will not have sin imputed to him—Romans 4:8.
15. The believer has peace—Romans 5:1.
16. The believer has God's love in his heart—Romans 5:5, John 4:7.
17. The believer is sealed by the Spirit—Ephesians 1:13.
18. The believer is born of God—I John 4:7, 5:1.
19. The believer is indwelt by God—I John 4:15, Romans 8:14-16, I Cor. 6:19.
20. The believer overcomes the world—I John 5:5.
21. The believer, called according to God's purpose, has all things working together for his good—Romans 8:28.
22. The believer has God working within him.—Philippians 2:13.
23. The believer was eternally predestined to adoption and glory—Ephesians 1:5, Romans 8:29,30.
24. The believer is created in Christ unto good works, not unto good works — Ephesians 2:10.—BLR.

Lord who is trying to serve God and doesn't do it because of the love of Christ. Some people, I think, try to serve the Lord because they want to keep out of Hell. I think some people try to serve the Lord because they want a big reward when they get to Heaven after while. But this text says, "The love of Christ constraineth us."

I tell you, beloved, you and I who are saved ought to be able to look back yonder to Calvary and see not just the blood as it flowed from His hands and His feet and the wounds in His body, but we ought to be able to see the love of God that caused Jesus Christ to go to that cross, and that love ought to constrain us in the service of the Lord.

glory, save in the cross Lord Jesus Christ, by whom the world is crucified unto me, and unto the world."—Gal. 6:14

Sometime ago a friend of mine was showing me a birthmark on his arm. A friend of his friend said, "A mark from Calvary." After this friend went away I thought of the text, "The love of my presence, the thought came into my mind, I have been marked with the love of God from my birth—that is, from my spiritual birth. I was born into the kingdom of God, and crucified to the world. The sad thing about most of us have lingered in the world after we were crucified."

I say to you, you and I who are saved, are marked by the love of Jesus Christ. God crucified us to the world as far as the world is concerned, so that day that Jesus Christ became our Saviour.

XIII

"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

Beloved, I have a heavenly
then my walk ought to be a
enly walk. But I live here
in this world. Yes, but I
a heavenly call that reaches
in the world to bring us to
vation, and now there ought
be a heavenly walk on your
and on my part, as we live
within this world, to the ex
that we'll even forbear our

me to be a member of the organizations of the world? Isn't it all right for me to be linked up with the things of the world? Isn't it all right for me to have worldly associations?" Beloved, God says that we are not to be unequally yoked together with unbelievers, but rather He urges us to come out from the world, and to be separate from the world, and the promise is, "I will receive you."

What a promise! The only man that can expect to be received of the Lord is the man who has come out from the things of the world. I can't read these verses without realizing that the Apostle Paul is urging upon us that we are to live and walk a different life to the life we lived before we were saved.

XII

"But God forbid that I should

XII

"But God forbid that I should mind.



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Kinds Of Church Members

1. LEAD-ers — those who find things to do and need no prompting except by the Holy Spirit. The Pastor doesn't have to visit them every week and pat them on the back to keep them in a good humor.

2. FOLLOW-ers — those who are willing to follow the leadership of the Pastor and church officials and do not try to find something wrong all the time.

3. LAG-ers — those who are always dragging around, they come if they feel like it (usually late), if kinfolk don't come, or if they do not go out of town, or to family reunion.

4. DRAG-ers — those who never see any good. If people are around, they wonder (out loud, of course) where some old backslider and usually ask in public where is so-and-so, have they quit the church?"

5. BUM-ers — those who use the church as a means to an end. They never give anything but expect the church to feed and clothe them and every bum in the community. They seem more prevalent around Thanksgiving, Christmas, and Easter. After they have gotten all they can from one church, they change their membership in a hurry. Of course, the Bible tells us to help those who are in need, BUT it also says, those who will not work shall not eat. II Thes. 3:10.

6. LABOR-ers — those who realize the field is white unto harvest and the laborers are few, "the night cometh when no man can work." They are not only willing, but GO into the field to LABOR, and pray the Lord of the harvest will thrust forth more laborers into the harvest.

YOUR picture is in here, what are YOU?

selves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5:18,19.

Wine on the one hand is held in contrast to the Spirit on the other. Wine changes a man. It changes a man's walk. It changes a man's talk. Yes, wine will change your walk, your talk, and your balk.

The Apostle Paul says that instead of being drunk with wine we are to be filled with the Spirit, and what will be the result? Beloved, being filled with the Spirit will likewise change your walk, your talk, and your balk.

There was a fellow in the post office a few minutes ago who had had "one too many." I am satisfied when I was looking at him just a short while ago, that he had passed the stage of one too many several hours previously. His walk was entirely different to the walk of a normal man, and his talk was entirely different.

Beloved, when a man is filled with the Spirit he talks differently, he walks differently, and there is a difference in his life. God shows us through the exhortations of Paul that He wants us to walk differently to what we walked before we were saved. He even says that we are to speak to ourselves psalms and hymns and spiritual songs, and we are to make melody in the heart to the Lord. He doesn't say you have to be able to sing a solo to be happy, but he says that you ought to make melody in your heart to the Lord.

Beloved, I am not much of a singer, but I still make melody in my own heart. Paul says not to let wine be the means of causing you to change your life, but to be filled with the Spirit, and let the Spirit put melody in your heart.

Beloved, I am not much of a singer, but I still make melody in my own heart. Paul says not to let wine be the means of causing you to change your life, but to be filled with the Spirit, and let the Spirit put melody in your heart.

XVI
"For to me to live is Christ, and to die is gain."—Phil. 1:21.

I ask you, as a Christian wouldn't you be better off dead than alive? Now I am not saying that I want you to die, and I am not saying that I want to preach your funeral, but actually, wouldn't you personally be better off dead than you are alive?

