

The Baptist Examiner

The Paper With a National Circulation

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

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

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Modernism And Atheism Are Truly Siamese Twins

Don't Quit!

When things go wrong as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest, if you must—but don't you quit.

Life is queer with its twists and turns
As everyone of us sometime learns,
And many a failure turns about
When he might have won had he stuck it out;
Don't give up though the pace seems slow—
You may succeed with another blow.

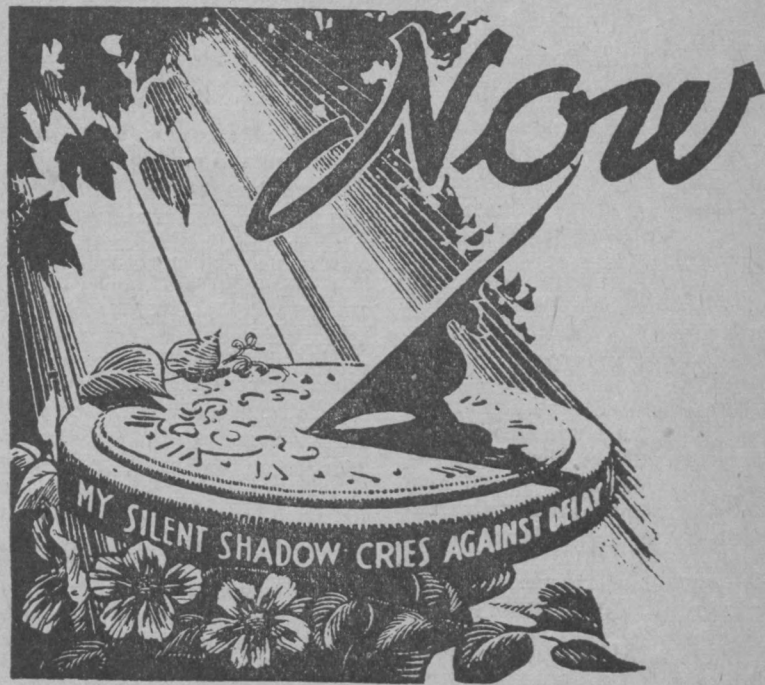
Success is failure turned inside out—
The silver tint of the clouds of doubt
And you never can tell how close you are,
It may be near when it seems afar,
So stick to the fight when you're hardest hit—
It's when things seem worst that you must not quit.

—Unknown.

Nothing so reveals Modernism as the comment of the Atheist. The following is taken from the 5th annual report, April, 1931, of the American Association for the Advancement of Atheism.

"The spread of Atheism was never faster. It is not measured by the growth of Atheistic groups but by the decline of religious belief as a controlling factor in the lives of men. The drift of the age, steadily gaining momentum, is away from religion. This loss of faith causes consternation among the Orthodox who are powerless to arrest the movement. The Reconcilers—the Liberals and Modernists are heroically saving the ship of Christianity by throwing her cargo overboard. With what zeal the Fosdicks, the Matthews, and the whole crew of rescuers toss out, first, the Garden of Eden and the flood, followed by the Virgin Birth, Atonement, and the Resurrection, and then they gain a great victory by getting rid of Hell and Heaven and of the Devil and God, though with much ado they keep the name of the

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"Remember now thy creator in the days of thy youth."
—Eccl. 12:1.

"Behold now is the accepted time; behold, now is the day of salvation."—II Cor. 6:2.

Traits Expected of Saved Women

Alice Purves Allan

According to Acts 18:26 — Ex-
tending the Way of God more
perfectly to others whose knowl-
edge may be scanty.
4:11 Keeping silence in churches (I
Cor. 14:34).
Asking their husbands ques-
tions (I Cor. 14:35).
Modest apparel; shamefaced-
ness; sobriety; good works;
bearing in silence (I Tim. 2).
Approachable character (I
Tim. 5).
Temperate; teachers of good
things; wise; lovers of their
bands and children; chaste;
peers at home; good; obedient
to their own husbands (Titus 2).
Not afraid with any amazement—like Sara (I Peter 3:6).

THE WAY OF LIFE

THE WAY OF LIFE

It is even a vapour, that ap-
areth and then vanisheth
away."—James 4:14.

DEATH IS SURE

It is appointed unto men once
die, but after this the judg-
ment."—Hebrews 9:27.

IN THE CURSE

The Scripture hath concluded
ALL UNDER SIN." Gal. 3:22.
OR ALL HAVE SINNED,
come short of the glory of
God."—Romans 3:23.

CHRIST THE CURE

The blood of Jesus Christ
His Son) cleanseth us from
all SIN."—1 John 1:7.
Jesus saith unto him, I am the
truth, and the life:
whoever abideth in me, and
take my yoke
upon you, and learn of me."—
John 14:6; Matt. 11:28-29.

—Proof.

