

The Baptist Examiner

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"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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The Curse Of Spiritualism

By ROY MASON
Tampa, Florida

Spiritism in so far as it manifests itself in the form of a religion, is a religion of "spooks." In virtually every city there are "Spiritualist churches," and more often than not, such have for pastor, "The Reverend Mrs. So and So . . ." Sometimes other groups who have no religious connections meet for seances. Lights are turned low, or turned out, and the "spirits" are invited to manifest themselves. Claims are made that table rappings are heard—that objects are moved—that spirits materialize until they become visible—that mediums go into trances and utter words given them by spirit beings.

of the things connected with it is in the nature of fake and fraud and deception. Many mediums have been exposed as tricksters. But the Bible would lead us to believe that there is such a thing as genuine manifestation. In such case demons enter into human beings, or use them for the purpose of impersonating the dead.

The Curse Of God Is On Spiritism

God forbade Israel in Old Testament times to have anything to do with spiritism in any form, under penalty of death. For examples read Lev. 20:27; Isa. 8:19-20; Deut. 18:10, 12, 14. Saul's death was due to his consulting

the Witch of Endor. Jehovah "who changes not" is not in favor of that today, which he anciently punished with death. Think of the blasphemy of a group calling itself a "church," when that group meets to practice those things that the Lord used to have people put to death for practicing!

Early Christianity And Spiritism

One of the first foes encountered by apostolic Christianity was Spiritism. Demons recognized who Jesus was and cried out. He rebuked and cast out such. On one occasion He sent them into some hogs and the hogs committed suicide.

Paul, called old Elymas the sorcerer (a medium) "thou child of the devil." (Acts 13:10). He (Continued on page eight)

1. Is it wrong for Baptists to sing the popular ballad "My Rosary" in church services?

Yes, No worship in that.

2. Who gave Paul his thorn?

Paul says in II Cor. 12:7 that it was a messenger of Satan. The Lord permitted Satan to send it. Cf. Job I and 2. Lu. 22:31.

3. Should a Baptist church ordain a deacon whose wife belongs to another denomination?

Not if they want deacons described in I Tim. 3:13.

4. Should an orthodox Southern Baptist church grant letters of dismission to her members to unite with a so-called Northern Baptist church which receives members from Methodists, Presbyterians, Campbellites and others without baptizing them?

It is customary. We suppose that comes under the head of things "lawful but not expedient."

5. Please explain I Tim. 5:23.

Paul prescribes a little wine for Timothy's stomach trouble. Wine is a good medicine for some things.

6. Who was the young man in Mark 14:51?

Some folk think it was Mark.

I do not know.

7. When and where will the battle of Armageddon be fought?

Perhaps in the valley of Megiddo just before the second coming of our Lord.

8. Where does the lost soul go at death?

To Hades—the place described by the Master in Lu. 16:19-31.

9. Prove by Scripture the earth is round.

Bible says so. Isa. 40:22. Jesus taught it. Lu. 17:34-37 shows that it will be both day and night when Jesus comes.

10. Explain Josh. 10:12.

Joshua had more sense than all his critics. Instead of telling the earth to stop revolving on its axis, he told the sun, which is the center of our solar system to stand still. That way the whole solar system stopped and astronomers have proved from astronomy that a whole day has been lost in the history of the world.

11. Is Heaven like John describes it in Revelation?

Yes. If that language is figurative, then the real thing is better still.

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FIFTEEN REASONS WHY I CAN NOT BELONG TO A SECRET LODGE

1. I am a Christian and it takes all my time, energy and abilities to discharge my Christian duties, obligations and vows. All the good that can be done through a lodge can be done through my church, where it ought to be done and where it is my business to help it to be done. I have never yet lived up to all my church obligations, and until I do I will not obligate myself to any other institution.

2. Lodges are man-made institutions and will perish with the other things of this world, I John 2:16,17; while the church and the kingdom of God, to which I belong and owe all my allegiance, are divinely founded and will endure forever, Matt. 15:13.