There isn't one of us but what that would hold true. Paul said that if I were to die I would be the gainer, but for me to live is Christ. As long as I live I am to represent the Lord Jesus Christ. That is what God wants us to do.

XVII
"That ye may be BLAMELESS and HARMLESS, the sons of God, without rebuke, in the midst of a crooked and perverse world, but among whom ye SHINE AS LIGHTS in the world."—Phil. 2:15.

We are living in the midst of a crooked and perverse world, but God wants us blameless and harmless. He wants us to shine as lights. I tell you, beloved, you can't read these verses without realizing this truth, that so far as we are concerned, Paul is exhorting us as Christians that our lives shall show forth the praise

of God.
"If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your AFFECTION ON THINGS ABOVE, not on things on the earth."—Col. 3:1, 2.

What do you think the most of? Your wife? Your husband? Your house? Your children? Your work? Paul says we are to set our affection on things above, and not on things on the earth. I know as long as we are in the flesh that there are fleshly ties that we have whereby we naturally have our affections on things and people here within this world, yet our affection above everything is to be on Him who is above.

XVIII

"For the GRACE OF GOD that bringeth salvation hath appeared to all men, TEACHING us that, DENYING UNGODLINESS and worldly lusts, we should LIVE SOBERLY, RIGHTEOUSLY, and GODLY, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Tit. 2:11-14.

Haven't you heard people say, "If I believed in the doctrine of salvation by grace, I'd just take my fill of sin?" Haven't you heard people say, "If I believed that old doctrine of 'once saved, always saved,' I'd just go out and live any kind of life that I wanted to?" Haven't you heard people say, "If I believed in eternal security and I believed that I couldn't lose my salvation by sins that I commit, I'd just have a big time so far as this life is concerned?" No, you wouldn't, beloved. You would do those things if you didn't believe in salvation by grace, for the man who believes in salvation by grace is taught differently, because this text tells us what the grace of God teaches us.

The first thing that the grace of God teaches a man is that he is to deny ungodliness and worldly lusts. Furthermore, the grace of God teaches us that we are to live soberly, righteously, and godly — soberly as unto ourselves, righteously as unto our fellowmen with whom we come in contact, and godly as unto Him who lives and reigns in the skies. Don't tell me that if you believed in salvation by grace you would go out and live any kind of life you wanted to. You would do those things if you didn't believe in salvation by grace. If you believe in salvation by grace, then the grace of God would teach you what to do. It would teach you to deny ungodliness, it would teach you to deny worldly lusts, it would teach you to look for the second coming of Christ, and it would teach you to purify yourselves that you might become a peculiar person in the sight of the Lord Jesus Christ.

I tell you, beloved, when you read these verses, you come face to face with this fact — the Apostle Paul believed that Christians ought to walk like Christians, and that there ought to be a walk on the part of Christians that would be different to the walk of the world.

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XIX

"Therefore leaving the principles of the doctrine of Christ, let us GO ON UNTO PERFECTION; not laying again the foundation of repentance from dead works, and of faith toward God."—Heb. 6:1.

I ask you, are you a Christian? Are you saved? Have you become a child of God? Then if you are saved, if you are a Christian, the exhortation is that we go on unto perfection.

Are you good as you want to be? Are you as perfect as you would like to be? Then let us go on unto perfection. Just out yonder in front of me is my goal, and that goal is perfection. It looks like that every day as I strive, I just don't reach that goal. It is beyond me. I just can't get up to it. But Paul says to go on, to perfection. I thank God that the man and the woman who is saved, who day by day strives for perfection in the service of the Lord, is going to find that he gets better and better as he goes on.

As the poet has said:

I heard it singing, singing sweetly,
Softly in an undertone;
Singing as if God had taught it,
It is better further on.

Night and day it sings the same song,
Sings it while I sit alone,
Sings it so the heart can hear it,
It is better further on.

Sits upon the grave and sings it,
Sings it when the heart would groan,
Sings it when the shadows darken,
It is better further on.

Further on! How much further?
Count the milestones one by one?
No, no counting, only trusting,
It is better further on.

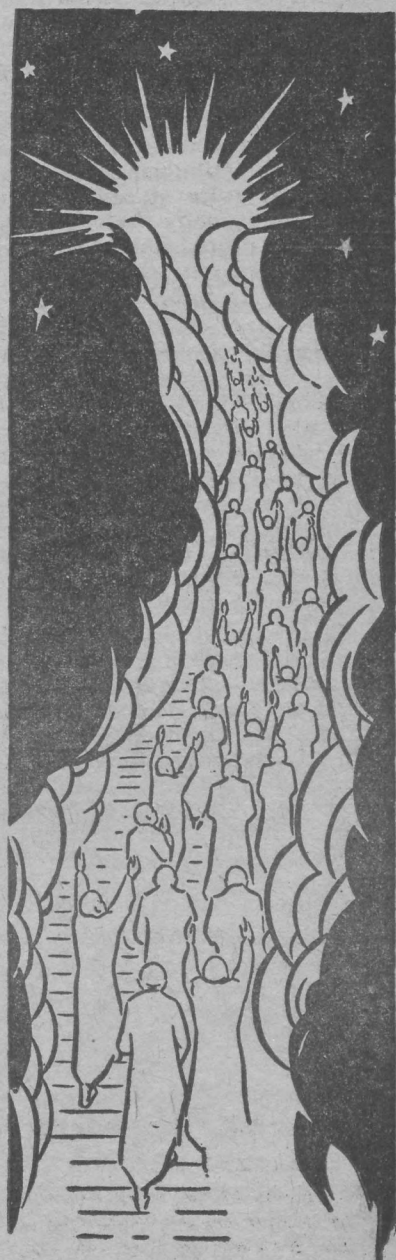
May God help you as Christians that tomorrow, and in the tomorrows to come, we shall find ourselves drawn closer to Him, as we go on to perfection.