Does I Cor. 12 Refer To The Universal Church Or To A Local Baptist Church?

By Elder Arthur W. Pink

For almost ten years after his regeneration the writer never doubted that the "body" spoken of in I Cor. 12 had reference to "the Church Universal." This was taught him by those known as "Plymouth Brethren," which is found in the notes of the Scofield Reference Bible, and is widely accepted by evangelicals and prophetic students. Not until God brought him among Southern Baptists (a high privilege for which he will ever be deeply thankful) did he first hear the above view challenged. But it was difficult for him to weigh impartially an exposition which meant the refutation of a teaching received from men highly respected, to say nothing of confessing he had held an altogether erroneous concept so long, and had allowed himself to read I

Cor. 12 (and similar passages) through other men's spectacles. However, of late, the writer has been led to make a prayerful and independent study of the subject for himself, with the result that he is obliged to renounce his former view as utterly untenable and unscriptural.

The A. V. of I Cor. 12:13 reads as follows: "For by one Spirit are we all baptized into the body"—concerning this we shall have more to say lower down. On I Cor. 12 Dr. Scofield, in his Reference Bible, has this to say: "Chapter 12 concerns the Spirit in relation to the body of Christ."

Mused Uncle Mose

Reckon when de Lawd comes
He'll fin' all His chilluns? Ye
know, dey's some places de Lawd
won't go.

This relation is two fold (1) The baptism with the Spirit forms the Body by uniting believers to Christ, the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the Body thus formed is the natural, human body (v. 12), and all the analogies are freely used vs. 14-26. (2) To each believer is given a spiritual enablement and capacity for specific service," etc., etc. In capitalizing the word "body," Dr. Scofield unquestionably has in mind "the Church Universal." Should there be any doubt upon this point it is at once dispelled by a reference to the notes of Dr. Scofield on Heb. 12:23—"The true Church, composed of the whole number of regenerate persons from Pentecost to the First Resurrection (I Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit (I

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What America Needs Mostly

Rev. W. A. Matthews, M.A., D.D.,
Seattle, Washington

America's greatest need at the present time is Evangelistic Fire! The churches show the lowest drop of the scale of evangelistic work and results that they have shown at any time in the past one hundred years. As a consequence every department of life is suffering. The morale of the whole country is lower. Crime has increased. Disregard for law is almost universal. Divorce is on the increase. Immorality abounds. The fences of propriety and modesty are down. These are a few of the results of the waning spirit of evangelism.

The Church is suffering most.
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HOW TO PRAY

Text—Lord, teach us to pray.
Luke 11:1.

1. Get alone with God. "Pray to thy Father which is in secret" (Matt. 6:6).
 2. Ask in the name of Jesus. "Whatsoever ye shall ask in my name, that will I do" (John 14:13, 14; 16:23, 24).
 3. Be definite. "What wilt thou that I shall do unto thee?" (Luke 18:41).
 4. Be importunate. "Because of his importunity" (Luke 11:5:8).
 5. Be incessant. "Men ought always to pray" (Luke 18:1).
 6. Depend upon the Holy Spirit. "True worshippers worship in spirit" (John 4:23, 24; Rom. 8:26, 27).
- Note the order: 1. To the Father. 2. Through the Son. 3. By the Holy Spirit. (Eph. 2:18)
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-- The First Baptist Pulpit --

"THE NEW BIRTH"

ELDER VIRTUS BUSBEE
Jackson, Michigan

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto Him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 1:1-3).

The chapter from which these words are taken is crowded with doctrinal teaching. It will not be possible in this article to comment at length on all these teachings, but we can give attention to the central thought of the chapter, that of the new birth.

Why is there so little preaching of the doctrine of the new birth? It is true that many do not believe it any more, but it is a truth that stands out against the doctrine of the depravity of man. Man must be dealt with from

above, by the Word of God, and according to God's own plan. Though this subject is often neglected in our Bible study and preaching, it is vitally important. Its importance is emphasized by the fact that our Lord is here found talking to Nicodemus about it. Many people assume that the new birth is needed only by those whose lives are dirty, filthy, untrue, and who are wallowing in the mire of sin. There is no question about such people need-
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JOHN R. GILPIN - EDITOR

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TRUE! TRUE!

Life would be a perpetual flea hunt if a man were obliged to run down all the innuendos, insinuations, and misrepresentations which are uttered again him.—Henry Ward Beecher.

SCREW LOOSE SOMEWHERE

Albert L. Aldrich says: "When I spoke to 800 students in a State University I was informed that the Bible should not be mentioned in the school. The same afternoon I was also invited to talk to about 800 men in the State Prison and the Warden asked me to give them Bible Truth."

One of the states passed a law that the Bible could not be read in its schools, and the same state passed a law that a Bible should be put in the cell of every criminal. What reasoning? A fence at the top of the precipice is a lot better than a hospital at the bottom."

