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The Lord has more need of our weakness than our strength.

MISSIONARY

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The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

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WHOLE NUMBER 781

Pleasing God, Or Man

Holy writ says that it is better to please God than men, though we haven't found many men, even preachers, who appear to believe and practice this truth. Naturally, we all prefer to please, and dislike to be displeasing. Indeed, we so much dread displeasing those about us, that we perhaps, many times displease Him who is above us, and over all, God blessed forever.

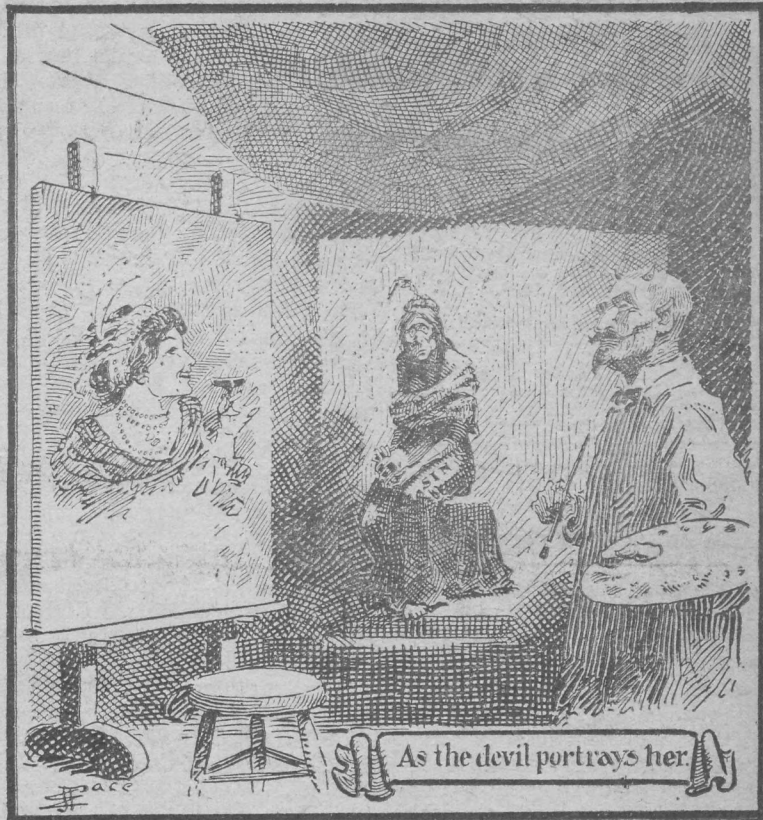
The young minister is particularly prone to crave popularity. He easily brings himself to believe that unless people are

pleased with him, they will not hear him—and how can he help them unless they hear him? And thus it follows that many a preacher has paid a tragic price for popularity.

Paul, the greatest preacher among men, realizing the price of worldly praise, exclaimed "woe unto me, when all men speak well of me." He was not willing to win the "well done" of the world at the cost of the Cross. He was unwilling to compromise Christ to secure the compliments of the enemies of the Cross. He would

rather shiver in the cold, than warm at the fire of those who murdered his Master. He preferred stripes and prison to the praise of a wicked and adulterous generation.

The man who vigorously denounces sin, is pretty apt to be denounced by sinners. This is particularly true to those who derive their income from their sinning. The saloon man and the gambler will help "pound the preacher," if the preacher will leave off pounding their sins. (Continued on page six)



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Folly Of Evolutionists As Seen In Study Of The Pithecanthropus

This is given first place in the list of supposed missing links, as it is more confidently relied upon by evolutionists generally, than any of the many fabricated specimens. The picture of this imaginary "half-and-half" creature appears in a number of text books used in our high schools and universities. In many of our institutions of learning, the pupils are taught to look upon this imaginary monster as one of their progenitors, and that it is the real and genuine long lost link that connects them with the brute creation. The following account of the Pithecanthropus is not only absolutely accurate, but its truth will be admitted by all evolutionists who are acquainted with this man-made monkey-man.

In September, 1891, near Trinil, on the Island of Java, Dr. von Eugene Dubois, a Dutch physician, according to his own account, discovered at a depth of forty-five feet, a tooth. A month later, a few feet from where he found the tooth, he discovered a portion of the roof of a skull. Some months later, forty-eight feet from where he found the first tooth, he discovered a piece of what he claimed was a diseased thigh bone and another tooth.

From these scant remains, was constructed, what was termed the "Pithecanthropus Erectus" which being interpreted, means, "the ape-man standing upright." In (Continued on page five)

WE REJOICE FOR GREAT VICTORY IN PAYING FOR OUR NEW ROTARY PRESS

FRIENDS IN PORT NORRIS, N. J. SEND \$11,200

From the depths of my heart I pause with humble gratitude, to not only thank God for his amazing goodness to THE BAPTIST EXAMINER, but to tell our readers of the good things He has done for us.

As doubtlessly the majority of you know, after many months of waiting, praying and hoping, God gave us an excellent rotary printing press, located only a few miles from our shop for only a fraction of the worth of it. Acting on faith, I purchased it, and am now thanking God daily for so fine a piece of equipment, for so small a cost.

However, this does not tell all the story of His goodness to us. I announced just before the first of the year that I owed on this equipment \$2500 which must be paid by January 15. This was a partial payment on the press, and the cost of moving and erecting it on my floor. Immediately God laid it on the heart of several of our friends to help financially to meet this burden, and for every gift we received, I thank God and take courage.

However, the greatest cause of joy by way of a gift, came from my friends in Port Norris, N. J., who have been liberal supporters in the past, and who sent me a check for \$3,400.00 to help enlarge this paper. I might add that they also sent at the same time \$3,500 for Baptist Faith Missions, \$3,500 for the Tri-State Baptist Bible College of Evansville, Indiana, and \$800 for other mission work — \$11,200 in all, and then the next

day, another member of the same church sent me \$400, likewise to be divided among our mission objects.

These offerings, together with that which came from other friends and supporters enabled me to pay all bills to date, buy new rollers for the press, and other things necessary to modernize and completely equip the press. We have nothing left over, but thanks be unto God, we stand even with the world on January 15.

God never promised me that we'd ever make money printing THE BAPTIST EXAMINER, but He did promise, to take care of all the deficits, and He has done

OUR WEEKLY RADIO PROGRAMS

KFKA — 1310 On The Dial
Greeley, Colo.
Sunday, 2:00-2:30 p. m.

WIRO — 1230 On The Dial
Ironton, Ohio
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 10:30-11:00 a. m.

WHTN — 800 On The Dial
Huntington, W. Va.
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial
Bridgeton, N. J.
Sunday, 2:45 p. m.

that thing all down through the years.

I wrote my first editorial on February 4, 1939. I told our readers then of God's promise to me. I've tried to be a faithful editor in that I have "earnestly contended for the Faith," which hasn't been an easy thing to do. I suppose in many ways I've failed in this respect, in that I haven't been as bold as I should. However, God has never failed me. All bills are paid to date—just as He promised before the first editorial was ever written.

Many have been our enemies through these years, and many have been the attempts made by these enemies to put an end to the written ministry of your editor. Yet in it all, God has given victory every time, and to Him we give all praise today.

I am most thankful for all of our friends and supporters in the past, and I especially thank God for these great Christian friends in New Jersey, whose gifts have given such an impetus to our work—causing real and genuine joy among our friends, and of course, consternation among our enemies.

We face the future with joy today. Now we want new subscribers and plenty of them. We have the press with which to handle our printing, and I am hoping that God gives us 50,000 new subscriptions this year. If the message of this paper is good for you, it is good for your neighbor. Tell (Continued on page eight)

Alas! Too Many Baptists Support Heresy With Tithes

How many Baptists tithe? You say all of them—one way or another. If they don't bring it to the Lord's house, He collects, sometimes with interest.

That's Scripture according to Mal. 3:8-12, but did you know that a great number of Baptist, maybe the majority of Baptist, who take their tithe to church are not really tithing. All the tithe is the Lord's. Lev. 27:30.

If I owe you one hundred dollars and a friend of ours says that he will be glad to take the money to you since he is to see you soon. I give him the money to pay you. But, you never get the money. Would you consider the debt paid? I handed over the money in good faith to our friend; now the responsibility is his. Who are you going to hold responsible for the debt?

The answer is obvious. You will look to me for the money because I am the one who owes it. Why can't all Baptists see that when we go to pay our tithes. It's the Lord we owe, and He is holding each of us responsible.

The Devil is getting a big per cent of the Lord's tithe through our Baptist schools as we pay such men as Duke McCall, Dale Moody, Wayne Ward, Frank Stagg and others to teach heresy. All Baptists can know the truth if they want to. It will not do us any good to close our eyes and ears to the truth and pretend that (Continued on page seven)

TWO GREAT BOOKS

In today's mail, we received from A. D. Muse, Louisville, Ky., a review copy of "Heaven, Hell and Other Sermons," and "God's Plan With Men,"—two of the best evangelistic books ever produced by any author.

These books are reprints—having first been printed during the lifetime of the author, T. T. Martin, who was in his day, one of America's greatest evangelists.

As a boy preacher, I read and re-read these books, they being among the very first books that came into my possession, and time and again, I have thanked God for having put them into my hands. I am sure that I am a better preacher and a sounder preacher today, because these books came into my possession when I was but a boy.

"Heaven, Hell and Other Sermons" has 253 pages, while "God's Plan With Men" has 197 pages. Both are paper bound and sell for (Continued on page eight)

The First Baptist Pulpit

"The Travail Of His Soul"

"He shall see of the travail of his soul, and shall be satisfied."—Isa. 53:11.

As you well know, there are many theories offered concerning the death of the Lord Jesus Christ. I have been amazed ever since I have been in the ministry how many folk have offered philosophical reasons as to why Christ died. I can say truly this morning that I have been amazed at the number of reasons offered and the number of theories suggested as to the death of the Lord Jesus Christ.

Of course, you recognize the

fact that the most common theory as to Jesus' death is that He was a martyr, that is, He could not help Himself. If He were to be true to His convictions, then He had to die for them.

I remember sometime ago hearing a preacher say that the chief value of the death of Jesus Christ is that it gives us an example that we ought to be true to our convictions even if we have to die for them. I say, beloved, that is the most common theory concerning the death of the Son of God, namely, that He was a martyr, that He could not help Himself, that there was nothing else

that He could do, and that if He were to be true to His convictions, He had to die for them.

Let me say to you, beloved, before the echo of that statement dies out in your ears, I certainly do not agree therewith. Let me insist that I do not believe that Jesus Christ was a martyr. I do not in any wise at all subscribe to the fact that the Son of God was helpless to help Himself. I do not believe that the Lord Jesus Christ had to die because He was in the hands of men. Instead, beloved, we read:

(Continued on page two)

WORDS OF COMFORT

A Christian woman some years ago was crossing on a ferry boat from Jersey City to New York City late one night. She noticed a man watching her who later spoke to her and asked her if she were alone. "No Sir," said the lady. When the ferry boat docked, the lady heard footsteps behind her as she walked the deserted street and noticed the man was following her. She was scared and she prayed to God to protect her. As the man reached her side he said, "I thought you said you were not alone." "I am not alone," she replied. With a sneer the man said, "I don't see anyone, who is your company?" "The Lord Jesus Christ and His Holy Angels," was her reply. The man taken back, said, "Lady, you keep too good company for me, good night." God has promised protection to His own. "For the angel of the Lord encampeth around about them that fear Him and delivereth them."—Psa. 34:7.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"The Travail Of His Soul"

(Continued from page one)

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matthew 26:53.