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What's Wrong With Being A "Fanatic"?

By BRUCE MEADOWS

"He was zealous for his God."
—Numbers 25:13.

Why is zeal a quality admired in all walks of life except religion? A zealot in secular fields is called a devotee, follower, a fan. In religion such a person is a fanatic. How interesting, since the word "fan" is derived from "fanatic"!

The dictionary states that a fan is "an enthusiastic lover of any sport, as baseball." From the same dictionary we read that a fanatic is "one who is intemperately zealous or wildly extravagant, especially in religious subjects."

Why does "fan" refer to a sport but "fanatic," with its offensive connotation, to religion especially? Should not a person who might shout or scream at some sports event be expected to display some gusto in religion?

It is "normal," we say, for teenagers to idolize some athlete or entertainer. Why, then, are Christian young people whose idol is Jesus Christ frequently dubbed fanatics?

This double standard has too long influenced our lives as believers. Even as a spring without an outlet soon stagnates, so does joy without expression. Disregarding the name callers' threats, "Come with me, and see my zeal for the Lord" (2 Kings 10:16).

To begin with, misguided and misdirected religious zeal is obviously wrong. Israel is a prime example. Paul wrote, "They have a zeal of God, but not according to knowledge" (Rom. 10:2). While their zeal was directed toward God, it was not guided by the true revelation of God — the Word. Being "zealous for the law," they missed the deeper spiritual principles (Acts 21:20).

The apostle Paul, being a Jew, was likewise guilty of ignorant enthusiasm prior to his conversion. Like Israel he was "zealous toward God" (Acts 22:3). He benefited because of this zeal. He explained to the Galatians that he had advanced in the Jews' religion beyond many of his own age among his countrymen, "being good works," spiritual or secular, in this featherbedding age is considered odd. Perhaps this is the reason for the "fanatic" tag on the professing and practicing Christian.

How soon the person who earnestly endeavours to labor for the Lord discovers his insufficiency! We know it is selfish and sinful to seek a gift for the gift's sake. But to covet a gift for the Lord's

Is not an overemphasis on any pet doctrine as wrong as were the Jews and Paul? Blind devotion to denominational teachings and traditions is often the first step toward cultism. Most Christian cults (including the modern brands) are launched and promoted by misguided zealots. Oh, that true followers of Jesus Christ were as dedicated as these!

As a river overflowing its banks can be devastating, so religious enthusiasm unless channeled by truth and God's Son can be disastrous. Numerous examples can be cited to show that those who desert the Word soon direct their devotion toward man and against Jesus Christ. Such men are not content to perish alone. They seek to do as those of whom Paul warned the Galatians, "They zealously affect you, but not well."

Multitudes of people have been diverted from Christ by the "personality cults" in religion. The preaching of "believism" traps our youth by its enthusiasm. Multitudes cling tenaciously to traditional denominations. Let the spiritual persons be warned lest our zeal be misguided by error and misdirected toward someone other than our Lord and Saviour.

Since worldly and merely religious zeal is but the devil's substitute for earnestness in spiritual things, let us seek the true. Re-

gardless of the counterfeit, let us remember that "it is good to be zealously affected always in a good thing" (Gal. 4:18). Religion without enthusiasm is as a bell without a clapper—dead!

It is told that a preacher who showed up at prayer meeting, but had no congregation, rang the church bell loud and long. Finally someone came running, "What's the matter," they asked, "is someone dead?"

"Yes, the church is," replied the preacher.

In many churches our clappers need to be repaired so that our testimony bells ring loud and clear to stir us from our spiritual doldrums.

One thing characteristic of a spiritual church is enthusiasm for and in God's house without worshipping it. After cleansing the Temple Jesus declared, "My house shall be called the house of prayer" (Matt. 21:13). After this "his disciples remembered that it was written, The zeal of thine house hath eaten me up" (John 2:17). May we jealously guard the church from all mundane things which hinder us from divine blessing.

Furthermore, while in His house may we relish doing our Father's business. Away with the funeral dirges; bring on the marches and victory anthems! "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). How disturbing it is to spiritual-minded persons that we do not have more time for making "a joyful noise unto the Lord" in our capsule services.

Enthusiasm in worship, however, should not be simply an escape technique — a way for the timid to let off steam. Worship is preparation for work. Christ's ultimate purpose for the redeemed is to be a pure, "peculiar people, zealous of good works" (Tit. 2:14).

Although this refers primarily to spiritual works, all activities of a child of God will demand his best. Certainly anyone "zealous of good works," spiritual or secular, in this featherbedding age is considered odd. Perhaps this is the reason for the "fanatic" tag on the professing and practicing Christian.

How soon the person who earnestly endeavours to labor for the Lord discovers his insufficiency! We know it is selfish and sinful to seek a gift for the gift's sake. But to covet a gift for the Lord's

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service is spiritual, for Paul instructed the Corinthians "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (1 Cor. 14:12). The salvation and sanctification of souls, not the satisfaction of the flesh, is to be our goal.

Zeal for these and other good spiritual things is the fruit of our devotion for Jesus Christ. Paul's worldly and religious zeal before salvation was matched by his enthusiasm for Christ afterwards. He declared, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). Paul's mark was to know Christ and to make Him known. His entire life was wrapped up in Jesus: "For to me to live is Christ, and to die is gain" (Phil. 1:21).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice" (Rom. 12:1). Let the unsaved, bowing at their vain altars, criticize if they wish. Let it be said of you, "He was zealous for his God."

Be a fanatic for Christ!