While they live, they damn and condemn and ridicule the Preacher; when they are dying, they send for him—too late. When they are living their only thought is for their fleshy body; when they are dying they suddenly think to rub "Aladdin's Lamp" and expect Heaven to appear—but they get only what they have lived—Hell.

—Copied.

"I enjoy reading your paper very much. While I don't agree with all you write, I think your paper is 'tops' above everything else I get hold of."

H. E. Tinscher, Victor, W. Va.

"As to your sermon 'The God Who Is Always On Time,' you'll never know the blessing I received while reading it. Oh, how I wish the B. E. came every day and its size could be duplicated."

Shooks, W. Va. Gaye Carroll,

DOES I COR. 12 MEAN "THE UNIVERSAL CHURCH" OR A LOCAL BAPTIST CHURCH

(Continued From Page One)

Cor. 12:12, 13), is the Body of which He is the Head." It is to be noted that in both places the Doctor speaks of "the baptism with the Spirit," but in I Cor. 12:13 there is no mention made at all of any baptism "with" the Holy Spirit, either in the English or in the Greek; such is merely a figment of the Doctor's imagination.

The R. V. of I Cor. 12:13 reads thus: "For in one Spirit were we all baptized into one body." We



"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To show forth thy loving kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psalter; upon the harp with a solemn sound, for thou Lord hast made me glad through thy work: I will triumph in the works of thy hands."—Psalm 92:1-4.

believe this is much better and a more accurate translation of the Greek than the A. V. rendering. But we have one fault to find with the R. V. rendering too. The capitalizing of the word "spirit" (pneumati) is utterly misleading, and while it is well nigh impossible to get at the real meaning of the verse, for the benefit of those who do not read the N. T. in the Greek, we may say that in the language in which the N. T. was originally written there are no capital letters used, except at the beginning of a book or paragraph. Pneuma is always written in the Greek with a small "s," and it is a question of exposition and interpretation, not of translation in any wise, whether a small s or a capital S is to be used each instance where the word for spirit is used. In many instances it is translated with a small s—spirit (Matt. 5:3; Rom. 1:4; 1:9; I Cor. 2:11; 5:3, etc.) In others, where the Holy Spirit of God is referred to a capital is rightly employed. Furthermore, the Greek word pneuma is used not only to denote sometimes the Holy Spirit of God, and at others the spirit of man (as contradistinguished from his soul and body), but it is also employed psychologically; we read of "the spirit (pneuma) of meekness" (I Cor. 4:21), and of "the spirit (pneuma) of cowardice" (2 Tim. 1:7), etc. Again, in Phil. 1:27 we read "stand fast in one spirit." Here "spirit" has the force of oneness of thought, accord, object. Note that in Phil. 1:27 the Greek for "in one spirit" is precisely the same in every respect, as the Greek at the beginning of I Cor. 12:13, and in Phil. 1:27 even the translators of the A. V. have used only a small s for "spirit"—as they most certainly ought to have done in I Cor. 12:13. One other point concerning the Greek: The preposition translated "by" in I Cor. 12:13 is "en," which is translated in the N. T. "among" 114 times, "by" 142, "with" 139, "in" 1863 times. Comment is needless. "In one spirit were we all baptized" should be the rendering of I Cor. 12:13. The "baptism" here is not Holy Spirit baptism at all, but water baptism. Note: Whenever we read of "baptism" in the N. T. without anything in the verse or context which expressly describes it (as in Gal. 3:27, Eph. 4:5, etc.), it is always water baptism which is in view.

"In one spirit were we all baptized into one body." Into what body? The "Church Universal"—or a local church of Christ? We submit that a careful study of I Cor. 12 can furnish only one possible answer—a local Baptist church. Note the following points:

(1) The head of the "body" described here in I Cor. 12 is

seen to be on earth—vs. 16, 17. Now it would be utterly incongruous to represent the Head of the mystical, universal church (supposing such a thing existed, which as yet it certainly does not) as on earth, for the Head of that church which, in the future, will be the universal Church of Christ, is in heaven, and it is in heaven the universal church will assemble (see Heb. 12:22-24). But it is perfectly fitting to represent (in the illustration of the human body) the head of the local church as on earth, for wherever a local N. T. church assembles for worship or to transact business for Christ, He is in their midst (Matt. 18:20).

(2) In I Cor. 12:22, 23, we read of members of the body which seem to be "more feeble," and of those "less honorable," and of "uncomely" parts of members. Now such characteristics of members of the human body accurately illustrates the differences which exist between the spiritual states of various members in a local assembly, but the illustration of the "body" here fails completely if the "Church Universal" is in view, for when the Church Universal meets in heaven every member of it will be "like Christ," "fashioned into the body of glory," and such comparisons as "more feeble," "less honorable," "uncomely members" will forever be a thing of the past!