He thus said that He could call upon His Father and He would give Him better than twelve legions of angels. A legion is approximately five thousand. That meant that Jesus said that if He cared to do so, He could call upon His Father and that God the Father in Heaven would send to His rescue better than sixty thousand angels to fight for Him.

Turn back to the Old Testament and you will find what one angel did in one night's time. Listen:

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand; and when they arose early in the morning, behold, they were all dead corpses."—2 Kings 19:35.

Thus, one angel of God in one night's time destroyed 185,000 of the Assyrian army. Beloved, if one angel were able to destroy 185,000 of the enemy of God's people in one night, what then could better than sixty thousand angels have done if they had been called to the defense of the Lord Jesus Christ?

Simon Peter drew his sword, ready to fight in behalf of the Lord Jesus. Yet the Master said in substance, "Simon, put away your sword. If I cared to do so, I could call better than sixty thousand angels to my defense."

I tell you, beloved, the Lord Jesus Christ was not a martyr. He did not die a martyr's death. He did not die because He had to die. Notice another Scripture of like measure:

"Jesus, when he had cried again with a loud voice, YIELDED UP THE GHOST."—Matthew 27:50.

The Greek word that is translated "yielded," literally is the word for "dismissed," so that it actually says that the Lord Jesus Christ "dismissed His spirit." The Greek word that is used there implies an act of Christ's own volition, and would tell us that the death of the Lord Jesus Christ was vastly different to the death of every other person who has ever died in this world. He died because He, of His own accord, by His own volition, dismissed His Spirit into the hands of God. That doesn't sound like a martyr's death, does it? Listen again:

"No man taketh it from me, BUT I LAY IT DOWN OF MYSELF, I have power to lay it down, and I have power to take it again. This commandment have I received from my Father."—John 10:18.

He was talking here about His own life, and He declared that nobody took His life from him, but rather, He was laying it down of His own accord. I say then, beloved, from these Scriptures that I have read to you, the Lord Jesus Christ surely was not a martyr. Instead, beloved friends, everything within these Scriptures would indicate that the Lord Jesus Christ was anything

else but a martyr.

Recently a man asked me as to which theory of the atonement that I accepted. I answered him then without a moment's hesitation, "The Barabbas theory." Now on further reflection and after considering it more thoroughly, I still answer as I did then; the only theory of the atonement that I accept is the Barabbas theory, that as Jesus died for Barabbas, so the Son of God died for me.

Thus, beloved, though there have been many, many theories offered concerning the death of the Son of God, of which the most common is that He was a martyr, I reject this and reject all other theories as false, with the full assurance this morning that the only theory that means ought to me or that can mean anything at all to you, is the Barabbas theory—that Christ died for your sins, which we find expressed so beautifully in I Corinthians 15:3. Listen:

"For I delivered unto you first of all that which I also received, HOW THAT CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES."

In view of that fact, beloved, and with that thought in mind, I want us this morning to study the death of the Lord Jesus Christ that we might learn more about the travail of His soul.

I

THE LORD JESUS CHRIST WAS A GREAT PHYSICAL SUFFERER. Before I say one word about how He suffered in His soul, I want you to see a little at least as to how Jesus suffered physically.

I remember some several months ago that the King and Queen of England came to this country. One of the papers which I read said that everything possible was done to make their arduous journey as easy as possible, and that all arrangements were made months in advance of their coming to this country.

I thought when I read that statement in one of the papers which comes to my desk, what a contrast with the Lord Jesus Christ, for while it was evidently true that everything was done to make their journey as comfortable and as easy as possible, in contrast, everything was done to make Jesus' visit to this earth as difficult and as laborious and as hard as was humanly possible.

Take for example in His home town. In the city of Nazareth where the Lord Jesus grew up from babyhood, He was never treated as the King of Kings, and even when He announced the beginning of His ministry, His own townspeople sought His destruction. Listen:

"And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And all they in the synagogue, when they heard these things, are filled with wrath. And rose up, and thrust him out of the city, and led him out to the brow of the hill whereon their city was built that they might cast him down headlong."—Luke 4:21, 22, 28, 29.

That's the way the Lord Jesus Christ was honored in the city of Nazareth. That was His home town. He had grown from babyhood to manhood there, and on a certain day went into the temple, took the Word of God from the keeper thereof and read this glorious passage from the book of Isaiah. Then closing the book, He handed it back to the keeper of the temple, sat down in their presence and said to them, "This day is the scripture fulfilled in your ears." When He thus announced that He was the Son of God in person and that the Scripture was fulfilled that day in Him, the people of the synagogue were filled with wrath and the townspeople, His acquaintances, took Him out to the brow of the hill to cast Him headlong

YOU SHOULD KNOW

Who God Is; Who You Are; Who Christ Is

GOD

is the creator of all things. In the beginning God created the heaven and the earth. Genesis 1:1. demands holiness and obedience. Be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them. Lev. 20:7,8.

demands love. And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. Deut. 6:5.

made a plan to save man. God hath from the beginning chosen you to salvation. II Thess. 2:13.

YOU

were created to love and serve God. God created man in His own image. Gen. 1:27.

rebelled against God. Ye all have transgressed against me, saith the Lord. Jeremiah 2:29.

hate God. There is none righteous. There is none that seeketh after God. Rom. 3:10,11.

love evil. Men loved darkness rather than light, because their deeds were evil. John 3:19.

are a sinner. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. 5:12.

are doomed to destruction. Whose end is destruction, whose God is their belly, who mind earthly things. Phil. 3:19.

will live after death and be judged. It is appointed unto men once to die, but after this the judgment. Heb. 9:27.

CHRIST

is the son of God. Thou art the Christ, the son of the living God. Matt. 16:16.

became a man. God sent forth His Son, made of a woman. Gal. 4:4.

died to pay for your sins. While we were yet sinners, Christ died for us. Rom. 5:8.

brings man back to God. For there is one God, and one mediator between God and men, the man Christ Jesus. I Tim. 2:5.

is now ruling in heaven. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto them. I Peter 3:22.

will return to judge the living and the dead. For we shall all stand before the judgment seat of Christ. Rom. 14:10.

IF YOU CAN BELIEVE THESE FACTS, YOU ARE A CHILD OF GOD:

"Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat (God) loveth him also that is begotten (Jesus Christ). For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—I John 5:1,4.

Have you this faith? It is the most important step in your life. God does not desire that any should perish, but that all men shall believe on His Son. Will you accept Him today? Now is the only time you are sure of. Do not delay!

over the cliff that the Son of God might be killed. I say, beloved, that is a part of the sufferings that the Lord Jesus underwent during His 30 years stay here in this world.

Notice another Scripture:

"And Jesus said unto him, Foxes have holes, and birds of the air have nests: but the Son of man hath not where to lay his head."—Luke 9:58.

You talk about suffering, beloved, notice how Jesus suffered physically. He said to this group, "I am poorer than the birds of the air or the beasts of the field." He declared that though they had holes in which to hide and nests in which to rest, that He Himself had not where to lay His head. Doesn't it seem strange that the Creator who had created this world, who had made the foxes and fashioned the birds, who had provided the material for the building of the nests and who had made every sinkhole within the ground in which the animals might burrow—doesn't it seem strange that the Creator of all, now can find no place to lay His own weary head? Surely from this statement that comes to us from the heart of the Lord Jesus Christ, we can see this morning just how the Son of God suffered physically in the days of His flesh.

Notice again:

"And every man went unto his own house. Jesus went unto the mount of Olives."—John 7:53, 8:1.

What do these verses tell us. They speak of the sufferings of the Son of God. Talk about an unpopular preacher, the Lord Jesus Christ certainly was unpopular in the city of Jerusalem as well as in every other city that He visited. Here in this city of Jerusalem when He had preached, nobody invited the Son of God to go home with them, and when there was no invitation to Jesus that He might spend the night in one of their comfortable homes, the Son of God went out into the Mount of Olives. He had created it, He had made it, and now the Son of God turns to His creation that He might spend the night in solitude there. Every man went to his own home, and Jesus, not having a home and not having an invitation to go to their home, was compelled to spend the night

on the mountainside. No man could read this without the realization that the Son of God suffered physically in the days of His flesh. There never was a royal welcome for Jesus within this city, rather, from the first day that He entered it unto His demise there, the Son of God received only a hiss from the inhabitants thereof.

Near to the end of His ministry you can observe His physical sufferings in the Garden of Gethsemane. I can't describe them, and neither if I could describe them would your mind be capable of taking in the sufferings and of comprehending how the Lord Jesus Christ suffered excruciating agony there within the Garden of Gethsemane. The Word of God tells us that the Lord Jesus Himself prayed alone in Gethsemane and suffered so excruciatingly that great drops of bloody perspiration stood out upon His brow. I have been told that men under extreme mental anguish, that men passing through extreme physical suffering often have that experience; that is, it is nothing unusual for the human flesh to experience. Men even today under excruciating pain may cause blood to pass through the pores of their body and thereby bloody perspiration stand out upon the brow. That was the experience of my Lord and my Saviour. Jesus suffered so that great drops of blood appeared upon His brow in Gethsemane. You can see Him kneeling there in prayer while the disciples beloved by Him, Peter, James and John, slept a little distance off, and waited outside the Garden. Can you see the Master so agonizing in prayer and so suffering that blood stands out upon His brow?

When you see Him, you can (Continued on page seven)

SOWING . . .



"Blessed are ye that sow beside the waters."—Isa. 32:20.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126:5,6.

REGENERATION

This sermon was first printed years ago when the editor was but a boy preacher. It became then a mighty blessing in my life. May it prove such today in the lives of many of our readers.

By Evangelist T. O. Reese
(In Glory)

Text, John 3:3, "Except a man be born again, he can not see the kingdom of God."

Considering its vital and fundamental importance, I am sure that Regeneration has not been sufficiently emphasized. We might differ with reference to what it means to be "Born Again," or to be Regenerated, but if we accept the Bible as the Inspired Word of God, we will all agree that it is impossible to see or enter the kingdom of God without this change whatever it may be.

You may see those great trees on the Pacific Coast; but without this change you will never see the Tree of Life which grows hard by the throne of God. You may see the most beautiful rivers of the earth; but without this change you will never see the River of the Water of Life, which tingles its silver into the sea of glass mingled with fire. You may see the different countries, for it may be your privilege to travel; but without this change you will never see that country, which John Bunyan called "Beulah Land." You may see the great cities of this world; but without this change you will never see that city which "hath foundations whose builder and maker is God."