—The Alliance Witness



Rally Day

(Continued from page one)

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Enclosed please find money order for \$4.00 for Rally Day. We enjoy THE BAPTIST EXAMINER very much. It seems every issue gets better. I wish it could be in every Baptist home in America. It carries the Baptist message, and that is the unadulterated Word of God without compromise. May the Lord richly bless you all in your great work.

John W. Kincaid, Ga.

★ ★ ★

TBE HAS MEANT MUCH FOR THESE FOLK

Am sending an offering for the support of TBE. This paper has meant much to us in our study of the different doctrines. We appreciate your effort in sending out the paper. Also enjoyed the Bible Conference last year and look forward to another one this year.

Mr. and Mrs. Gilbert Howard, Ohio

★ ★ ★

COULD NEVER PUT IN WRITING WHAT TBE HAS MEANT TO THEM

We are thinking of you at this special time — Rally Day! We also have enclosed a gift for you and do hope and pray that God's people will also remember you. As you know from the past, our prayers go out for you daily. You folk do a tremendous job getting out Good News, and we can confide in you that your paper has done so much in our lives, we could never put it in writing what it means to us, but our Lord and Saviour Jesus Christ does know. So have a wonderful day June 12th.

Mr. and Mrs. Geo. L. teBrake, Wis.

★ ★ ★

THINKS WE STAND FOUR-SQUARE ON THE BIBLE

I am enclosing three dollars to help a little in your drive to keep the EXAMINER in circulation. I am sorry to not give more, but at a monthly income of \$65.00 Social Security there is but little surplus. I love the paper you edit and feel that it is the only one

that stands four-square for the Bible on all matters. The stand that has been taken on Altar Salvation is a great blessing. I feel the churches are full of children of the Altar rather than children of God. As Sarah tried to help God in giving Hager to Abraham, just so the altar preachers are trying to help God, and with the same result. In their case God was not helped or hindered. But Sarah lost a servant, Abraham a son, and cost many heartaches. Isaac the son of promise was born at God's time. The son of the effort of man could not inherit with the son of promise. The same is true of the sons of the altar (man's invention). The sons of promise are those that by God-given faith believe on the Lord Jesus.

R. G. Patterson, Ohio

★ ★ ★

GLAD TO WELCOME THE FOLK WHO LOVE OUR MESSAGE

Enclosed is a small offering we are happy to send you. We have great love for you all and hope to be helping you more in the future. We are looking forward to seeing you some time. Our church is progressing very well although we are not many in number. There was a couple at church today, who don't attend regular, that asked if they could have a copy of TBE. That's the kind of people I like to have, those who are anxious to read the truth. Bro. Gilpin, if you are ever in this part we will be disappointed if you don't stop to see us. We sure would love to hear your preach. May the Lord bless you all.

Mr. and Mrs. Wm. Hamilton, Ky.

★ ★ ★

THINKS WE DESERVE A GOOD OFFERING

I hope you receive a real good offering this year, because if there is anyone who deserves it, it's you folks. I'm really grateful for TBE and the things it contains. The Lord has given you and Bob a great deal of knowledge and also a great deal of courage to print the things you know to be true — especially when it would be to your advantage financially only to refrain from printing some of the truths you print. It takes a lot of grace from the Lord. Enclosed is a small check. I pray the Lord will bless it to keep the Examiner in print.

Wilbur and Nancy Harris, O.

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SAYS HE CAN NEVER PAY FOR WORTH OF TBE

I appreciate your labors in the

Campbellism

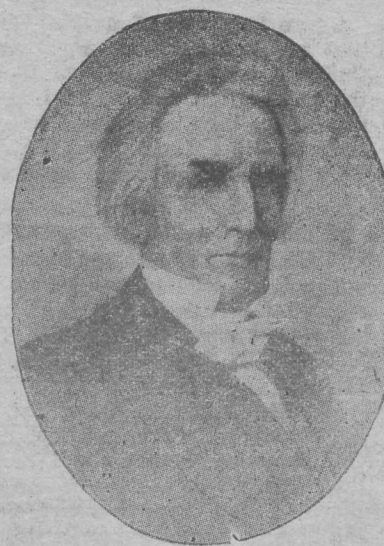
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Sherman Hartley, Mo.

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WITHOUT A SOUND CHURCH TBE MEANS MUCH

This \$5.00 is my "clasp of confidence" in your doctrinal help from this believer on Lord Jesus Christ. I am not enough to attend regularly a sound independent church.

James A. McDonald, Mo.



Pride

(Continued from page one) and said, "I am rich, and increased with goods, and have nothing."

Pride of any kind — whether it be religious, social, or carnal, is a sure sign of a bad spirit. Empty drums sound loudest, chaff lies at the top because it is best, but because it is lightest, and it is copper not bank-notes that jingle and make the most noise. It is a tired tripe-vendor that talks rich relations, and the farmer the point of bankruptcy that appears at market in a new suit. On the other hand, the saints have always been the humble. The most fruitful hangs the lowest, and the sun the shorter the shadow. Thus Job cries, "Behold I am vile;" Abraham is "but dust and ashes;" David is "a worm, man;" and Paul is "less than least of all saints." It is the art to hide art, and the glory to conceal glory. It is Christ who can say to the world of his healing power, "See, tell no man."

In one sense, all have a thing to be proud of. The church may be proud of its beauty; the monkey may be proud of its religion; the condemned may be proud of a high school and a new rope; and Herod, blown with the flatteries of people, may be proud of which qualifies him for the of worms.

But in the truest sense of us have anything to be of. "Alas, master! it was beyond," we may say concerning our gifts, both natural and

Even the pagan Homer Agamemnon say to the Achilles: "But if strength thy nerves, God gave thee, so, 'tis not thine own."