3. Lodges are composed of both saved and unsaved, and most of their membership is of the worldly element. For the Christian to unnecessarily link himself with the worldly and unregenerate is an unholy and sinful alliance, II Cor. 6:14-18.

4. Lodges almost without exception encourage worldly practices, such as dances, card parties, carnivals, raffles, etc., and a Christian is forbidden by the Bible to indulge in such things, neither should he favor an institution that supports them, I John 2:15-17; Rom. 12:1,2.

5. The money spent for initiations, dues, special assessments, degrees, etc., in the lodge could be put to a more profitable and

godly use by supporting Christ's churches and His great missionary program.

6. The Christian will have no reward in Heaven for his good works done through a lodge or in the name of a lodge. Heavenly rewards are bestowed only for good works done in the name of Christ and for His glory alone, I Cor. 3:11-15; Rev. 22:12.

7. No lodge is really out-and-out for Jesus Christ. It may use His name and His Word, but at heart it is selfish, carnal, and concerned about the things of the world. Anything not positively and altogether for Jesus Christ is against Him, Matt. 12:30. When lodges use the Bible in their ritual and services, they leave out the important passages on repentance, new birth, the blood of Christ, the insufficiency of good works for salvation, etc., thus handling the Word of God deceitfully, II Cor. 4:2.

8. Many people make the mistake of thinking that living up to the lodge vows will get them to Heaven, and thus they neglect repentance and faith in the Lord Jesus. They substitute the lodge for Christ and the church, and thus the lodge for them becomes the enemy of Christ and His churches.

9. Belief in a Supreme Being, and a high moral code is not equivalent to Christianity. Those things do not necessarily make people any better in the sight of God, and many good people are lost and going to hell because led to trust in such insufficient standards, John 3:1-16. The lodge really has all the elements of a religion (a deity, worship, prayers, ritual, Bible altars, temples, etc.), but it is a false religion, not Christianity, because the Son is not given pre-eminent honor, John 5:23.

10. Jesus Christ did not and could not have belonged to a lodge. He did not have money enough, Matt. 8:20. He spoke

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.

nothing in secret, John 18:20. He hates the hidden things of darkness, I Cor. 4:5. He would have exposed all lodge secrets, Luke 12:2,3. He did not desire nor need the prestige, influence or aid of lodge membership, John 5:20-23; Matt. 26:53.

11. A Christian is not to have any dual or triple allegiance; all his allegiance is to be for Jesus Christ, Rom. 12:1,2; Gal. 6:14. To divide his allegiance with a lodge is to weaken it for Christ, II Tim. 4:10; Matt. 6:24.

12. A Christian does not need the standing, prestige, acquaintanceship, nor "pull" given him by a lodge. If God is for him, who can be against him? Rom. 8:31,32. Imagine Paul trying to get out of difficulties and tight places by showing his lodge pin or card! Paul denounced all such things, Eph. 5:11,12.

13. A man who has lost out with God and the Holy Spirit may need the help of a lodge to get into the confidence and good will of men, but not a blood-washed, regenerated, Spirit-filled child of God who knows how to trust His Heavenly Father and to pray! Phil. 4:19; Eph. 3:20; Matt. 21:22.

14. Lodges use such terms as "brother," "prophet," "priest," etc., in unscripural ways. They assign to their officers, in many cases, silly, preposterous, and blasphemous titles.

15. Lodges are anti-Christian in many of their teachings. They take the emphasis off the blood of Christ and put it on good works; they teach the continuation of their lodges in the next life; they often offer false hope and comfort to bereaved relatives of lodge members; they teach the universal Fatherhood of God, John 8:44, and a brotherhood of the unregenerate; they teach the ability of the unregenerate to approach God in prayer; they do not use the name of Jesus Christ in their prayers, John 14:13,14; they dabble in politics and often get churches involved in political issues, and would not hesitate to dominate the state through the churches, Matt. 22:21; they often exact oaths of their members that are blasphemous and cruel, Matt. 5:34-37.