(3) In I Cor. 12:24 the apostle speaks of what God has done in order that there should be no schism in the body (v. 25). Now let any impartial reader ask, In what body is a schism (division) possible? Certainly not in the Church Universal for that is solely of Divine workmanship, into which human responsibility and failure do not enter. When the church of the First-Born assembles in heaven, glorified, "not having spot or wrinkle or anything," there will be no "schism" there. But in the church which the apostle is contemplating in I Cor. 12 there was "schism" (see I Cor. 11:18, etc.) Therefore it is proof positive that it is the local church, and not the Church Universal, which is in view in I Cor. 12.

(4) In I Cor. 12:26 we read "and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Now is this true of a Universal Church? Certainly not. It is true that whenever a believer in Christ in India or China (of whom I have never even heard) "suffers" that "all the members," all believers in America, "suffer" with it or him? Certainly not. But it is true ideally, and often in experience, that when one member of a local church

"suffers" all the members of that local church suffer too. We must refrain from adding further arguments.

Sufficient has been advanced, we trust, to prove that the "body" referred to in I Cor. 12:13 is a local church, and that the "human body" is here used to illustrate the mutual dependence and relationship existing between its various members. From this established and incontrovertible fact several conclusions follow:

First, the "baptism" by which one enters "into" a N. T. church is water baptism, for the Holy Spirit does not "baptize" anybody into a local assembly.

Second, no matter what our nationality—Jew or Gentile—no matter what our social standing—slave or freeman—all the members of the local church have been baptized "in one spirit," that is, in one mind, purpose, accord, and there is therefore oneness of aim for them to follow, oneness of privilege to enjoy, oneness of responsibility to discharge. Furthermore, they are said to "drink of one spirit," that is, they one and all appropriate (symbolized by "drink") this oneness of spirit.

Third, there is only one way of entrance into a local church of the Lord Jesus Christ, and that is by "baptism" scripturally performed by a scripturally qualified and scripturally authorized administrator, for we read "in one spirit we all baptized into one body." IT THEREFORE FOLLOWS THAT NONE SAVE THOSE WHO HAVE BEEN SCRIPTURALLY "BAPTIZED" HAVE ENTERED "INTO" A N. T. CHURCH, ALL OTHERS BEING MEMBERS OF NOTHING BUT MAN-MADE INSTITUTIONS. Hence the tremendous importance of "keeping the ordinances" as they have been delivered by Christ Himself to His churches.

The writer would apologize for writing at such length (he has condensed as much as he possibly could) but cherishes the hope that his own personal confession with which he began this article will exercise others to search the Scriptures more diligently and to "prove all things" for themselves, not accepting the teaching of any man, no matter who he may be. Brethren, let us convert to be "Bereans."

AMERICA'S NEED

(Continued from page one)

She is cursed with unbelief and spiritual inertia. Many of her members have a name to live but are spiritually dead. They have a form of Godliness but are like whited sepulchers, filled with dead men's bones.

There is a great dearth of red-blooded laymen who believe and are willing to fight and die for their belief. Expediency is the daily rule of action in the state and in the church. Men buy and sell positions. They do not fight and die for principles.

Churches are empty, and would-be saints are on the fields of pleasure and idleness breaking God's Holy day, wrecking the home and blasting the religious future of their children.

Many ministers know more about the rules of golf than they do about the experience of the prayer closet.

Many of the denominations lost last year, and, thousands and thousands of churches did not receive even one person on profession of faith. Thousands of ministers turned from the Gospel to preach the froth of books, the filth of the screen, the fumes of politics, the fatalism of philosophy, and the fallacy of social service as a remedy for the sin and sorrow of the world. In fact, the preachers of America are to blame for the horrible condition in the Church and in the country.

The rationalistic preachers of the nation are the country's greatest menace. It was the famous rationalism of Nietzsche that plunged the world into the awful war. It is the same rationalism that is today responsible for the low state of our morality and the high state of our crime efficiency.

The infamous heresy that is today preached by rationalistic preachers is directly responsible for our social condition. When preachers abandon the blood of Jesus Christ as the only Gospel for the salvation of men, they become Judas Iscariots, and deserve his fate.

There is but one way to be saved and that is by regeneration through the blood of Jesus Christ. God can not save one who denies the deity of Christ, and rejects His blood-bought, vicarious atonement. Therefore, there is but one gospel that can produce a revival and that is the blood bathed gospel of Christ's death and resurrection.

When ministers become traitors and abandon that gospel the evangelistic fires go out, family altars crumble, church chancels are covered with the world's icicles, pulpits become the stalls of asses, and Ichabod appears over the doors of the churches.