The Necessity of Regeneration

First, I will discuss the necessity of Regeneration. This necessity grows out of the fact of sin. Man's condition before God is unspeakably bad. Several terms or ideas are used to describe him—"the transgressor of the law," "the unrighteous man," "unbelievers," "sinners," "lost," and many other terms equally as strong. The Bible teaches that "all have sinned and come short of the glory of God"; that man by nature is "dead in trespasses and in sin"; that "the whole head is sick and the whole heart is faint"; that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"; that "all we like sheep have gone astray; we have turned every one to his own way." The picture of the unregenerate heart is indeed a black, an awful picture to look upon.

The Condition of Regeneration

Secondly, I shall point out the conditions of Regeneration. But before doing so, permit me to say: No external ordinance, action nor institution comes between the soul and God as a condition of salvation. And that man, whoever he may be, who would attempt to put anything he can do between the soul and God, as a condition of salvation, is a dangerous teacher to follow! But what are the conditions of Regeneration?

1. Hearing the Gospel. "So then faith cometh by hearing, and hearing by the Word of God."—Rom. 10:17. "For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth."—Rom. 1:16; also Rom. 10:13-15. By Gospel Paul means that we have sinned; that God loved us and gave His Son to die for us; that He was buried; that He came out of the grave; and that He is now at the right hand of the Majesty on High making intercession for us.

2. Conviction for sin. We do not hear much about conviction today, but on the day of Pentecost men were cut to the heart and cried: "Men and brethren, what shall we do?" You cannot get a man to ask the question, "What must I do to be saved?" until you can get him to realize that he is lost! The supreme need of the age and of the hour is for deep, pungent and overwhelm-

ing conviction to seize upon the hearts of men. Men must realize that there is something to be saved from!

3. Repentance toward God. Ministers have almost ceased to preach repentance. John's first text was, "Repent ye for the kingdom of heaven is at hand." Then Jesus came and put it stronger, saying: "Except ye repent ye shall all likewise perish." Paul preached repentance toward God and faith toward our Lord Jesus Christ. It is repent or perish! It is turn or burn! But what is meant by repentance? Repentance is not penance. Repentance means:

(a) Knowledge of sin's guilt. Do you realize that you have fallen short of God's white standard? Do you realize that you have "missed the mark"? Are you aware that you are a lost sinner in God's sight? This is the first element in repentance.

(b) Sorrow for sin's acts. Sometimes we are overtaken in our sins and then we get very sorry. This is not repentance. God is holy, just and pure, and therefore hates sin. I have sinned and by so doing I have brought grief and pain to His great loving heart. And now in my heart I am sorry. This is repentance.

(c) The abandoning of sin's ways. If a man is a profane swearer and repents, it means that he gives up his profanity. If a man is a drunkard and repents, it means that he gives up his drunkenness. The kind of repentance his wife wants and that God demands, is quitting repentance. Repentance is not only a heart broken on account of sin, but a life broken from sin! Repentance is declaring unending warfare on sin! Repentance is, "the response of the awakened soul to the call of God to forsake sin."

(d) The righting of sin's wrongs. There are many things which the sinner in his wild and reckless life has done, that can never be corrected. But so far as it is possible he must right sin's wrongs. He must do some "stripe washing."

4. Heart faith. Read carefully the following: Acts 16:32; John 3:36; 5:24; 6:47. Also read, Rom. 10:9-11. A preacher who did not believe in "heart-felt religion" remarked, as he placed his hand level with his ears, "religion does not affect a man below the ears." An old colored preacher hearing of the remark said, "He ought to have said, not as I know of, it doesn't." When you believe in the crucified and risen Christ as your personal Saviour you are saved—saved on the spot, saved NOW. "He that believeth on the Son HATH everlasting life." You now should do your duty by joining the church and being baptized, and living a consecrated and useful life from love and appreciation and not from fear of Hell. Now that you have life you ought to "grow in grace." You have life, "let your light shine." You have believed, you have faith, "add to your faith" the other Christian graces.

The Nature of Regeneration

Third, we will consider the nature of Regeneration. Negatively:

1. The renunciation of error and the apparent taking hold of truth, is not regeneration. Simon Magus, the Sorcerer, had renounced error and seemingly had taken hold of truth, but as a matter of fact had not believed to the saving of his soul. For Peter said: "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God" and "thou art in the gall of bitterness, and in the bond of iniquity."

2. Reformation is not regeneration. There has been too much preaching like this, "quit your man who claims to be decent work the meanness and join the church." Some have joined the church but

RAIN FROM HEAVEN . . .



"Who giveth RAIN upon the earth, and sendeth waters upon the fields."—Job 5:10.

"Who covereth the heaven with clouds, who prepareth RAIN for the earth, who maketh grass to grow upon the mountains."—Psa. 147:8.

"Neither say they in their heart, Let us now fear the Lord our God, that giveth RAIN, both the former and the latter, in his season."—Jer. 5:24.

have not quit their meanness, and some have quit their meanness but have not joined the church. Regeneration guarantees reformation, but reformation is not regeneration. You owe at the store, one hundred dollars, and if you admit that I am good you resolve to begin to pay cash henceforth. Will beginning to pay cash settle the old account? Will that satisfy the merchant? Suppose you could quit your meanness and never from this time commit another sin or do another dishonorable deed—how about the old record with its blackness of sin? It must be settled. It must be covered by the blood of Christ, and His righteousness must be placed to your credit.

3. A loud profession is not regeneration. There is a vast difference in profession and possession. Judas Iscariot had made a loud profession. But he had never been in possession of salvation. He was a "devil," "the son of perdition," and went to "his own place." He fell from his Apostleship, but not from Grace.

4. Culture is not regeneration. Christians are not turned out like wagon spokes from a factory. We enter the kingdom by the second birth. We do not grow up into grace. We are saved by grace, and should grow in grace. Growth is the law of all healthy life. The most cultured person on earth, without regeneration, will on the Judgment Day, hear the words, "depart ye cursed I never knew you," just as certainly as the most vile will hear them. We are to first "make disciples" and then to teach them.

5. Morality is not regeneration. If anybody could have been saved without the "new birth," it would have been Nicodemus. He was moral, cultured, refined and not only that, he was an inquirer. But Jesus looked this splendid gentleman in the eye and said, "ye must be born again." And this is the "must" of Jesus. It stands like the laws of the Medes and Persians—"unalterable." It stands like the mountain peak rooted in the earth, its top lost in the blue Heaven. "YE MUST BE BORN AGAIN." A man may be honest, honorable, and upright in all his dealings with his fellow men, and not be a redeemed man. Even a corpse ought to be clean. Any man who claims to be decent work the meanness and join the church but able. But he may be all that and

not be a Christian. The rich young ruler asked, "Good Master, what shall I do to inherit eternal life?" Jesus answered, "Why callest me good? None is good save one, that is, God"—if you admit that I am good you say that I am Divine, that I am God. He was then told to keep the commandments, and several works were named, and he said, "All these have I kept from my youth up." Jesus replied, "Yet lackest thou one thing." What was the "one thing"? It was not desire, reverence or character. Jesus knew that he had not accepted Him as Master. He struck at the very heart of the matter. He lacked that quality of soul that comes from knowing God through Christ.

6. Good works will not save. Good works have nothing to do with salvation, but with rewards. We are saved by grace through faith and rewarded for what we do. Salvation is not a reward, it is a GIFT. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23. See John 10:28. "Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. 3:28. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:5. But someone may ask, are we not saved partly by grace and partly by works? Let Paul answer: "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."—Rom. 11:6. Some would sing—

"Jesus paid a part
And I a part, you know;
Sin had left a little stain,
We washed it white as snow."

But no!
"Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow."

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works."—Eph. 2:8-10. It is impossible to do any good works until we are saved. "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the

work of God, that ye believe on Him whom he hath sent."—John 6:28-29. And there is no contradiction between Paul and James. They agree absolutely.

MERITORIOUSLY we are saved by Christ. INSTRUMENTALLY we are saved by faith. EVIDENTIALLY we are saved by works. Or, in other words, we are saved by our works that we are saved.

There are those who would sing:

"Amazing works how sweet the sound,
That saved a wretch like me;
I once was lost but now I am found,
Was blind but now I see."

But no!
"Amazing grace how sweet the sound,
That saved a wretch like me,
I once was lost but now I am found,
Was blind but now I see."

No, there is no contradiction whatever between Paul and James. Genuine faith will manifest itself in good works. "I will show thee my faith by my works." We are to "work out our salvation"—work it out in its splendid fulfillment, to its uttermost results. But we cannot work out our salvation in the sense of meriting it. O-u-t doesn't spell for!

"I would not work my soul to save

For that my Lord hath done;
But I would work like any slave,
For love of God's dear Son."

7. Church membership is not regeneration. Joining the church will not any more make a man a Christian than going into a garage will make a man an automobile. The church is not the Saviour, but it is the home of the saved. It is God's plan for your life, that you should join a church, that you should associate yourself with His people. For a man who claims to be a Christian, to say he can live as well out of the church as in it, is to reflect on the wisdom of Him who founded the church, loved it and gave Himself for it.

(Continued on page five)

THE EVILS OF INFANT BAPTISM

By W. T. ROUSE

In a later article on "The Practice of Infant Baptism" it will be shown that those who practice this rite base their contention for the scripturalness of their practice of it on the assumption that the New Testament Church is a continuation of the Old Testament theocracy. We will find that their assumption is the merest fiction. In this the first of the series of articles on the general subject, we will consider "The Evils of Infant Baptism."

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In the early days of Christianity when only believers were baptized, there was a stigma on those who profess the good way, and there was a power upon them which we do not find today. When the beautiful ordinance was perverted and applied to others than believers, it lost its power to influence the world Godward.

It will not be possible in one short article to discuss all the objections which might be given against infant baptism but I shall mention some of the most important evils arising from its practice. In the first place infant baptism is an evil because,

1. It is unsupported by the Word of God.

In my next article on "The Origin of Infant Baptism," the testimony of many leading Pedo-Baptist scholars will be introduced and we will find that they candidly admit that there is neither precept nor example in the Bible for the practice of infant baptism. I here add to the array of witnesses introduced in the later article, the testimony of Martin Luther who said: "It can not be proved by the scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." It is a well known fact that for a time Luther was convinced that infant baptism was unscriptural, and was about in with Melancthon and others in opposing it; but he afterwards took the position that infants are believers and are therefore entitled to baptism. If he had left the practice to the Church of Rome out of which he came, no doubt John Calvin and all the rest of the Protestant reformers would have followed him, and there would have been in the world today almost universal believers baptism outside of the Catholic Church. It is not supported by the Word of God, that of itself is enough to make it evil. Anything which is not supported by the Bible is error and all error is evil. But our brethren say it is not forbidden by the Word of God and therefore we may practice it. But it is forbidden both in the commission itself and in the nature and design of the ordinance.

2. Its defense leads to a perversion of God's Word.

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Showing how the practice of infant baptism leads to a perversion of the Bible, I will cite Matt. 19:13-15: "Then were there brought unto Him little children that He might put His hands upon them and pray; and the disciples rebuked them. But Jesus said unto them, suffer little children and forbid them not to come unto me for of such is the kingdom of heaven." Here is the plain record which tells us that they brought little children unto Him that He might put His hands upon them and pray; and yet our brethren pervert this scripture and make it authority for sprinkling babies. Nothing could be more foreign to the plain intent of the scriptures. Mr. Broadus is reported to have said that the scriptures which are relied on to support infant baptism may be divided into three classes. First, those in which infants are not mentioned. Second, those in which baptism is not mentioned. Third, those in which neither infants nor baptism are mentioned.