In whatever way we are only by borrowed light we reason? It is but God burning in a sepulchre. How beauty? Let not the boast of the sun that shines it. Have we wealth? It is a heap of God's yellow dust. Have we strength? So has a fly, and all alike come from the same. Have we holiness? Let us remember that this is a borrowed ment. Are we Christ-like? not mistake God's image for own.

To ascribe glory to anyone than God is to pay rent to wrong landlord. Those who proud either of themselves or their works, may see their portrait in AEsop's fly on the axle of the chariot. said, "What a dust I do!"

An old divine once said that John the Baptist had been ed by humility to that from which Lucifer fell, the pride. Without doubt, the are to be exalted, the to be enriched, and the to be filled.

Reader, be clothed with ity. It is the root of all good the storehouse of all good the death of pride is the birth mility.—LEVI PALMER.

The Lord's Supper

(Continued from page one)
Is in hearty fellowship with the doctrines; and 4. Is walk- ing in this writing to show the Lord's Supper is a church ordinance, and, as such, only be observed by a church of which he is a member.

The truth of the proposition, as it depends upon the truth of the first clause, i. e., that the Lord's Supper is a church ordinance. There is no denominational and social distinction in the sense of a church, embracing churches of a province or nation, was unknown in the first century. I have denominated the Lord's Supper a denominational ordinance whenever it is opened to members of any and all churches present. Some allow a brother not a right to vote in Con- ventional Associations, Presbyteries, or church conference, do confer upon him the right of a member, without the knowledge of his character, when he observes the Lord's Supper, must be sacred of all ordinances!

Ordinances And Church Distinctions

Ordinance or act is that may be enjoyed any- way by any number of Chris- tians—individuals, baptized or not—as singing, prayer, and religious conver- sion. The essential qualities of a church ordinance are,—

1. That it is a rite, the duty of which is committed to the visible churches, as such. 2. The qualifications of its re- ception must be decided by the members of the churches as such. 3. Any rite which symbolizes church relations can only be par- ticipated in by the members of a church celebrating, and is pre- sented as a church ordinance.

4. A church act or privilege is one that can be transacted or enjoyed by the constituent members of a particular church. Voting on questions relating to the government of the church, is a church privilege, or act, which, as a gospel church, belongs to the members of that particular church alone, and can not be ex- tended beyond its limits without its very existence.

5. The Lord's Supper, especial- ly, seems to be a church ordinance administered to those with- out and beyond its jurisdiction, and the jurisdiction of a local church is associated in its cele- bration. It is my conviction that the limitations of a church

ordinance has given rise to all the discussions, misunderstand- ings, all the misrepresentations, and bitter prejudices excited against us by other denomina- tions, as well as to all the present disagreement among Baptists. If all parties could understand clearly why the Lord's Supper is a church ordinance, and why it must, from its very nature and in every instance, be observed by the constituent membership of each local church alone, it must be that all this unpleasant and harmful misunderstanding, and antagonism would be settled and pacified; and certainly this would be a consummation devoutly to be wished by every true child of God in every denomination.

In the not vain hope, I trust, of contributing something toward this so desirable a result, I submit the following:

I

My first argument to show why the Lord's Supper is a church or- dinance, and can be scrip- turally observed only by the members of one particular church is that—

Each Church Under Christ Is Absolutely Independent.

The first church organized by Christ was a complete and perfect church, and yet it existed for years before other churches were formed. There were no new ec- clesiastical relations originated, nor the slightest modification of the character of this church made, by the multiplication of churches. During the apostolic age, nor for ages after, was there the shadow of any confederation or con- association or constitutional inter- dependence recognized, any more than between the families of chil- dren of a common parentage. Love for the brotherhood and ac- tive charity for all in distress, and the doing of good, especially to the household of faith, was only enjoined. The idea of a constitu- tional inter-dependence, which is now imperceptibly taking root in the minds of the cultured leaders of our people, in the fourth cen- tury begot confederations and con-associations of churches, and these soon brought forth the cen- tralized ecclesiastical hierarchism under the auspices of Constantine—which is known as the "Great Apostasy."

[A. D. 100-193]. "All congre- gations were independent of each other," etc. (Gieseler, chap. iii, p. 53.)

"All the churches in those primitive times were independent bodies, and none of them subject to the jurisdiction of any other. It is as clear as noonday that all Christian churches had equal rights, and were in all respects on a footing of equality." (Mos- heim, A. D. 100.)

[A. D. 200]. "During a great part of this century all the churches continued to be, as at first, independent of each other, or were connected by no con- associations or confederations; each church was a kind of little independent republic, governed by its own laws."

[A. D. 300-400]. "Although the ancient mode of church govern- ment seemed, in general, to re- main unaltered, yet there was a gradual deflection from its rules, and an approximation toward the form of monarchy. This change in the form of government was followed by a corrupt state of the clergy."

This was the vile offspring be- gotten by the idea of the inter- dependency of churches, which is finding strong advocates in our day. They sink the idea of church- es into that of a Denomination.

The learned John Owen, of England, asserts:

"That, in no approved writer, for two hundred years after Christ, is mention made of any organized visible professing church, except a local organiza- tion." — *Crowell's Church Man- ual*, p. 36.

Each church being absolutely independent, it must, from the very nature of the case, abso- lutely control its own acts; and can not constitutionally allow the members of other communities to share its prerogatives, since such

WAIT TIL YOU HEAR THIS!

"Hey, Mac, I've just flown down from Ashland to let you know about the Bible Conference coming up at Calvary Baptist Church over Labor Day Weekend. If any body asked you how you found out, don't forget to tell that a little bird told you."



license would endanger its own independency and responsibility.