Church pews can not be filled and be kept filled by the trash from rationalistic sewers. The Water of Life does not flow from such sources, and, no one ever saw the Bread of Life on such a table. If the preachers would return to the Gospel of Jesus

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AMERICA'S NEED

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Christ, which includes His incarnation, His virgin birth, His crucifixion, His resurrection, His ascension, His mediatorial work and His coming again for His saints, the evangelistic fires could again burn, and men would be saved and be added to the church daily.

If ministers would again teach the revival-producing doctrine of justification by faith, you would see another Reformation producing even greater results than the last one.

America's greatest need is evangelism! You will not get it until you fill the pulpits with men who can preach, and who can preach the only Gospel. If we had such men we would then fill the pews filled with red-blooded laymen who believe something instead of the flabby, time-serving, expediency-governed, asculine jelly fish who are today seeking the fields of pleasure rather than the avenues of Christian duty and service in the church.

Let the church be called to prayer, and let her pray daily for gospel preachers. She should drive from her pulpits the rationalistic traitors and install in their place preachers who know how to preach the blood-bought gospel of Jesus Christ. Then, the revival will begin.

—The Wonderful Word.

THE NEW BIRTH

(Continued from page one)

of the new birth, but here our Lord is talking to a man of an entirely different type. This man was one of the finest members of the most religious group of his day. But Nicodemus, though religious and perhaps moral, was devoid of spiritual discernment and was ignorant of the things of God.

He addressed the Lord as "a teacher come from God." Such terms commendable, and it is not to be severely criticized; but the conception of the Saviour expressed by those words is the conception that many have today. Many think of Him as a Teacher, a Good Example, a model Citizen, a man who was free from all fault. But what the lost person needs today is not a teacher, a model citizen, a good example; he needs a Saviour. He needs to be born again. One preacher has expressed it this way: "What the lost needs is preaching, preaching which will expose their depravity, exhibit their deep need for a Saviour, and then (and not all then) reveal the One who is mighty to save."

So the Lord expresses an imperative necessity in the early stage of the conversation. "Verily, verily, I say unto thee, Except a man be born again (from above), he cannot see the kingdom of God." (John 3:3). In this statement the Saviour has spoken the word of finality. Man's need is definite and great. The wickedness of man testifies to this need. The depths to which he descends speak of such need. The heart is deceitful above all things, and desperately (incurably) wicked; who can know it?" (Jer. 17:9).

Not only does man's condition show and emphasize his need, but the Lord's words here point out

that need. "Except . . . cannot." Man cannot see the kingdom of God but on one condition, and that is that he be born from above. There may be many other needs in man's life today, in the moral realm, economic realm, political realm, etc., but the great need of every lost man and woman, boy and girl, is that he be born again.

Then we see in this scripture, not only an imperative necessity, but also the declared character of the new birth. This is briefly expressed in a positive way, and this definite expression leaves out much that is so frequently assumed to be characteristic of the new birth. Many preach reformation for what the Lord here calls being born again. Good intentions, turning over a new leaf, changing one's ways of living is not even hinted at here by the Saviour. Reformation has to do with one's outward life, and Jeremiah tells us that it is the heart that is deceitful and incurably wicked.

Being born again does not mean getting religion. Man is naturally religious. The heathen Athenians in Acts 17 were very religious. They knew many gods, for they had altars, and images and temples dedicated to them, gods of the heavenly bodies, gods for the seasons, gods and goddesses for harvest, for war, for prosperity, for love, etc. Paul said to them, "Ye men of Athens, in all things I perceive that ye are very religious." Acts 17:22. But with all of this show of religion the Athenian heart was dissatisfied. They knew enough to know they lacked something. Brother T. P. Simmons, in his book, "A Systematic Study of Bible Doctrine," quotes the following from a tract: "We believe that one may get religion, may lose it, and may be eternally lost." Brother Simmons suggests: "I will go you one better than that. I believe a man may get religion, may keep it, and go to hell, taking his religion with him." Religion is not salvation. It is not the new birth. Many people's religion is church membership, church attendance, formal praying, helping in the financial support of the church and of charity work, observing certain special days, and many other doings, some of which are commendable, but none of which is synonymous with the new birth.

It can hardly be truthfully said that the new birth means a change of heart. I know many preachers preach a change of heart, but nowhere in God's Word is the expression "change of heart" to be found. The expression is not in harmony with the New Testament teaching on the new birth.

No, the child of God is not the old man patched up or cleaned up. He is not the product of renovation or the result of reformation, but of the new birth. The new birth is not the removal of anything from the old man; it is the importation of a new nature. Paul says, "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. God brings this birth to pass "not of blood, nor of the will of the

flesh, nor of the will of man, but of God." John 1:13. The new birth has nothing to do with the works of the flesh; that is, it is not dependent on the works of the flesh. Man cannot give birth to himself, either physical or spiritual. It is an act of God.