3. Infant baptism engrafts Judaism upon Christianity.

There are really only two theories of church organization in the world. The one is the Baptist position which regards the church as spiritual; the other is the Catholic which conceives of the church as the same essentially as the Old Testament theocracy, that is, everybody belongs to the church. It is a fact well attested by Church History that during the third and succeeding centuries when Roman Catholic hierarchy was in process of formation, that the rites and ceremonies of Judaism were largely incorporated into Christianity. The spirituality and simplicity of the early churches were engulfed in the ritualism which was introduced, and which was borrowed from Judaism. As positive proof of this fact the Catholic hierarchy emerged later with a centralized government with the Pope at its head, corresponding to the High Priest in Judaism, and its seventy cardinals corresponding to the seventy elders of Judaism. One cannot fail to see how closely Catholicism resembles Judaism. Our Pedo-Baptist friends seem not to know that they are borrowing the arguments of Catholics when they say that the New Testament church is essentially the same as the Old Testament theocracy. The argument proves too much for our Pedo-Baptist brethren; for if their premise be true, then the Catholic Church is the true church.

It is well to remember that the Catholics base their argument for a Pope, episcopacy, union of church and state, mass, the cardinals and all their system, upon the assumption that the New Testament church is a substantial oneness with the Old Testament theocracy. Our Catholic friends are consistent in their position, and our Pedo-Baptists must go all the way with them and accept all that follows from the assumption.

4. It contradicts the Bible teaching as to total depravity.

It is no wonder that our Pedo-Baptist brethren have a hard time trying to get a declaration of faith concerning the salvation of infants which is consistent with the practice of infant baptism. It is easy to see why Bushnell said "No settled opinions of the ground or import of infant baptism have ever been obtained." Congregationalists, Presbyterians and some others maintain that children of believing parents are born in the covenant. The Methodists find, according to their discipline, that there has been a change in the status of infants. Prior to 1910, according to their discipline, children were born in sin; but since 1910 they are born in Christ, the Redeemer. Just how our brethren got the information to this effect they do not make clear. It is evident that the change in the declaration was

made necessary by reason of the practice of infant baptism. Our Pedo-Baptists are trying and have been trying to get the status of children fixed from the day they came out of the Catholic church. In the meantime the Word of God remains the same and teaches the universality of sin. (Rom. 3:23; 5:12; Gal. 3:10-22).

Original sin must be gotten rid of in some way, and that is a fact staring them in the face. Our brethren seem not to see the absurdity of their position, which is that Christianity is hereditary, and therefore children of believing parents are born in the covenant of grace, and have a pure nature. The evil of such teaching appears in the fact that those so taught in all probability will not see their miserable condition as sinners and will be lost. I grant you there is no limit to the power of the Holy Spirit to work in their hearts when they come to the age of accountability; but I am making the point that infant baptism is a fearful evil in that it contradicts the doctrine of total depravity, teaches that the religion of Christ is propagated by natural generation rather than by divine regeneration, so that they make religion a thing which is physical rather than moral and spiritual.

5. Infant Baptism contradicts the doctrine of justification by faith.

The doctrine of infant baptism cannot be harmonized with the doctrine of justification by faith. Mr. Wall speaking for those who practice infant baptism says: "Most of the Pedo-Baptists go no further than St. Augustine does. They hold that God and His Spirit does, at the time of baptism, seal and apply to the infant, that is there dedicated, the promises of the covenant, of which he is capable, viz., adoption, pardon of sins, translation from the state of nature to grace." This is the statement of the case from one of the strongest advocates of infant baptism. Compare this with Paul's doctrine of justification by faith. If we are justified by faith, we can not be justified by baptism in infancy, or any other time.

The doctrine of justification by faith was so obscured by the introduction of the ritualistic worship of the fourth and succeeding centuries that for ages the doctrine was almost forgotten; but as time went by, Tyndall, Wickliffe, Huss and others, joined hands with the Ana-Baptists of the continent in an effort to throw off the practice of infant baptism. Luther, for a time, stoutly contended against it, but finally retained in his system and that retention largely rendered his movement abortive, and broke the old man's heart as he saw his people turning back to the old life.

6. Infant baptism is in direct conflict with the doctrine of regeneration by the Holy Spirit.

Baptismal regeneration was at the foundation of the practice of infant baptism. Mr. Wall of the Church of England says: "Concerning the belief of the ancient fathers: They differed concerning the future state of infants dying unbaptized, but all agreed that they missed Heaven." This is certainly unbiased testimony.

What about the history of infant baptism in times following the age of the fathers? The Council of Trent enacted: "If any man say that baptism is not essential to salvation, let him be accursed." John Calvin said: "We agree that sacraments are not empty figures, but do truly supply what they represent; that the efficacy of the Spirit is present in baptism to cleanse and regenerate us." John Wesley said: "By baptism we who are children by nature are made the children of God. And the regeneration which our church in so many places ascribes to baptism, is more than being admitted into the church, though commonly connected with

it." The Bishop of Exeter declares: "The grace of God so certainly attends this ceremony of baptism, that regeneration and baptism are contemporaneous, and the terms convertible and may be used interchangeably." From this array of Pedo-Baptist witnesses it is seen that the introduction of infant baptism was based upon belief in baptismal regeneration, and those who practice it today, if they agree with their leaders, must subscribe to the same belief.

7. Infant baptism destroys the characteristics of a New Testament Church.

The first and primary consideration in a New Testament church is, that it is a spiritual body. This means that the people composing the membership have been born of the Spirit. The material has been prepared by the Holy Spirit. Aside from this, the body would be a worldly organization and not a church of Christ. Jesus laid down laws for His church which insure a regenerated, a spiritual membership. Infant baptism sets aside the laws of Jesus concerning His church.

First of all, the visibility of the church is destroyed. If infant baptism were universally practiced, the world would be in the church in a single generation. The result would be the world would be the church and the church the world. The spirituality, purity and visibility of the church would disappear. Believer's baptism would be lost, and the power of the church to impress the world through the ordinance of baptism would be taken away.

8. Infant baptism subverts the Bible doctrine of infant salvation.

The ancient fathers who introduced the custom of infant baptism, of whom Mr. Wall says: "They all agreed that infants dying unbaptized missed Heaven," were certainly consistent. Their successors of today are inconsistent. While others have had trouble in the past trying to get a declaration of faith concerning infant salvation, Baptists stand where they have always stood. We believe that all infants are saved unconditionally by the application to them of the atonement of Christ by the Holy Spirit. No matter whether they are the children of believers or unbelievers, all dying in infancy are saved. This has been our position through all the ages and we have not been driven to it by public opinion which revolts at

the idea of little children being lost. We are not bothered about washing away original sin through baptism. The Catholics are at least consistent in their belief that infants dying unbaptized are lost, for they believe in baptismal regeneration and do not deny it as do some others. It is very evident that any doctrine which subverts the Bible doctrine of infant salvation is a great evil.

9. Infant baptism leads its advocates to disregard the authority of Jesus Christ.

The undoing principle in the religious world has always been the substitution of human opinion for divine authority. Infant baptism leads its advocates into rebellion against the authority of Christ as to:

(1) The persons to be baptized. John the Baptist, Jesus and the early disciples baptized only the saved. See Matt. 3:8; John 4:2; Acts 2:47.

(2) By dispensing with the appointed profession of faith in Christ. John the Baptist and those after him demanded that those who were baptized should confess their faith in Christ. Acts 19:1-5; Rom. 10:10.

(3) As to the form of baptism. It is conceded by candid Pedo-Baptist scholars that New Testament baptism was immersion. John Calvin said: "The very word baptize, however, means to immerse; and it is certain that immersion was the practice of the early church."

(4) It prevents obedience to Christ on the part of the one baptized. Many who are sprinkled in infancy when they are converts in later years are not satisfied until they obey their Lord in baptism.

10. Infant baptism leads to persecution.

There are many other objections to infant baptism I must omit because it would make this article too long. I mention without discussion these: it is contrary to civil and religious liberty; it is the foundation of union between church and state; it destroys the power of the church to enforce discipline. A brief word about how infant baptism has led to persecution and I close.

Most Pedo-Baptists, I am persuaded, know nothing of the record of blood which flows in the wake of infant baptism. Prior to Constantine the Great, such a thing as one Christian persecuting another was unheard of.

(Continued on page five)

Southern Baptists Are Supporting Heretics

Men who profess to be Baptists are teaching young men and women the doctrines of devils.

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Regeneration

(Continued from page three)

"I love Thy church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be
given,
Till toils and cares shall end."

8. Baptism is not regeneration. "Baptism is essential to those things for which it was given, for Christ does not give commands foolishly." But baptism is not essential to salvation. Some have claimed that Baptists believe in "baptismal remission," but as a matter of fact we believe the exact opposite. We believe it is impossible to be Scripturally baptized until you are saved. Bible baptism, as we believe, "Is the immersion of a believer (one who is already saved) into water, by the proper administrator." Baptism does not procure, but declares. It shows in picture what has taken place in the heart. President Weaver, of Mercer University, put it thus: "Baptism presents a trinity of truths. 1. Historical Christianity—the death, burial and resurrection of our Lord are dramatically represented in the burial and resurrection from water; 2. Experimental Christianity—the experience of the believer once dead in sin and now alive through faith in Jesus Christ, rising from a watery grave to walk in newness of life; 3. Prophetic Christianity—the Christian's hope of a resurrection from the dead after the burial of the body in the grave." Baptists have always and everywhere believed in "blood before water and Christ before church, and God's Holy Spirit first of all in the conviction and conversion of the sinner." Baptists have no disposition to change that old song:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

To:
"There is a fountain filled with water,
Drawn from the city's main,
And sinners plunged beneath that flood,
Lose all their guilty stains."

If I should hear a man who claims to be a Baptist say: "You must be baptized in order to be saved, or you cannot be saved without baptism," I would feel like taking a piece of sandpaper and rubbing the name Baptist off of him.

I have told you what regeneration is not. Now I shall try to tell you what it is.

Positively:
1. It is a Divine change. "Which were born, not of blood, nor of the will of man, but of God." I can lift myself by my bootstraps, just as easily as you can save yourself by anything you can do aside from two things—repentance toward God and faith in Jesus Christ. It would be just as easy for a river to reverse its current—turn around and flow up the channel, as for a man to save himself by anything he can do, except repent of sin and believe in Christ. But I have seen that thing take place—I stood at the mouth of the Apalachicola River, Florida, and saw that great navigable river turn square around and flow back up the channel. But only when the Gulf of Mexico set its tide against the river's current. And I have seen men who were full of scoff and jeer, and defiant of God, under the preaching of the Gospel, repent, believe and be saved on the spot. They dashed down their chains and marched down into light and liberty, but only when the great flood tide of the Holy Spirit came and set His power against the natural tendency of the human heart, and enabled them to turn to Christ who alone can

save. Go thou who thinkest thou canst do ought to change human nature, and change the Ethiopian's blackness into snowy whiteness—go and remove the spots from the leopard's skin—go bind the clouds and bid the winds howl to the music and the waves dance in chorus, but after thou hast done all this, even then thou mayest not hope to save a soul from sin and Hell. I can take a tallow candle and bore a hole through an oak board, just as easily as you can save a soul from sin, by any power except the power of the Holy Spirit.