For these reasons I cannot, as a Christian, belong to a lodge or secret society. I admit that a man may be a saved person and belong to them, but he cannot be the best Christian and do so. It is an unholy alliance. When lodge members become deeply interested in spiritual things, they invariably lose interest in lodges, and some drop out or withdraw. Only a carnal Christian can take much interest and delight in lodges and their doings. "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in the darkness, we lie, and do not the truth," I John 1:5,6.

LITTLE WORDS WITH BIG MEANINGS

BE. Except a man be, he can't see, or do, or go. A bee must be a bee or it can't make honey. Flies may go in swarms, and feed on sweets, and carry loads on their feet, but they can't make honey, and trying to make honey would not make them bees. A little busy bee can make more honey than a big bumble bee. The big buster may make a big bluster over his little honey, but who wants it? The honey bee must be such, or he can't do much. The tree must be good or the fruit can't be good. Service can't make saints, though millions think so. Their sweet doings, like the fruit of flies, is called dung. God's greatest name was—I am, the I am. And Paul said: "By the grace of God, I am what I am." Works did not make the ::I am." Christ's words and (Continued on page eight)

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel Eight)

Personally, I've been enjoying this chapter by chapter study we've been having each Sunday morning on the Book of Ezekiel. I've gotten a blessing out of it personally, and then at the same time, I've gotten a blessing because I think I've been a blessing to you as we've studied this difficult, and often considered obscure portion of God's Word. This eighth chapter that we now have for our consideration took place one year after that the first vision came to Ezekiel. If you'll contrast and compare the first verse of the eighth chapter with the first chapter of the Book of Eze-

kiel, you'll find that a year has passed. You'll find the Word of God tells us that a year after the first vision came to Ezekiel, that God gave him this second one.

I

The third verse says, "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy."

Now, before I study with you this vision, and this experience on the part of Ezekiel, let me make clear what took place. The Word of God tells us that God reached down in the Land of Babylon and literally picked up Ezekiel and transported him through space from Babylon to Jerusalem. There are some folk who seemingly have in mind that Ezekiel was a psychic individual — that he was a sort of a clairvoyant, and with these psychic powers, he just looked from Babylon to Jerusalem and saw what was taking place. In other words, there are some individuals who have commented

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THESE ARE INDEED WORDS OF COMFORT

After World War One was over the Prince of Wales was making a tour of the different hospitals in England, visiting the sick and wounded, giving them a word of cheer and hope and thanking them for their sacrifices and services to England. As he came to a certain hospital the head nurse advised him not to visit one of the wards, because in it were confined seven of the worst casualties of the war. But he was determined to see them. As he stopped at each bed some without arms or legs or badly wounded and gave each a word of cheer and thanks, he turned to the nurse and said, "I have seen only six men, where is the seventh man?" She said, "He is in a room by himself," and she begged His Majesty not to go in as it was a terrible sight (Continued on page eight)

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"An Exposition Of Ezekiel"

(Continued from page one)

upon this eighth chapter of the Book of Ezekiel that have taken the position that this was a trance that Ezekiel had, and that in his trance, his mind was transported from Babylon to Jerusalem, and that he thus saw the things that were taking place in Jerusalem. Now, brethren, that might do for the individual that doesn't know how God dealt with His prophets in the Bible, but I want to read to you three verses of Scripture to show you how foolish such an interpretation of Scripture is.

"And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me."—I Kings 18:12.

This is the story of Elijah meeting Obadiah. Obadiah was a servant to King Ahab. Elijah told Obadiah to get his master and meet him out on the burned up plains of Jezreel for a showdown, as if to say, "I'll show you who's God—whether the God that I preach is God, or whether the idols that Ahab worships is God." Obadiah said, "No, no, as soon as I leave you to go get my master, the spirit of God will carry you where I know not, and when I come back, you won't be here." Obadiah knew that that was the way that God dealt with His men in the Old Testament—that God transplanted them. Let me read you another Scripture to show you the same truth.