One other important matter concerning this vital subject is the Scriptural means or instrument of the new birth. The Saviour speaks of this in John 3:5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This expression has been the occasion of much difference of opinion. Some have used it to prove their theory of baptismal regeneration. But this theory definitely goes crosswise to the teaching of the Word of God. Others have seen in it a reference to the physical and the spiritual births. But why would the Lord say that one must be born physically in order to see the kingdom of God? That which seems more consistent and harmonious with the general teaching of the Bible is that only one birth is referred to here, "born of water and Spirit." Here "water" is emblematic of the Word of God. This places all the emphasis upon the Holy Word and the Holy Spirit. It leaves no place for the works of the flesh in the salvation of a soul. Is not this in harmony with other Scriptures? In 1 Cor. 4:15 we find Paul saying, "I have begotten you through the gospel." James says, 1:18, "Of His own will begat He us with the word of truth." Paul speaks of the instrumentality of the Word in Ephesians 5:26 in the expression, "That He might sanctify and cleanse it with the washing of water by the Word." Peter plainly says, "Being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever." 1 Peter 1:23. In the 25th verse he identifies that Word. "But the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you."

As a hammer the Word breaks up the hard heart. As a lamp, the word illumines the mind and the soul. As water, the Word cleanses. In the new birth there are two distinct ideas, cleansing by the Word, and renewing by the Holy Spirit. Again, let me say, no lost person is quickened or cleansed apart from the Word and the Spirit. In the light of these and many other scriptures, it seems that we should be ready to let go the old erroneous theory of salvation by works. Satan is the author and promulgator of this counterfeit doctrine.

How it behooves us then, as His witness, to be faithful in declaring the blessed Word of our Lord! Paul asks, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? . . . So then faith cometh by hearing, and hearing by the Word of God." Romans 10:14, 17. Our part is to declare the Word. Preaching the Word has been so toned down, thinned out, and doctored up today that it has lost much of its appeal and

its power. The lost person's part is to believe. John says, near the conclusion of his gospel, "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name." John 20:31.

In his First Epistle, John says, "Whosoever believeth that Jesus is the Christ is born of God." Man's part is to believe. God's part He will take care of. Surely there has been entirely too much dependence upon appeals, death-bed stories, calls to the lost to pray, exercise godly sorrow, etc. How can one have Godly sorrow until he is God-like? How can one be God-like until he is in God's family? How can he be in God's family until he is born into it?

How can he be born into it? "Whosoever believeth that Jesus is the Christ is born of God."

Make no mistake about it, my friend; you are lost if you haven't been born of God. You are dead spiritually. Nothing will save you except the new birth. You yourself have nothing to do with the new birth; that is God's work. "Whosoever believeth that Jesus is the Christ . . ." "Christ" means the Anointed One. Do you believe that Jesus is God's anointed sinbearer and has paid your sin debt? Are you depending upon His finished work on Calvary as your only hope? Are you taking God at His Word? Then rejoice! For "Whosoever believeth that Jesus is the Christ is born of God."

THE MONKEY'S VIEW OF EVOLUTION

By B. Blaine England

Three monkeys sat in a cocoanut tree.
Discussing things as they're said to be.

Said one to the others, "Now listen you two,
There's a rumor about us that can't be true.

If man descended from our noble race,
We're to blame for a lot of their sin'n disgrace.

If man, over yonder was one of our kin,
He would not have to be born again.

If we are responsible for such a tribe;
I feel that we should run and hide.

The number of sound reasons we bring to you
Will prove to the wise evolution is not true.

The weakest monk on the monkey trail
Wouldn't reject God's word for a serpent's tale.

Had we monks been given a garden to keep clean
We'd have been good monkeys instead of mean.

The fact that men did not spring from us
Is proven clearly when you hear him cuss.

No monkey has ever yet picked up his gun,
And killed his brother to get his mon.

Just think of the number of man's inventions
That us monkeys would neither use nor mention.

Boomers, tanks, cannons and booby traps
Just any thing now to kill Germans and Japs.

I can't number the things that man has done
Since God drove him out in the rain and sun.

He was driven from the garden: this is the reason;
Eye ate some fruit and he committed treason.

Ever since man got in so much polution
The devil makes him think it's due to evolution.

If man had actually descended from us
He could not have become such an honery cuss.

Since the morning of time, as you can see,
We've been good monks and kept to our tree.

We've not had a war since Noah's flood,
But man has shed rivers and rivers of blood.

No monkey ever yet deserted his wife,
Starved her babies and wrecked her life.

You have never known a mother monk
To leave her babies in another's bunk.

Monks don't pass their babes from one to another
Till they scarcely know who is their mother.

There's another thing you'll never see;
A monk build a fence around a cocoanut tree.

Why? If I'd build a fence around this tree,
Starvation would induce you to steal from me.

Then, here's another thing a monkey won't do—
Go to town at night and get in a stew.