2. It is a mysterious change. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."—John 3:8. There are many things we cannot understand or explain, and yet we know they are facts. The ox grazes yonder in the meadow. The grass is taken into his stomach, and by processes we cannot explain, is turned into blood, flesh and bone. We have nothing to do with the HOW of regeneration. I cannot tell you just how I was saved, but I know I am saved. When I was a barefoot boy in the mountains of old North Carolina, in a log church, while they were singing,

"I am coming to the cross,
I am poor and weak and blind,"

I repented of my sins; I believed in Jesus Christ as my Saviour, and in the twinkling of an eye I was saved. Saved for time and eternity. There was no great demonstration, but a deep peace came into my soul that abides there and will abide after the crush of worlds. God kindled a flame in my heart that night which the poisonous breath of Hell can never blow out.

"O happy day that fixed my choice,
On Thee my Saviour and my God."

3. It is a universal change. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." New thoughts, new hopes, new joys, new opportunities and new possibilities! The things I once loved I now hate, and the things I once hated I now love.

Abe Mulkey, the once well-known evangelist, was standing on the street corner in a western town, and a man who had known him years before came up and said: "Mr. Mulkey, I am glad to see you." Mulkey replied, "You are mistaken in your man." The man started off saying, "I beg your pardon." He gave Mulkey a second look and said, "You can't fool me, I know you. This is Abe Mulkey." Mulkey smiled and said, "No, the Abe Mulkey you knew is dead. I was at his funeral, I saw him buried. This is new Abe Mulkey, redeemed by the blood of Jesus." "Our old man is crucified with Him." "I am crucified with Christ; nevertheless, I live; yet not I but Christ liveth in me."

Infant Baptism

(Continued from page four)

ing another was unknown. As soon as infant baptism was introduced these persecutions began because those who were brought into the church were unregenerate and hence began to persecute the spiritual, regenerate members who held views contrary to their own.

(Continued on page six)

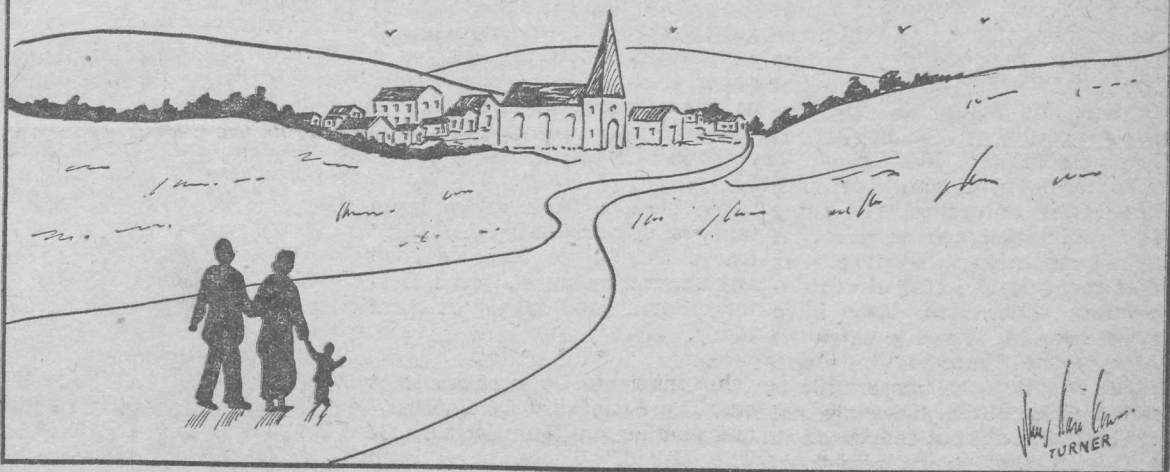
The Pithecanthropus

(Continued from page one)

September, 1895, at a meeting of the International Congress of Zoologists, at Leyden, twenty-four of these eminent scientists examined and passed upon the merits of this so-called missing link. Ten of these scientists concluded that they were the bones of an ape.

And this Stone, which I have set for a Pillar
shall be God's House: and all that thou shalt
give me I will surely give a tenth unto thee.

Gen. 28:22



Seven of them decided they were the bones of a man, and the remaining seven that they were the bones of the "missing link." Thus it appears, that less than one-third of these scientists attach any importance to these long buried beastly bones. Prof. D. C. Cunningham, of Dublin, one of the world's greatest authorities on comparative anatomy, declared that the bones did not belong to the same animal. His opinion was that some of them belonged to an ape, and others were those of a man. Dr. Rudolf Virchow, at the time, easily the world's greatest pathologist, made a critical examination of these bones, and gave his opinion as follows: "that inasmuch as the bones had been discovered far apart, there was no evidence that they belonged to the same creature; and that it is still less possible to characterize such a compound, as man or ape; since the thigh bone was that of a man, while the brain pan belonged to the chimpanzee, or gibbon." Sir John Lubbock, who examined these fragments, says: "It is greatly to be regretted that they are not more complete, but they certainly belonged to either a very large gibbon, or a very small man." Richard Tydekker in the 11th edition of Encyclopedia Britannica (Vol. 22, p. 336) says: "The forehead is extremely low, with butting brow and the whole caviarum presents a curiously gibbon-like aspect." Osborn in "Men of the old Stone Age, p. 79, says: "These are, however, reasons for excluding Pithecanthropus from the direct ancestral line of the higher races of man." Dr. Alex Hrdlicka, curator of the U. S. National Museum says: "Regrettably, however, all that has been thus far furnished to the scientific world is a cast of the skull-cap, the commercial replicas of which yield measurements different from those of the original, and several not thoroughly satisfactory illustrations. No reproductions can be had of the femur and the teeth and not only the study but the view of the original are denied to scientific men." It is worthy of note, that Dr. Hrdlicka, was not permitted to see these bones—why?

Klaasch, Schwalbe and Alesberg declare that this fabricated creature does not belong in the ancestral line of man. Prof. Patterson has well said: "With all these unproven assumptions, and against the opinion of many of the finest scientists in Europe, Haeckel and some other evolutionists have declared this is the missing link. They place this piece of skull of one creature upon the leg of another, and insert these teeth belonging to a third, all so far separated in life that they probably did not even know each other and rechristian the whole 'Pithecanthropus Erectus,' which may be freely translated, 'The Ape that walked like a man.'"

In view of the fact that the

Pithecanthropus is regarded by evolutionists as the best attested and most credible example of the "missing link," it demands due consideration. If this link fails them, they are, confessedly, in a bad way.

It should be remembered, that the burden of proof is upon those who affirm that the Pithecanthropus is the missing link. Upon them is laid the necessity of proving beyond a reasonable doubt, that this is the real and genuine link that binds man to the brute. It may be affirmed, without the least fear of successful contradiction, that according to all the laws of evidence, and the weight of testimony, there is absolutely no foundation for the claim that this is the missing link. This claim would not be considered for a single moment by any court in our country.

1. It will be noted, that several months intervened between the discovery of these few fragments of bones. There was a distance of forty-eight feet between the skull cap and thigh bone. Just how bones belonging to the same skeleton could have become separated, at a lateral distance of forty-eight feet is not easily explained. To the contrary this fact, alone, offers conclusive evidence that these bones did not belong to the same creature.

2. It was demonstrated by actual and accurate measurements that the skull cap and thigh bone could not have belonged to the same creature. Concerning this there is not a shadow of doubt.

3. More than two-thirds of the scientists who examined the bones declared they did not belong to the same creature, and that they were not the remains of the "missing link."

4. Scientists who examined them, affirm that there is absolutely no evidence that the tooth and skull, which were three feet apart, could have belonged to the same creature. To the contrary, they declare they could not have belonged to the same creature. The skull is altogether too small for the thigh bone.

5. The age of the strata in which these bones were found, is hopelessly uncertain. Several scientists affirm that the soil at this point, is sedimentary. The age of the fragments therefore, cannot be geologically determined. Any estimate of the age of these bones, is nothing more or less than a simple guess.

6. The worth of testimony is also to be determined by the character of the witnesses. To impeach a witness is to discredit his testimony. Earnest Haeckel is the one man, above all others, who is responsible for this myth. He called it the "lost link," and based the proof of evolution upon its genuineness. Yet this is the same Haeckel who printed plates which purported to be the embryos of a man, ape and dog. In another portion of the same book, he printed three other plates, pur-

porting to be the embryo of a dog, a fowl and a turtle. This was done to prove that the embryos were essentially the same. Thus, by embryonic similarity he hoped to demonstrate generic identity, and thus prove the truth of the evolution theory. He staked all on the genuineness of this specimen. It is well to remember, though his followers never remind you of the fact, that Earnest Haeckel was a forger. In printing his plates, supposed to represent different embryos there was an accidental scratch on the face of the blocks, and this scratch appeared on both series of plates. By the forced confession of his laboratory assistant, Dr. Schmidt, it was proven that he had used the same plates in both cases. He was denounced by the public press, Erich, Wasman, Ruthemeyer, Gerard, Milnes, Marshall and others. Being confronted with the evidence, he admitted his infamy, and referred to it as "a very foolish blunder." He attempted to justify his deliberate falsehood on the ground that as they were identical, it was not dishonest to so represent them. He further replied that "hundreds" of esteemed biologists did the same thing and that he was compelled to reconstruct the missing link by comparative synthesis. Is the testimony of such a man worth much in this or any other case? Strangely enough none of the latter-day evolutionists ever made mention of Haeckel's forgery—why?

7. These "sacred" bones have been hidden away, and no one is permitted to see them. Not even the scientists are permitted to see them. Why have they been secreted? Obviously, the perpetrators of this deliberate fraud, fear detection, and fully realize, that even after more than 60 years, to bring to view these "remains," will brand them as willful falsifiers.

With all of the facts before them, our readers can judge of the character, of the circumstances, the credibility of the witnesses and the worth of the evidence offered in this connection.

In spite of these plain and undeniable facts, the text-books on biology and zoology continue to carry the picture of this so-called "ape-man," with either the stated, or implied inference, that it is really the missing link. Certainly a large majority of the teachers follow the text-books, apparently believing this to be their duty. Alas, not a few of them seem to believe that a belief in evolution is conclusive evidence of scholarship. If these teachers know the story of the Pithecanthropus, why not give their students the benefit of this knowledge? Is it honest to withhold the facts in the case?

EDITORIAL VARIETIES

In our last issue, we carried a statement by Pastor Samuel H. Johnston of the North Rocky Mount Baptist Church, N. C., as to why his church severed all connections with the Southern Baptist Convention. This was done by a majority vote of the church, yet when taken into court, the judge handed down a verdict in favor of the plaintiffs (the minority). The plaintiffs used all the modernists, liars, me-too religious politicians, and post millennialists that they could place on the witness stand, including President Tribble of Wake Forest College and E. A. McDowell of the Southeastern Baptist Theological Seminary.