"And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley."—II Kings 2:16.

That follows the translation of Elijah, when the Lord came down in a chariot of fire and picked up Elijah so that he went up into the skies. Elisha then picked up that shaggy, well worn old mantle of Elijah's, and crossed the River Jordan. Immediately the seminary, the school of the prophets that was located there, with their lack of faith, said, "We'd better send out a squad of men immediately—we'd better pick out fifty strong scouts that we can send to scour over the mountains and see if they might be able to find your master, Elijah, for fear that the Spirit of the Lord has dropped him on some mountain, or into some valley. We'd better go look for him." You can see, beloved, from that passage that God's way of transporting His servants in the Old Testament was not by trance, but rather, it was in a literal manner. Now, let me give you another passage of Scripture that proves the same thing. It's in the New Testament.

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8:39.

That's following the baptism of the Ethiopian Eunuch at the

hands of the Evangelist Philip. When Philip had baptized this eunuch, and they came up out of the water, immediately the Spirit of the Lord caught Philip away that the Ethiopian eunuch saw him no more, and transported him whither the eunuch knew not.

I say then, beloved, what we read in this eighth chapter of the Book of Ezekiel, relatively to this vision that came to Ezekiel, was not a trance through which he passed. It was not a vision which came to him that he saw afar off from a great distance, but rather, beloved, Ezekiel, as a captive in the land of Babylon, was bodily picked up by the power of God and was transported to Palestine and literally saw the abominable things that were taking place in the name of God in worship in the city of Jerusalem. I might say also in passing, that what was true in this day of Ezekiel long gone by, will also be true of you and me following our Lord's return. Then, we will all be moved the same way that God moved Ezekiel.

Now, brethren, what did Ezekiel see when God took him back to Palestine? It says in the third verse,

"As he came to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy."

Now, when Ezekiel arrived in the city of Jerusalem, the first thing he saw was the seat of the image of jealousy. You might wonder, what could make God jealous? Just one thing, my brother. Any rival or any idol that's set up in opposition to Almighty God, would naturally make God jealous. God demands fidelity. God demands faithfulness. God demands of you and me, beloved, that we love Him, and Him only, and serve Him, and Him only—that no other God shall have any part of our devotion and service. That which is spoken of as the image of jealousy is an idol that Ezekiel saw. Now, the reason I know that it was an idol, or am positive that it was, beloved, is because that this same Hebrew term is translated idol elsewhere:

"Lest ye corrupt yourselves, and make you a graven image."—Deut. 4:16.

Now, the word, graven image, here in the fourth chapter of Deuteronomy, is the same word that's used in the eighth chapter of Ezekiel, to mean the seat of jealousy. So we don't have to guess—we don't have to doubt as to what Ezekiel saw. We know he saw an idol, set up right there in the House of God. Brethren, can you imagine a people who are the apple of God's eye, who have been blessed as God has blessed the Jew—can you imagine them now with an idol, a foreign God, right there in the House of God, that they're bowing down before. That's the first thing that Ezekiel saw, but that wasn't all he saw.

God told Ezekiel to come with Him and He'd show him greater abominations. This image of jealousy was bad enough but God promised to show him worse abominations. Read the seventh

to the twelfth verse.

"And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up."

That's what Ezekiel saw the second time. Idols were portrayed all around the walls of the House of God in the inner chambers. There were the figures of creeping things and of abominable beasts, and seventy of the elders of the House of Israel were seen with each man a censer in his hand, with incense going up, indicating that they were in the act of worship. Thus, Ezekiel saw these leaders, Israel's leaders, worshipping abominable beasts and creeping things. My brother, God taught them a lesson about abominable beasts, and worshipping such, when He delivered them out of the land of Egypt. All those plagues that came upon the land of Egypt was but God's way of striking at some of the heathen worship in the land of Egypt. Egyptians worshipped the Nile River and God put a curse upon it. They worshipped the frog and God put a curse upon it. They worshipped the beasts and God put a murrain upon the beasts. Brethren, these Jews knew what the worship of Egypt was, that it was a worship of beasts and they know how God had put a curse upon it. Now, years have passed by, and here are these people in the very House of God which had been dedicated to the worship of God—here they are worshipping creeping things and abominable beasts. That worship was at the hands of the leaders of the children of Israel. Yet that wasn't all.