Should a church so far forget its trust as to fall into the gen- eral practice of inviting, as an act of courtesy (which implies a discourtesy in refusing to do it), the members of all sister churches present to vote in the reception and exclusion of mem- bers, discipline, and even choice of pastors, as one prominent Baptist author advises, how soon the independency of the churches would be subverted! Usage would soon crystallize into precedent, and custom into law.

The independency of the churches is of Christ's special ap- pointment, and it is our sacred duty to do nothing tending to imperil or contravene it. No one will presume to claim that Christ invested his churches with the power to contravene, at their pleasure, any one of his appoint- ments. Their powers are all dele- gated, and delegated powers can not confer upon members of other communities any privilege or franchise that belongs exclusively to her own members.

II

But it is further demonstrable that the Supper, as well as bap- tism, is a local church ordinance, because—

To Each Local Church Is Com- mitted The Sole Administration And Guardianship Of The Or- dinances.

This will not be questioned, save by the few who hold that baptism, at least, was committed to the ministry as such; that they alone are responsible for its prop- er administration; and they can, therefore, administer it without the presence and voice of the church whenever and wherever they please. This must be settled, not by the will or opinions of men, but by the Scriptures.

Let us see what one apostle thought concerning this issue be- tween a part of our ministry and the churches:

To The Church At Corinth

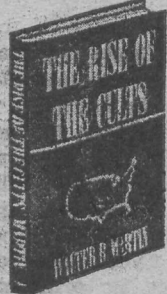
"I have received of the Lord Jesus that which I also delivered unto you."—(I Cor. xi: 23.)

All the instructions and direc- tions, both as respects the doc- trine and the ordinances, Paul delivered, not to the ministry, but to the churches.

"Now I praise you, brethren [not you, ministers of the church- es], that ye remember me in all things, and keep the ordinances I delivered them unto you." — (I Cor. xi: 2).

Now note his command to this church, not to its ministers:

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"Be ye followers of me, even as I am also of Christ."—(I Cor. ii: 1.)

"I beseech you, be ye follow- ers of me. For this cause I have sent unto you Timothy, my be- loved son, and faithful in the Lord, who shall bring you into remembrance of my ways, which be in Christ, as I teach every- where in every church."—(I Cor. iv: 16, 17.)

To The Church At Philippi

"Brethren, be ye followers of me, and mark them who walk so, as ye have us for an example."

He enjoins it upon the church to follow the directions he had given it, as well as to "mark" those who did not.

To The Church At Colosse

"Though I be absent in the flesh, yet am I with you in the spirit, joying and obeying your order, and the steadfastness of your faith in Christ. As ye have received Christ Jesus the Lord, so walk ye in him. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."—(ii 5-8.)

To The Church At Thessalonica

"Therefore, my brethren, stand fast and hold the tradition [which embraces all the instructions and ordinances] which ye have been taught, whether by word or our epistle."—(2 Thess. ii: 15.)

"And we have confidence in the Lord touching you [the church], that ye both do and will do the things we command you."—(iii: 4.)

It would be useless to reason with those who could deny, with these Scriptures before their eyes, that the ordinances were deliver- ed in sacred trust to the church- es, as such, and not to their of- ficers; and that they [the church- es] are held responsible for their right observance.

III

It is further established, with respect to the Supper, by the duties especially enjoined upon each local church, as such. It is commanded to allow only mem- bers possessing certain qualifica- tions to come to the Supper.

"Now we command you, breth- ren, in the name of the Lord Jesus Christ, that ye withdraw yourselves [as a church] from every brother that walketh dis- orderly, and not after the tradi- tions [instructions] which he re- ceived of us." "And if any man obey not our word by this epistle, note that man, and have no com- pany with him, that he may be ashamed."—(2 Thess. iii: 6, 14.)

This withdrawing and having no company with the disobedient and disorderly, certainly involved exclusion from the Lord's table.

"But now I have written unto you not to keep company, if any man be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat."

The apostolic churches were peremptorily commanded to pro- hibit the table to all these, and such like characters—to allow no leaven to be mingled in the feast. For this purpose, each church is made the sole guardian of the Supper. It can not alienate the responsibility. It can not, under any plea, contravene the law. To execute it with fidelity, it must keep the feast within its juris- diction; its permission to partake can not be extended beyond the limits of the Supper, since all who can be entitled to the Sup- per must be subject to its disci- pline.

It is conceded by all that mem- bers of other communities have no scriptural or any other right to eat the Supper in any church save their own. No one claims that it is the duty of any local church to offer the Supper to any but its own members. What, then, do I conclude?—

1. That Christ has not given me the right to commune in any church save the one which has the watch and care over me, and that my privileges are limited to my church.

2. That Christ has made it the duty of any church to open the

doors to this ordinance to any not subject to its discipline; but, by making it a church ordinance he has manifestly forbidden the practice, since, by the act, the participant declares he is a mem- ber of the church with which he communes—"we are one loaf," i. e., one church.

3. And it may be safely affirmed that those churches that steadily offer and invite to their tables all the members of sister church- es who may chance to be present in the congregation, openly vio- late the command of Paul—to al- low no disqualified person to par- ticipate in this ordinance—since it is morally certain that such are often, if not ever, present, and are the most certain to ac- cept.

IV

But the Lord's Supper is un- questionably a church ordinance, because—

It symbolizes church relations, i. e., that all who jointly partake are members of the one and self- same church.

I only assert this fact here, and submit an eminent authority, that of Prof. Curtis, who has treated this subject with unsurpassed ability, and reserve the discus- sion and proof of it when I treat of the symbolism of the elements later on. That the Lord's Supper is a church ordinance in the sense that it can be worthily cele- brated by only one church and participated in by the members of only one church, Prof. Curtis argues most conclusively from the symbolism of the Supper, as well as from the fact that it is under the sole guardianship of the churches.