Pastor Johnston and his church have done the courageous thing in severing their connections with the Convention, though it has cost them dearly. Already in defending themselves, they have spent over \$5,000 and to carry the case to the Supreme Court will cost at least \$3,000 more. This is not a rich church. They are not asking for help, but they need it.

I wish that every reader of this paper would send me a good offering designated in behalf of this church that I might forward the same to this church in North Carolina that is fighting not only for its life, but is fighting the battle that will make it safe for other churches to withdraw from the convention in the future, and that day is surely coming when hundreds of them will have to withdraw or else be a party to the most corrupt and heretical modernism.

Be generous! Send a good offering today in behalf of a church that needs our help, and that is fighting the battle for all liberty loving Baptists of the South.

Bro. Henry Martin of Winnsboro, Texas says: "Thanks be to God for the wonderful message He gave through you at the Thanksgiving Conference, which

appeared in the December 19 issue."

We are mighty happy over our new press and our eight page paper each week. To be sure we have a lot to learn about it yet, and there is much improvement to be made in the appearance of our paper. I told the boys of the shop that if we got "the bugs" worked out in three months after moving the press, I'd be happy. I'm really glad we are getting as good print as we are, and if you'll just be patient, we'll give you a paper that really looks as good, as the material in it reads. We do ask your prayers, though, daily in our behalf.

We have mailed out a large number of our "Letter-To-Life" tracts. They'll do Baptists good anywhere they are scattered. Better order a good supply of them today.

Let me remind you of our tract on "The Historicity Of Baptists," and another on "The Security Of The Saved." These have been greatly blessed of God and we are glad to send them out to our readers for prayerful and careful distribution. They are free, but may we remind you that it takes money to print and mail them. Any contributions for this work are deeply appreciated.

At the same time, we remind you of our sermon "The New Unholy Bible." We have a large supply of these on hand. You ought to order 50 or 100 of these, and sow your community down, exposing the error of this heretical masterpiece of the modernists.

Lt. Sherman Foote of Pasadena, Texas, writes: "We rejoice with you as to God's answer to prayer as to the new printing press. Especially do we rejoice, since it means more wonderful reading each week, based on God's Word, and proclaiming the glory of our Lord Jesus Christ."

Pleasing God

(Continued from page one)
And just here the popular preacher is pound wise and penny foolish. The gift of a good fitting suit of clothes, has often unconsciously caused the preacher to suit his preaching to the man that suited him—a big price to pay for a suit of clothes.

An inordinate desire to be popular has caused a dearth in doctrinal preaching. In not a few of our Baptist churches, the distinctively doctrinal note is rarely heard. Indeed, we have fallen upon times, when we must learn from the sign over the door, rather than from the preaching in the pulpit, whether or not we are in a Baptist church. In many pulpits, the great doctrines receive scant attention, or are completely ignored. The pulpit must be popularized at all costs—perhaps it would be better to polarize the pulpit than to popularize the pew.

It was Pilate's desire to please the multitude, that occasioned the crucifixion of Christ, and led to his own miserable death. He was willing to show the Jews a pleasure that they might be pleased with him. The same motive will lead to a crucifixion of the Gospel, and to the everlasting hurt of humanity.

It is well too, to remember that praise and popularity are often short-lived. Those who praise today, may curse tomorrow. The same accursed crowd cried, and hissed through clenched teeth: "Crucify Him, Crucify Him."

Let us earnestly strive to please Him, with Whom we have to do, and before Whom we shall all stand in the day, for which all days are made.

Infant Baptism

(Continued from page five)
Without infant baptism a state church is impossible. Every state church has been a persecuting church. From the third to the fifteenth century those who practiced believer's baptism were hunted down, and persecuted by the infant baptizing church of Rome. After and during the reformation during the sixteenth and seventeenth centuries Baptists were persecuted by Lutherans, Presbyterians, Episcopalians. When Luther returned to Wittenberg, his counsel was to destroy the Ana-Baptists. In Switzerland under Calvin, Baptists were persecuted and Mantz was drowned and Blaurock was scourged and banished, and falling into the hands of Catholics was burned at the stake.

In England the Baptists fared no better. Joan of Kent was condemned to be burned because she was so depraved as to contend against infant baptism. Time would fail me to tell of Scoenar who was beheaded and burned at Rottenberg in 1528, of Hubmeyer burned at Vienna in 1628; of Pieters and Terwoot who were burned at Smithville, England, in 1551, of DeFoe, Bunyan and many others; of Obadiah Holmes who was publicly whipped in the streets of Boston in 1651; of President Dunster, first president of Harvard University, deposed from his position because he had come to see the unscripturalness of infant baptism. All these suffered persecution at the hands of Pseudo-Baptists. What a trail of blood follows in the wake of infant baptism.

I wish that all those who practice this rite knew the history of the past. They would renounce it not only as unscriptural but also as a positive evil. Surely enough has been said in this article to show how utterly foreign

SIDE-STEPPING THE QUESTION



"DESPISE YE THE CHURCH OF GOD?"

By J. B. Moody

(Read I Cor. 11:22)

Despise means to think or look down on, to lightly esteem, to subordinate. Despise is of the head, hate is of the heart. Jer. 4:30 says: "Their lovers shall despise them." A mother may love her son, and also despise him, because he is utterly worthless. So the wife the husband, etc.

First. Those despise the Church of God who lightly esteem her definition, which is assembly or congregation. Wherever "Church of God" occurs, it means congregation, in the twelve places. The same of all the figures of the church, viz., building, body, bride, city, candlestick, company, family, flock, fold, field, household, lump, temple, vineyard, woman, wife, etc. None of these are universal, but local. Many have labored to press "the whole family in Heaven and earth," into a universal sense, but new translations have every family in Heaven and earth. The same with the "whole building fitly framed together," is changed to each building, which accords with common sense. "The General Assembly of the first born," will be after the resurrection, and they will come from the four quarters, and sit down with Abraham, Isaac, etc., in the kingdom of God, not yet come. So *quahal* in the Old occurs 108 times, and 87 times translated congregation, and 21 times assembly. Ecclesia in the New is translated in 19th of Acts, assembly, and the commentators in the margin give this as the substitute for church. The universal church has often been called universal nonsense. Jury, Sunday School, legislature, convention, Congress, Parliament, etc., are local, and it would be tautological tomfoolery to say so. The universal has no officers, no ordinances, no doctrines, no government, no business, no place of

infant baptism is to spiritual religion.

meeting. It is an impractical, im-peachable, impecunious imp, spreading out into shallowness, enlarging into littleness, and increasing into nothingness. Those saved by faith are supposed to belong to the universal church, but in Acts 2:47, the Lord added such to the church. He built, and He built only one as a pattern of all others.

The church of God must be served, supported, assisted. It is the older than all the man-made rivals, and I would not belong to any but the oldest. Can't one know whether he belongs to a church of man, originated by men? Some think the writer is too strong on this, and other vital doctrines. But he wishes he were stronger, and hopes to grow so until the perfect day.

The secular press reported that the S. B. C. appointed a committee to unite the Baptists and Campbellites; and again, the Baptists and Episcopalians. The committee could unite with anything they please, and so could we. They can no more unite us, than we can unite them. Let each go to his own company, and let none dare to hinder. A majority of 499 could not destroy the individuality and responsibility of even one woman. Every church is independent of all other churches, and every member independent of all other members in the matter of personal liberty. Any effort to force one to join any church, or to worship where or how they please, would provoke His disapproval. Voluntariness, or nothing. The Church of God is the only institution built that way. But who can get the Baptist idea into a secular paper? No one, no not one. They are all obsessed with the Catholic or Protestant ideas of conscription and coercion. The most strengthening, confirming, and encouraging doctrines are the ones least

uttered, because ridiculed, and that is the weapon that begets fear. But there are flies in the ointment that may excuse some of the ridicule. "Church Succession" is a misnomer. Kings and Popes die or are put out, and they have successors. But that is not the church way. They multiply and the original mother church continues, and is not succeeded by Churches, like bees swarm, and set up elsewhere, and don't take the place of the original. Children don't succeed parents. Families and churches and bee hives multiply.

"Church Perpetuity" is another fly in the ointment. It is contrary to fact. Not one of the apostolic churches has been perpetuated to the present time. Jerusalem the mother church, with many promises and advantages, has given way to the Mosque of Omar—"that abomination of desolation standing in the holy place where it ought not." I don't believe in church succession, or church perpetuity, but in church continuity. Like the race, man have died, but the births continue, so the gates of Hades have not prevailed against either race or church, and will not till the end comes.

Individuals may die, but principles never die. The Word of God and truths abide. Families and churches are living institutions, necessary for propagation. The Church of Christ has organizations, but itself, like the human body, is an organism—"members one of another," and no one can say to another, have no need of you. In one spirit of faith, hope, and love, they were all baptized unto one body—Jew, Gentile, bond, free, rich, poor, learned and unlearned, all different functions, but all using their varied gifts and talents, in unity of the Spirit and in the bonds of peace. Certain officers have special functions, but the officers like the others are servants of Christ and His church and not masters. They are all

(Continued on page eight)

"The Travail Of His Soul"

(Continued from page two)
certainly say that Jesus Christ suffered physically in His travail for us.

A little later, beloved, He was arrested and brought before Caiaphas in the middle of the night that He might be condemned. They were in such a hurry to get rid of Him that they did not even wait until morning, but rather, they came in the middle of the night before Caiaphas, the High Priest, that they might have Jesus condemned. How did they do it? Listen:

"Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands."—Matthew 26:67.

Talk about a man being given the "third degree" at the hands of the law. No man that was ever beaten, maltreated and mistreated at the hands of some officer of the law in an attempt to force a confession from him was ever as severely treated as was the Lord Jesus Christ. Talk about suffering—observe our Lord as He wiped the saliva of other men's mouths from His face after they had spit into the face of Jesus. See Him as they smote Him and as with their open palms they slapped His face repeatedly, and when you see Jesus suffering under that midnight ordeal, you certainly are able to understand a little bit more about the travail of His soul.

Notice how they held Him until morning with no rest that night. He had spent the early part of the evening preaching. John 14, 15 and 16 was His sermon. Then He had spent a while in prayer. John 17 is His great high priestly prayer of intercession. Then He had gone out into the Garden and was there arrested. Then after that came the trial under Caiaphas, the priest. All this physical suffering was enough to wear down the body of anyone. When the Son of God should have been given sleep and rest, He was held in custody with neither, and then in the very early morning was taken before Pilate for a lengthy trial during which time He was scourged according to the law.

Do you see the Son of God as He was tied to a post and as the lash fell across His body until His bare back was nothing more or less than a mass of flesh, not flesh, but a mass of blood and gore? Then after this was done, He was taken before Herod where further indignities were heaped upon Him. They arrayed Him in a purple robe, they put a sceptre of reed in His hand that shall some day hold a sceptre of iron; they put a crown of thorns upon the brow that some day shall wear the diadem of God's own glory; then they said, "Hail, king of the Jews." Talk about suffering. His back a mass of gore and a crowd around Him mocking Him as though He were a King, making fun of Him in these kingly garments. See Him as He thus suffers.