Or use a gun, or a club, or a big jack knife
And beat up some other monkey and take his life.

Of course man descended—the honery cuss,
But brother, I'm sure it wasn't from us."

HOW TO PRAY

(Continued From Page One)

18).
7. Be sure of an answer.
"Ask, and it shall be given you."
(Luke 11:9-13; Heb. 11:6).

—Proof.

"I think you are doing a good work and your paper has helped me a lot in the work of the Lord."
I. T. Gibson, Owenton, Ky.



"Am thankful that in these times of apostasy there is one paper that is still true to the

faith. Keep up the fight and you have my prayers to help you on."
B. W. Daniel, Gladys, Va.

"Am happy to enclose an offering for I enjoy reading your paper very much. Am praying for you."

Miss Callie Chesser, Tampa, Fla.

MODERNISM AND ATHEISM ARE SIAMESE TWINS

(Continued From Page One)

last. They may save the vessel of Ecclesiasticism, but how long will men sail the seas in an empty ship? They will go ashore

and enjoy life with the Atheists. We welcome the aid of the Modernists, and pledge them our fullest cooperation in ridding the world of Fundamentalism — of any serious acceptance of Christian theology."—From the English Dawn.

The Glorious Story Of Redemption

Delivered by Sam Sloan Over WCMI,
Ashland, Ky.

Certainly all people who are saved are interested in the story of redemption. I do not think there is anything that thrills the heart and life of a Christian like hearing the story of redemption, and my friends, if there are those listening to this broadcast who are lost, you should be most of all interested in the redemption of your soul.

As I think of a text for this subject, I am led to use one that is perhaps the most familiar verse of scripture in the Bible—the one that has been used to save more souls than any other—the one that has been put on sign boards and people have been saved by it. Oh, this wonderful text, and all of you know the verse that I am to read to you now, and may we come as little Sunday School children and read together John 3:16. I'm sure it will help all of us. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In this text we have, first of all,

I.—The Origin Of Redemption

No man who lives could think of such a plan of redemption as this. Nor would man have been able to devise a plan of salvation whereby man might be saved. Friends, salvation originated with God. As that well-known Southern Baptist preacher, Dr. R. G. Lee, has said, "God, who made the world . . . God, who loved the world . . . God, who will judge the world . . . God, the Designer behind all design . . . God, the Law-maker behind all law . . . God, the Creator behind all creation . . . God, the supreme fact of history, the supreme fact of science, the supreme fact of philosophy, the supreme fact of personal life."

Our text is, "For God so loved the world . . ." and so our salvation originated not with man, but with God. Our Bible tells us this in I John 4:8-10. "He that loveth not knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

And so we see the Origin of Redemption. But there is another wonderful truth to be found in this verse. It is . . .

II.—The Object Of Redemption

"For God so loved the world . . ." The object of redemption is not animals; neither is it angels. It is for man alone. I would rather be a child of God, than to be an Angel—for the Angels could only sing "Glory to God in the highest, and on earth peace, good will toward men" when they heralded His birth. But this preacher who is standing before this microphone tonight, and every saved person, can sing, "I am a poor sinner, saved by Grace." God's love is for sinful men, even those who have gone to the depths of degradation. Regardless of who you are—man or woman, boy or girl—God's love reaches out to you and you are the Object of Redemption. May we notice . . .

III.—The Price Of Redemption

"For God so loved the world that He gave . . ." You can really tell how much a person loves you by the sacrifices he is willing to make in your behalf. God did not give an Angel—He gave His only begotten Son. We hear people say, "Everybody is a son of God," but that isn't true. God had only one Son . . . the Lord Jesus Christ . . . the only Son He ever had, and He gave Him up for us.

Roman 8:32 gives us these wonderful words, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" And Apostle Paul tells us in II Corinthians 9:15, "Thanks be unto God for His unspeakable gift." If God had chosen to, He could have redeemed man in some other way. He could easily have devised another plan of redemption. But somebody had to die . . . somebody had to pay the price . . . and Jesus was willing to come to earth and go to the cross and die that we might be saved. Somebody had to bear the burden of sin, and Jesus paid the Price of Redemption.

We read in I Peter 1:18-19, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the



ELDER SAM SLOAN

precious blood of Christ, as of a lamb without blemish and without spot." Just think of it. God gave His only Son. You think about how it hurt when you gave up your son when he went out into the world to make a living. Wasn't it hard to part with him? Or when he decided to be married and left home . . . wasn't it hard to see him leave? I do not want to try to move you with sympathy, but think of the time when that boy of yours went into his country's service . . . It was so difficult to tell him goodbye. But none of these things are as much as God gave . . . for He gave His only Son to go to the Cross on Calvary to have nails driven into His hands and a spear into His side . . . to die for our sins to pay the Price of Redemption. Let me ask you this question—is it right for you to turn Jesus Christ down? Is it right for you to turn God's love down and trample on the blood of the Son of God? I plead with you in the name of our Saviour, do not turn Him down, but yield your life to Him.