He says, in "Communion," page 85:

"We desire to show that this is the true view of the Lord's Supper, i. e., that it is a church ordinance, and a symbol of church relationship. 'When ye come to- gether therefore into one place,' says the apostle, 'this is not to eat the Lord's Supper. For in eating every one taketh before other, etc. . . . Wherefore, my brethren, when ye come together to eat, tarry one for another.' (I Cor. 11:21-23.) The apostle here clearly alludes to it as the uni- versally current opinion that the Lord's Supper was a church or- dinance, so far as this, that it was completely celebrated in one place, by one church. . . . When he bids them 'tarry one for another' he clearly intimates that the regulation of the Supper, as far as time and place are con- cerned, is lodged in each particu- lar church; that it expresses the relations of the members of the church to each other, as such."

"That the Lord's Supper is a symbol of church relationship, subsisting between those who unite together in the participa- tion of it, can be shown in vari- ous ways."

"Admission to the Lord's table, therefore, implies admission to it by a particular church, and this in fact settles the question that the Lord's Supper is a church ordinance."

The Lord's Supper, then, being a church ordinance, indicates church relations as subsisting be- tween the parties who unite to- gether in its celebration.

"It must be conceded that the Lord's Supper is ever the symbol of particular, visible church re- lation." (Continued on page 8, col. 1)

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The Lord's Supper

(Continued from page seven)
lations."—Page 138.

"It expresses the relations of the members of that church to each other, as such."

"A fellowship in church relations, professed with those Christians with whom we visibly celebrate."

If the Lord's Supper is a church ordinance, as must be admitted, and a symbol, among other things, of our visible church relations in the same particular church with which we celebrate it, then it is a violation of the truth symbolized to invite members of other Baptist churches to participate in it.

When Baptists, in reasoning with affusionists, urge the symbolism of Baptism, i. e., that it represents a burial—as conclusive that the act must be an immersion—they think candid Pedobaptists should see and admit so evident an argument. Will not all candid Baptists admit this?

V

It was instituted by Christ to be observed as a church ordinance.

I claim it as an—

Axiom

That a church ordinance must be instituted by Christ.

And

That the symbolism of the ordinances was instituted by Christ.

Should we observe ordinances originated by man, our worship would be unacceptable to Christ, and as vain as it would be sinful. Christ has said—

"In vain do they worship me who teach for doctrines the commandments of men."

Should we change the symbol of an ordinance by the slightest modification, we would vitiate it; and to vitiate the symbolism of an ordinance in the least, is to vitiate the ordinance.

"Ye do make the commandment of God of none effect through your traditions."—Christ.

That Christ did institute the Supper to be rigidly observed as a church ordinance, Prof. Curtis declares:

"So when our blessed Saviour instituted the Supper, as he did, upon one of those Paschal occasions, it was, we say, as a church ordinance that he ordained it."

And he justly says, to claim the right to change it in the least is to claim the right to legislate. If it is even a symbol of particular relations professed with those Christians with whom we visibly celebrate, as he declares, then

to celebrate it with those not members of the same church, is to vitiate the symbol and change what Christ hath appointed.

VI

The Lord's Supper was observed by the apostolic churches (A. D. 100) as a church ordinance; i. e., as a symbol of church relations.

Paul, we have seen, could not have delivered this ordinance unto the churches as he had received it from Christ, unless he had delivered it unto them as a church ordinance; for it is admitted that Christ ordained it as a church ordinance. (Curtis and others).

The apostolic churches could not have observed this ordinance as Paul delivered it unto them unless they had observed it as a church ordinance, i. e., by one church only, and with the members of one church only.

But the churches did observe this, as well as the other ordinances, as Paul delivered them, because he praised them for so doing.

To the church at Corinth he wrote,—

"I praise you, brethren, because you keep the ordinances as I delivered them unto you." (1 Cor. xi: 2.)

To the church at Colosse he could say,—

"I rejoice, beholding your order and the stability of your faith."

The churches at Thessalonica he only exhorts:

"So, then, brethren, stand firm and hold fast the ordinances you were taught, whether by our word or letter."

been, and still were, faithful in their observance.

Which clearly implies they had

The church at Corinth for a season perverted the design of the Supper, and Paul promptly rebuked it [not its pastor or elders], and again set it in order, and we must believe that he corrected every departure from his instructions.

But suppose I grant that he did not deliver it to the churches as symbolizing the relations of all the participants to one and the same church, still I claim that the positive instructions Paul gave to the churches forbade them from inviting to their tables the members of all existing churches, without personal knowledge of their faith or character, as is the practice of this age. He placed the Supper under the sole custody of each church, and commanded it to purge away from its table all leaven of malice

or wickedness. He taught them that false doctrine of all descriptions, and all ungodly conduct (1 Cor. v.) and all work of the flesh (Gal. v.), were leaven that must not be allowed to defile the feast.

"Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw from every brother who walks disorderly, and not according to the instruction which you have received from us." (Thess. iii: 6.)

If it is said "that this was spoken to the church with reference to her own members," I will grant it, and demand if it does not equally teach that it should equally withdraw from those not members walking disorderly? That there might be no doubt, read the fourteenth verse: "But if any one obey not our words, signify that man by an epistle [the most approved rendering], and have no company with him, that he may be ashamed." All will admit that this command forbade them to invite all false teachers, as well as unsound and disorderly brethren, to the Lord's Supper.

Now false teachers and heretical brethren, abounded in Paul's day, all members of sister churches in good standing, and thousands of these belonged to the church at Jerusalem; and had it been the custom of the church at Corinth to invite "all members of sister churches" to its table, would it not have violated the instruction of Paul? But finally—

VII

For centuries after the ascension of Christ, the Lord's Supper was rigidly observed as a church ordinance.