Then they led Him all the way across the city from Herod's judgment hall to Pilate's seat of judgment with His bleeding back bereft of comforts that might be given Him to sustain Him in those hours of agony. He was led all the way across the city with that bleeding back exposed to the pitiless rays of the noon-day sun, to be tried again in the hall of Pilate. You talk about suffering, beloved, you and I have never begun to even delve into the very least pain and suffering that Jesus Christ physically underwent.

Look at Him as they finally brought Him to Calvary. He carried His own cross outside the city—not His cross, but the cross of Barabbas—the cross that Barabbas ought to have died upon—the cross that had been prepared for Barabbas. Pilate had said, "Whom will ye that I release unto you?" It was their custom that at this feast of the Jews someone should be given a pardon. Here were the two that were eligible for pardon—the Lord Jesus, who was known to

be innocent by Pilate, and Barabbas, who was known to be a guilty murderer. When Pilate asked as to whom was to be turned loose, the crowd shouted, "Release Barabbas, crucify Jesus." So, on a cross that was prepared for another man, the Son of God was condemned to die.

Note His sufferings. Such pain, such anguish, such sufferings He has already undergone, and now when Jesus starts to carry the cross of Barabbas to Golgotha, He falls beneath the weight of that cross. Can you imagine how God's Son suffered? Physically exhausted to such an extent that He can't walk beneath the weight of that cross and He falls by the roadside and another is compelled to carry the cross for Him.

Then see Him as He suffers at Calvary. No word of man could ever tell, nor ever describe the sufferings of Jesus Christ there. No artist with brush and paint could ever depict what Jesus Christ underwent. Even our finite minds could never grasp the sufferings, the physical anguish that Jesus passed through. I like to see Him, beloved, as the pain raced along the very arteries of His body, as His bosom heaved and fell beneath the weight of the pain He was bearing. I like to imagine Him as He hung there with the nails piercing His hands and His feet, suffering for us. He was suffering greater than any individual who has ever lived within this world. You read it in God's Book as a prophecy. Listen:

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because HE HATH Poured out HIS SOUL UNTO DEATH: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. 53:12.

A fuller more vivid description could not be given. "He hath poured out his soul unto death."

Would you see it also in the prophecy of the Psalms? Listen: "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. I am poured out like water and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me; they pierced my hands and my feet. I may tell all my bones: they look and stare upon me."—Psalm 22:1, 2, 14-17.

My beloved friends, no individual can ever read this 22nd Psalm without the solemn realization that the Lord Jesus Christ suffered greatly from the standpoint of physical suffering for our salvation. Three hours He hung there beneath the sun, and then for three hours He hung there on the cross in darkness. At the end of that darkness, you hear Him as He cries, "I thirst." Talk about suffering. Tongue swollen to the extent that His mouth could not be opened, yet someone rudely poured some vinegar mixed with gall into His mouth to intensify those sufferings the Son of God was already passing through. Beloved, no man can see this scene nor read these Scriptures without remembering the travail of His soul.

II

BELOVED, I WOULD REMIND YOU THAT OUR LORD JESUS CHRIST NOT ONLY SUFFERED PHYSICALLY, BUT JESUS CHRIST ALSO SUFFERED IN HIS SOUL. Listen:

"He shall see of the travail of HIS SOUL, and shall be satisfied."—Isa. 53:11.

Notice: "The travail of His soul." As much as it was that Jesus suffered physically, great as was His suffering physically, the Son of God also suffered spiritually. He suffered in His soul. Listen:

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."—Matthew 26:38.

Do you know what it is to suffer in your soul? I remember on one occasion a friend of mine and his wife were entertained in a home where I also had been entertained—a home far back up in the hills. It was undoubtedly the filthiest, most unsanitary, most nauseating surroundings that I have ever in my life experienced, and that covers a considerable territory when I make that statement. I have spent some nights and days under most unpleasant conditions, but never the equal of this. A friend and his wife, as I say, were entertained in this same home. His wife had never been used to anything of that type. When she came away, she said to me, "I don't see how they stand it." She had stayed there two days. She suffered in her soul because of her surroundings.

I remember a college professor who was speaking one day about incorrect and improper pronunciation and faulty use of grammar. I remember in speaking of a man, this college professor said, "It looks like that man would use the right word once in a while." He said, "It hurts me in my soul to hear him speak."

I remember a man who used to lead the singing here for us. He was temperamental, but he knew music. He was, beyond a shadow of a doubt, the greatest musician I ever listened to. He said to me one day, "Brother Gilpin, it hurts me in my soul when we don't sing a song rightly."

This is how Jesus suffered in His soul—which was the greatest pain He bore. The pain that passed along the body of our Lord Jesus, the pain He felt within His flesh was nothing to compare with that pain He felt within His soul, as He bore the weight of the accumulated sins of mankind from the day of Adam down to the time when the last man of this earth shall be saved.

May I say in closing that none of the sufferings of Jesus Christ were in vain. He suffered physically untold excruciating agonies; He suffered in His soul agonies that you and I could not begin to imagine, and yet not one of those sufferings were in vain, for my text says:

"He shall see of the travail of his soul, and shall be SATISFIED."—Isa. 53:11.

Thank God He is going to be satisfied. Not one of those sufferings He underwent were in vain.

Often in this life men suffer in vain. In World War I men were taught they were fighting to make the world safe for democracy. That was a lie—they suffered in vain. World War II was fought with similar propaganda—men suffered in vain. But not so with the Lord Jesus Christ. The Son of God was no experimenter. What He did was not an experiment. He came and died for God's elect, and every last one of them will be saved. His sufferings, I say, were not in vain. Listen:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."—John 17:2, 9.

Beloved, I tell you this morning, no man can read that without the full realization that the Son of God did not die in vain. He died for the elect of God, and there was not one pain that He suffered but what will produce results in the salvation of God's elect. Listen again:

"All that the Father giveth me shall come to me."—John 6:37.

Not one of them is going to Hell. Every last one that Jesus suffered for is coming to Him and going to Heaven. When He prayed in Gethsemane, blood came out of the pores of His body, when they whipped Him and scourged Him, when they crucified Him, when the nails pierced His hands and feet—not one of those pains were in vain.

NOTED FOR TENACITY . . .



"Therefore, my brethren dearly beloved and longed for, my joy and crown, so STAND FAST in the Lord, my dearly beloved."—Phil. 4:1.

Distinguishing Between True And False Revivals

"Break up your fallow ground and sow not among thorns."—Jer. 5:3.

"And he (John) shall go before Him (Jesus) in the spirit and power of Elijah . . . to make ready a people prepared for the Lord."—Luke 1:17.

"That He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory."—Rom. 9:23.

"And they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me."—John 6:45.

"This is the work of God that ye believe on Him, whom He hath sent."—John 6:29.

"And some fell upon stony places; . . . and some fell among thorns; . . . but others fell upon good ground."—Matt. 13:5-8.

These Scriptures are all very plain, if we would only heed and obey them. Our churches are filled with stony ground hearers, because we have not obeyed God's plain commands in the first Scripture quoted. Two things are there commanded: first, to break up the fallow ground, then sow the seed. If the fallowing is done and done well there will be no

thorns and no stony hearts left to sow the seed in. Stony ground hearers and thorny ground hearers bring forth no fruit because they are false professors and have never been saved. When men are truly saved the stony heart is taken away (Ezek. 36:25-27); and the thorns and briars are uprooted. The trouble with our protracted meetings today is that we begin to sow the Gospel seed before the soil is prepared for it. That is why we get no fruit from so many church members and why a little handful bear all the burdens and pay all the bills. Note carefully what the Master meant by thorns and thistles and briars. Read carefully Matt. 13:18-23, Luke 8:11-15 and Heb. 6:8. Two facts will stand out boldly, if you carefully read those passages; first, that money-lovers and worldlings and pleasure-lovers are bearers of thorns and briars; and second, their end is to be burned. That includes all the non-attending and non-contributing members of Baptist churches all over this country.

What is the remedy? Study the ministry of Elijah and John the Baptist or of Peter and the other apostles in Acts of Paul's methods in I Cor. 2:1-4. Dig up men's worldliness and sins. Uproot the godless pleasure-lovers from our churches and tell the dancers and card players and mixed bathers and the movie fiends and the booze fighters and all the balance of the pleasure-loving and money-loving gang that they are going to be burned eternally in Hell, if they do not repent and bring forth fruit worthy of a genuine repentance. Note it carefully that Paul said he did not use persuasive or enticing words. Cut out the persuasive singers and songs. Let them hear the thunderings of Sinai until they quake and tremble. We need preachers of the John the Baptist and Elijah type, if we want genuine revivals, fearless, bold, courageous preachers, who denounced sin in kings and governors and in high places as well as low. That is what it means to break up the fallow ground. No preacher like that would ever be invited to preach to the Rotarians or Kiwanis or Parent-Teacher Associations or any lodge; for as Paul made Felix tremble, that kind of a preacher would have these dirty, worldly club and lodge members, quaking and trembling and going out the doors and windows to escape (Continued on page eight)

Tithing

(Continued from page one)
all is well. It is appointed unto man once to die and after that, the judgment. We are going to get a chance to explain to God why we took His tithe and gave so much of it to the Devil.

Even though we take our tithe to church, we haven't tithed unless the Lord gets it. So, we are under the same curse as those who do not take their tithe to the Lord's house, plus, the sin of taking that which belongs to God and giving it to the Devil.

Our schools are only one of the many ways in which the Devil is draining the Lord's treasury. You and I are to blame. Will you be one to wake up before it's too late, or will you go on under the curse.

—Raymond Tatum
Route 3, Kevil, Ky.

I tell you this morning, beloved, He died for the elect of God and some day all of God's elect for whom He died, are going to be saved, because Jesus Christ's death, His sufferings, His travail, was for the elect of God. May God help you to see the truth that He died that you might live!

Two Great Books

(Continued from page one)
\$1.25 each.

Bro. A. D. Muse, who labored for years with T. T. Martin, has gone to great expense and labor in bringing out these reprint editions. Too much praise cannot be given him for having made possible these books so that preachers of this modern generation may have the words and wisdom of T. T. Martin, at their disposal.

Bro. Muse's address is, P. O. Box 505, Louisville, Kentucky. All orders should be sent to him direct. You'll never be sorry that you took my advice and bought both of these books, but you'll regret it as long as you live if you fail to buy such while they are available.

Great Victory

(Continued from page one)
him about it, and seek his subscription.

This is a day of spiritual decadence among Baptists. Arminianism, Modernism, Feminism, Lodgism and Universal Churchism, have opened the doors to open communion and alien immersion and a hundred kindred evils and heresies. We beg you to support, and pray for the paper that fights all these, and contends for the Truth of God's Word. Pray for us that we will be able to keep this paper in the mails until Jesus comes in the air.