IV.—The Extent Of Redemption

"For God so loved the world that He gave His only begotten Son that whosoever . . ." Isn't it wonderful that you are included, too? But you say, "Preacher, I'm a bad sinner. You have no idea what condition I'm in tonight." My friends, I'm not able to see your condition, but God's love is for you. Revelation 22:17, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely." And then again in John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." The extent of God's redemption is immeasurable.

"For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). It is fine when moral people are saved. We rejoice. But it is a better thing when immoral ones are saved, and God is just as ready to save the worst sinner as He is to save the moral person. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (I Timothy 1:15). Then, God saves the man who has worldly wealth. I thank God for those who have money and are saved, and consecrate their wealth and their all to the service of God. But God is just as ready to save the ones who do not have a penny to their names. He rejoices when an educated person comes into the fold—school teachers, college professors, statesmen, etc. It is wonderful when they dedicate their lives and their knowledge to Christ's work. But God is just as willing to save the illiterate man as He is to redeem the educated.

Oh, I'm so glad we can come here from night to night and proclaim our Saviour to you . . . one who is able to save you and give you eternal life . . . one who is able to put a song on your lips, to cause you to sing praise unto God.

We notice now, in the next place . . .

V.—The Plan Of Redemption

We hear a lot about the Plan of Salvation. Many unsaved people who are interested in becoming Christians, go to this church and hear one thing . . . they hear something else on the radio . . . they read something else. I've had them say to me, "Preacher, I want to be saved, but I'm so confused I don't know which way to turn." But remember this—regardless of what man says or thinks about salvation, there's only one person to refer to, and that's God. Our text has just told us what we must do. It shows us God's Plan of Redemption. "For whosoever believeth in Him . . ." That is the thing that saves. You doubtless remember that the Philippian jailer, when under conviction, asked the question of those two followers of Christ, "What must I do to be saved?" And those men, inspired of God, said, "Believe on the Lord Jesus Christ"—and let me tell you, those two men knew what they were talking about. You say, "I've always thought the plan of redemption was another way." It doesn't matter what you think . . . but what God says is so. You say, "Do you believe in prayer . . . do you believe people have to go to the mourners' bench to be saved?" The text says to believe in the Lord Jesus Christ. Then again, you say, "Are you one of those Baptists who believes all you have to do to be saved is to go down and give the preacher your hand?" Our text doesn't mention giving the preacher your hand. It says, "Believe in the Lord Jesus Christ." You say, "I believe in Him . . . I obey His laws . . . I'm a good, moral man . . . I'm upright in all my relations with others, in my business, etc." But our scripture doesn't say you have to be a good man to be saved. You don't have to have perfect relations with your fellow men. Oh, if we would only take that which God has to say about salvation. Natural man wants to add something to God's plan of redemption, or take something away. But Jesus Christ saves—plus nothing and minus nothing. You don't have to give the preacher your hand . . . but right here and now . . . in your room at home or wherever you might be, you must completely turn your life over to Christ and see yourself a poor lost sinner . . . see Jesus hanging on the Cross where He paid the price for you. But per-

haps you are saying, "Brother Sloan, I believe Jesus died for me—I know I'm lost, and I'm trusting Him to save me, but I don't feel like it." It doesn't say you have to feel like it. Then you say, "You don't believe in heart felt religion." There's just one kind and that affects the heart . . . and what a wonderful thing it is. But remember . . . when you're hungry, you have to eat before you feel full. And if you're thirsty, you have to drink before your thirst is quenched. If you will just trust Jesus and believe in Him, God will give you the feeling you need.

In the Book of Romans we read, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 8:8-10). Oh, if we would just take God at His word.

And now may we notice in the last place . . .

VI.—The Purpose Of Redemption

We turn again to our text, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish . . ." That is the first purpose. Just as sure as you trust in the Lord Jesus Christ, you are saved for time and eternity. But you say again, "I trust in Him, but I'm afraid I can't hold out." But turn with me to John 10:27-30, "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand. I and My Father are one." And again, Romans 8:35-39, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The next purpose that is told in our text is that all who trust Jesus may have eternal life. Isn't that a glorious thing, eternal life . . . a life that will never end. You say, "I'm hoping to have eternal life when I die." But that isn't what God teaches. If you are trusting Christ right now, you have eternal life.

John 5:24 says it is a present possession. "Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Don't you want a life that shall never end? You say, "Yes, I do." . . . and my answer to you is, "Trust the Lord Jesus Christ and you shall have eternal life." Just turn your all over to Him. He is willing to give you eternal life. Romans 6:23 tells us that eternal life is a gift through Christ, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

May God bless you in my prayer.