I care little for the argument from post-apostolic history. It is enough for my purpose—and it must be quite enough for every conscientious Bible Christian—to learn that Christ appointed the Supper to be observed as a church ordinance, and that the apostles so delivered it to the churches, and the churches all observed it as such while they had the personal instructions of the apostles. Suppose, from the day the last apostle died, every church ceased to observe it as a church ordinance; how should that fact affect our present practice? Would it warrant a church to observe it, even once, in some other way, that would vitiate its symbolism? The fact granted would in no way vitiate the claim that there have been Baptist churches from the day of the defection. The church at Corinth had for years utterly perverted the Supper, and yet Paul addressed it as a church of Christ. It was disorderly in this respect, but a perversion of the Supper did not forfeit its existence.

My space does not allow me to treat this question historically. Let the statements of so cautious and eminent a scholar as Prof. Curtis suffice in support of my proposition. He says:

"There is sufficient proof to convince any close student of church history of the first three centuries, that in the very earliest ages, the Lord's Supper was regarded as strictly a church ordinance, as we have defined the phrase."—Communion, p. 88.

"The records of church history plainly show that originally the Lord's Supper was everywhere regarded as a church ordinance."—Communion, p. 137.

I will add the remarks of Bro. D. Spencer, in his treatise on "Invitations to the Supper," after showing that no invitations were given by the first churches, nor yet in the days of Justin Martyr, in the second century:

"How, then, did invitations originate? The answer is plain. They originated with the perversion of the ordinance. When the ordinance came to take the place of Christ, the churches began to invite to it, as they had formerly invited to Christ. Hence in Romish churches today you hear plenty of invitations to ordinances, but none to Christ."

I have not granted, in this dis-

cussion, that the unapostate churches, whom we account our ancestors, deflected at an early day into denominational Communion. It is my impression that this laxity is a late practice.

Conclusion From This Argument.

I think I have conclusively shown—

That Christ appointed his Supper to be a church ordinance.

That any rational definition of church ordinance or privilege limits the enjoyment of it to the membership of, or to those approved for membership by a local church.

That when an ordinance or act symbolizes or implies church relations, it is pre-eminently a church ordinance, and must be confined to the members of a particular church only.

That the Lord's Supper, among other things, specially symbolizes church relations, as all standard writers admit, and, therefore, it can be scripturally observed by the members of one church only.

That for the members of various churches to participate in its joint observance, even though upon the invitation of a local church, as Associations and Conventions are wont in some places to do, would be to vitiate the symbolism, and consequently to render the ordinance, null.

The only issue now before Baptists is fairly stated by A. P. Williams:

"If he [a member of one church] ever has a right anywhere else, it must be either by a transfer of membership or by courtesy." etc.—Lord's Supper, p. 94.

In his "Tract on Communion," as though he would correct, in part, at least, the admission made in his book on Communion, he says:

"But this courtesy can not be exercised in violation of church discipline or of divine authority." It is demonstrable that it is in palpable violation of both:

1. It is always done at the expense of good discipline; for when a church invites to her table the members of all other Baptist churches present, she inevitably will invite those she would feel herself bound to exclude, if her own members; and she would often invite those whom she considers unbaptized, and would refuse their application for membership; and oftentimes she would invite back to her Communion persons she herself excluded, who are now members of other churches, in good standing. Can this be called good discipline?

2. Such a courtesy can never be extended and accepted, except in violation of divine authority, since Christ appointed the Supper to symbolize the organic unity of the body partaking.—i. e., particular church relations of all the participants with that one church.

It is claimed that the churches have the right to extend such invitations through courtesy. I answer that such a claim is not even supposable, for—

1. It can not be supposed that Christ would allow his churches to adopt any practice that would contravene any one of his own appointments— even if we can suppose he sometimes allows it to exercise legislative powers— by adding to, or modifying, the form of one of his ordinances.

2. But invitations to all Baptists present to partake of the Supper with the local church celebrating it, does manifestly contravene Christ's appointment of the Supper as a church ordinance.

3. Therefore it can not be supposed that Christ has allowed his churches to extend invitations to all Baptists present to partake of the Supper with them.

From the considerations submitted in this article, the reader will see that I have done what I have been called upon to do— proved that all those brethren who admit that the Supper is a church ordinance, do yield the question at issue between us, and, to be consistent, they must admit that Intercommunion of Baptists

Only

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of different churches is unnatural and inconsistent.

"Church Babies"

(Continued from page one) they do not eat the proper food. We are to grow in grace and the knowledge of our Lord and Saviour Jesus Christ. We grow in grace by feasting on the Word. Many are drinking who ought to be eating meat.

It is no disgrace to be a Christian but we must not remain in the image of Christ Jesus. Christianity is a growing image of Christ Jesus.—Unpublished.

"Come As You Are"

(Continued from page one) allows him to enter the ante-chamber. When there, our friend becomes frightened on account of his grimed and ragged appearance, is half inclined to rush from place with fear, when he remembers the words of the royal command: "Stay away from my presence." Presently, the Queen herself appears, and tells him how glad she is that he has come just as he is. She says she purposes shall be suitably clothed, and made one of the princes of the court. She adds, "I told you to come as you were. It seems to be a strange command to me, but I am glad you have obeyed and so come."—Spurgeon.

HUMILITY

The wisest of men, until they come fools and bidding farewell to all their own wisdom, come themselves up humbly and modestly to the obedience of Christ, blinded by their own pride, remain utterly unable to taste the drop of heavenly doctrine. For human reason is tasteless, and the mysteries of God, and all human perspicacity, blind. I maintain, therefore the beginning and sense of all divine wisdom is humility. This strips us of all the dominion of the flesh, and prepares us to enter upon the mysteries of God with reverence and awe. CALVIN.

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