Revivals

(Continued from page seven)
the wrath of a sin-avenging God. Lots of Baptists as well as other preachers, instead of trying to save men from Hell, are being used of the Devil to entertain men on their way to Hell and blind them to the awful torment toward which they are going. We need a revival of preaching on depravity and Hell-fire and God's Sovereignty and God's hatred of sin (instead of coddling men in their sins by making them believe that God loves them too well to damn them, etc.). Such preaching as that will break up the fallow ground. If you would see how it was done in the days of old, read the prophets. Note it over and over again that the men who preached smooth things were always false prophets. God never sent that kind. Honeyed words and sugar-coated doses do not come from God's messengers. They are the Devil's ministers and teachers. God the Spirit works where His Word is spoken. Read the passages above again. Note it well: how the Book emphasizes that before the Gospel seed were sown the ground was made good. That is what fallowing is for—getting the ground ready for the seed. All that kind brought forth fruit; some 30; some 60; some 100 fold. Big fruit bearers and abundant harvests came from that kind of sowing. Note the expressions "afire prepared," "taught of God," "learned of the Father" before they came to Christ, and "prepared for the Lord" before John made them ready. It is folk like that, who heard what our fathers talked about as "the effectual call." That is the only kind that bring forth fruit to the praise and glory of His grace and power. Breaking the fallow ground doesn't bring a harvest. That is the preparatory work. Then comes the sowing. The Master said the seed is the Word. Take your Testaments or Bibles with you and don't talk so much yourself; but read God's word to the folk about sin and salvation. God's Spirit delights to use His own Word. He will bless and prosper that. Sow the Word; the harvest is sure.

The Church

(Continued from page six)
brethren, and the greatest is he who serves best and most. No one is authority over the others.

The Church's builder and maker is God. All human makers are church fakers. Men make eyes and teeth and hands and feet, to take places of the real, but they have no life in them. Anyone who would prefer the man-made, need to be treated for the similes. I would not belong to a man-made church in preference to one God made. As there have been gods many, and christs many, and lords many, and bibles many, and doctrines many, so there have been churches many. A church stream can't rise above its source. The Creator is greater than his creation. I don't say these church builders have no personal merits, but their churches are shams. Henry, Luther, Calvin, Wesley, Campbell, etc., had strong personal points, as scholars, preachers, moralists, and like lions for boldness, but as church builders they are all fakers. The offer of their churches as churches of Christ was based on their belief that Christ failed; forsook His church in times of persecution. Hence they are founded on a lie. He never forsook His suffering Bride. Such presumption borders on blasphemy.

According to the testimony of those who knew, some of these church makers were the vilest and most wicked of men. Excepting the popes, I believe the two most wicked men that ever lived, were King Henry the 8th, and King James, the author of our Episcopal translation, called "the Authorized Version." Read the dedication and then hasten to feed the pups and the fish with the contents of your stomach. It is enough to bring a vomit to the Almighty. If men are to be judged according to the deeds done in the body, and they will be, then Luther and Calvin and others must have the lowest and hottest places in Hell, as no murderer can enter the Kingdom of Heaven and these murdered their tens and hundreds of thousands of martyrs, "for keeping the commandments of Christ."

If these churches are the branches of Rome, as they claim, and Rome was the church of God as they say, then the Church of God which has power to bind and loose, has consigned these heretical branches to everlasting perdition. And as the judgments of God are more severe, what will be the end of those who pervert the Gospel of Christ? Characters, good and bad, should be made manifest, and will be at the judgment. Then who is who in Hell will be made manifest by the deeds done in the body. Those preferring such churches—despise the Church of God.

WHY I SHOULD BE ACTIVE IN MY CHURCH

1. Because it is Christ's church, purchased with His blood, and He is my Saviour, and I owe it to Him.—Acts 20:28.
2. His promise of His presence with His church has been fulfilled through the centuries, and I cannot doubt it.—Acts 11:26; Matt. 18:20.
3. The church is the source of all that glorifies God and helps and uplifts mankind. If she is weakened, my family and my city suffers.—Matt. 16:18, 19.
4. The souls of some men, women and children around me will eternally perish if not warned and led to Christ.—Acts 2:47.
5. When I united with the church, I solemnly vowed before men and angels to be faithful, and I dare not break such an oath.—Acts 5:4, 11.
6. My own soul demands it.—I John 1:7; Heb. 10:25.
7. It is not fair to accept the blessings of the church that cost the love and life of others, and not share its prayers and labors

G. Campbell Morgan Was Believer In Saints Apostasy

Dr. G. Campbell Morgan passed away in 1945, at the age of 82. He was well known on both sides of the water as a Bible teacher and preacher of considerable ability. From his pen flowed a large number of books on Scriptural subjects. Since his death, his relatives have delved into his personal correspondence and have come up with another book from his pen, based upon paragraphs from these lectures. They probably reveal more of the man than the books he wrote and the sermons he preached.

Quoting from his book Mr. Morgan had this to say, "I believe the Word of God teaches the awful possibility that, even though we have received the gift of life, and have been made in the highest sense the sheep of His flock, we may lose the gift and pass back again into the nature from which we were delivered. My own position would be theologically described as that of Arminian rather than Calvinist."

There you have it. According to his own statement, Mr. Morgan believed that a person, once saved could be lost again. We were not as much surprised by the statement as might be supposed. We recall that, back in 1925 there was a reshuffling of the faculty of the Bible Institute of Los Angeles, and Mr. G. Campbell Morgan became one of the teachers there. Not long thereafter the Sunday School Times and other sound magazines came out with the statement that the school had slipped from her long established and scripturally sound position. An investigation was conducted by some of the members of the Alumni Association, who found the charges to be true, circulated a petition demanding the resignation of many of the members of the faculty and finally obtained their objective. One of the teachers whose resignation was demanded was that of Mr. Morgan.

The charge against him and several of the others was that they did not believe in the verbal inspiration of the Bible. That is, they did not believe that the very words of Scripture were inspired, but rather that God gave to the writers the thoughts only, and then permitted them to express the thoughts in their own words. As we recall, some writings of the teacher's were unearthed in which he stated that to be his position.

Two and two make four. We have always pointed out that one cannot believe in the verbal inspiration of the Bible and reject the permanence of a believer's salvation. If a man entertains the Arminian position (as Mr. Morgan now admits he does) that a believer can be lost after he has been saved, he must deny the Bible at some point. This is Arminianism in its beginnings. In its outworking it denies all the Bible and travels under the name of modernism.

It raises the question in our mind as to whether or not the people who entertain such a position are really born again. The final assurance of salvation does not come from our mental conceptions of the Bible, though they are convincing enough, but from the inner witness of the Holy Spirit in the heart. We would not want to go on record as saying that these people are not saved—

myself.—Col. 1:24; Gal. 6:2-5.

8. My pastor and my brethren in Christ earnestly ask my help.—Heb. 13:17; I John 3:14; I Cor. 16:16.

9. My absence or inaction discourages others and causes some to stumble.—I Cor. 12:26, 27; Rom. 14:15.

10. The best Christians have ever been those who served the church of Christ.—Romans 16:1; 2 Cor. 8:23; Phil. 2:19, 22, 29.
—Adapted.

but we wonder.

The strange thing about Arminianism is that it seems to gender spiritual pride in the possessors. We have met a good many of them, and they always give us the impression that they consider themselves a higher order of believer than we who are such common clay as to call ourselves Baptists or some other name that identifies us as Calvinists.

The plain truth about such people is that, though they may be saved, they are certainly an inferior grade of Christian because they have not yet grown to the place where the testimony of the Spirit has banished all fear of Hell from their hearts. It would be becoming to them to assume an attitude of humility instead of the superiority that they seem to affect. At that, we may have here another one of the fruits of Calvinism—that it prompts to humility.

—The Tabernacle Trumpet

WHY SEND MISSIONARIES TO THE CATHOLICS

Brazil, Peru, Bolivia, Ecuador, Colombia, Venezuela and the three Guianas—the countries which are included in the territory of the Baptist Faith Missions—are all Catholic countries. In 1905 E. M. Poteat read the following report before the Southern Baptist Convention at Kansas City and it was unanimously adopted by that body.

"Why send missionaries to nominally Christian lands, to Roman Catholic countries? Our brethren of the Episcopal Church refuse to do so on the ground that these countries are already occupied by a church—to quote one of their bishops—whose orders they recognize, and we Baptists must give a reason for pursuing a different course.

"We send missionaries to pagan lands because there Christ is not known; we send missionaries to lands under allegiance to the Pope of Rome because there, as we believe, Christ is not truly known. In pagan lands Christ is not represented; in papal lands Christ is way!

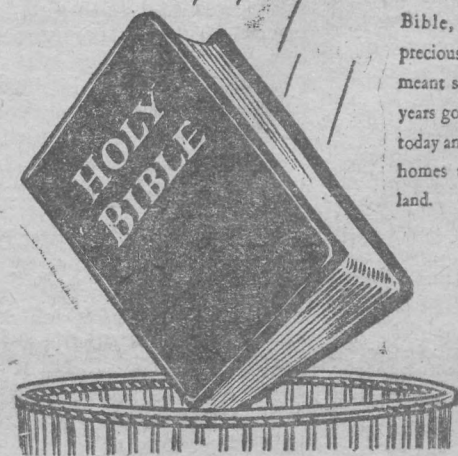
misrepresented. We may go to pagan lands as Christians, we must go to papal lands as Baptist Christians. In China we go to publish salvation; in Italy and Brazil and Mexico we go to correct the interpretation of a salvation already published. And here we may expect and be willing to brave the charge of Roman Catholics of sectarianism. On the contrary, we believe that Francis of Assisi and Thomas A. Kempis and John Henry Newman were Christians, but that they were Christians in spite of and not by the aid of the creed they espoused; and we believe that in those countries, where the Roman Church has had its way, Christianity has been so deeply perverted as to be no longer recognized; it is rather paganism with a thin veneer of Christian phraseology. And here the Latin proverb applies: 'Corruptio optima pessima.'

"Further, we believe that as Baptists we have a special call and mission to papal lands, because we carry none of the togery of Rome among our old clothes. We have never yet put the church or any of its ministrations between the individual soul and God, and we do not carry in our blood the taint of the virtue of salvation by works. We believe God cleanses hearts by faith, and that the faith of the believer and not the faith of some one else. We believe God cleanses hearts by faith, and not by the manipulations of the church. In our interpretation of it, Christianity frankly admits believers into the family of God, and not because and only when they are holy, but because they are believing sinners and in need of holiness. If the church is to prepare people for the family of God by laying hands upon them at the moment of birth (baptismal regeneration), and training them through life by penance and sacraments, and by purging them in purgatory after they die, then we Baptists are wholly wrong in our view of the gospel. But if we are right in our view, that people are admitted into the family of God by faith and faith alone, then we must do what in us lies—working always with infinite kindness and patience and love—to stop the long, long thronged procession of the blind who follow the blind."

What delight will it afford to renew the sweet counsel we have had on earth, to recount the toils of combat and the labor of the way!

Are you throwing
The Bible Away?

?



We pride ourselves in... the possession of the Bible, and still that precious Book which has meant so much to us in years gone by is neglected today and unread in many homes throughout the land. . . .

"The law of thy mouth is better unto me than thousands of gold and silver. Let my heart be sound in thy statutes; that I be not ashamed. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation."—Psa. 119:72, 80, 98, 99.