The fourteenth verse says, "Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz."

Tammuz was the god who came out of Babylon whose worship later became very prevalent all over the coasts of the Mediterranean Sea. Tammuz was the Babylonian term for the god the Greeks called Adonis. Adonis was the most beautiful man that ever lived. I haven't time this morning to tell you of the worship of Adonis, nor to even give to you a description of it, but let me say, beloved, that the most immoral worship, the most corrupt, immoral practices that ever took place anywhere in the name of religion, took place relative to the worship of Tammuz of Babylon or Adonis of Greece, one and the same person. Oh, it is possible, beloved, for people to be so perverted by sin, depraved and

debased in their natures by sin, that they'll consider immorality and immoral practices, the worship of Almighty God? Well, that was what was going on back there.

I imagine Brother Ezekiel was pretty much shocked at what he saw. First, an image that provoked to jealousy in the House of God, then the elders worshipping creeping things and abominable beasts, then the women weeping for the Greek god, Adonis. I rather imagine that Ezekiel was shocked at what he had seen. But God said, "Ezekiel, I've got worse than this to show you." God pulled back the curtain to the inner court of the Lord's House. Here Ezekiel saw the priests of God with their backs toward the temple of the Lord and their faces toward the sun worshipping the sun in the east. The fact that they had their backs toward the temple of God was to show their defiance of Almighty God. Their position was not one of ignorance, but rather it was one of arrogance. They were standing with their backs toward God's temple and their faces toward the sun, as sun worshippers. Listen, brother, they're not the only folk who have ever been sun worshippers. There have been plenty of sun worshippers all down through the ages.

When I was a boy, just before the entrance of the United States into World War I, as a lad in my teens, I remember a shocking—at least to me it was shocking—report that came through the daily

papers. It was one of the first spiritual impressions that I can recall in my life. A group of people held a sun festival in Paris, France, and it was publicized the world around. Hymns of praise were sung to the sun. Dances to the sun were given. Brethren, thousands, not just a few, but thousands of people participated in those hymns and dances, and the sad part of it was that the nights were given over to unspeakable immorality as a result of the worship of the sun. What I say to you this morning was reported in all the daily papers all over America and editorials by the dozens were written by the editors of secular papers because of the shocking worship of the sun and the immoralities that grew out therefrom.

Maybe you will say, "Bro. Gilpin, do you really think that there is anybody who worships the sun today?" Oh, yes, brethren, listen to me carefully. You don't have to get out of Russell to find such. There is a group of people, when they meet in the services of their lodge ritual, that the worshipful master stands up in the east part of the building and faces towards the rising of the sun.

Some people say, "Bro. Gilpin, are you a member of any fraternal organization?" Just one, my brother—that's the First Baptist Church of Russell. That's all. That's all I ever expect to be, a member of. I've been invited to join five lodges, every lodge that is considered important in the light of the world, and I've made a pretty careful study of lodges. I thought if Masonry were as good as they say it is, than I'd better be a Mason. I had plenty of folk urging me on. My father was an Oddfellow. I grew up with a lodge background in my home, thinking lodges were wonderful institutions and I've been urged by some of my best friends, religiously—men who are older than I am in the ministry to take degrees in Masonry. I said if Masonry is as good as they say it is, I want to know and I want to be a member of it. As a result of much study and reading thousands of pages of their ritual, I am convinced the whole system of lodgism is child's play, amounting to absolutely nothing.

Brethren, I have just one high priest and that's the Lord Jesus Christ. I can't call any other man a "Worshipful Master." I can't call any other man a "high priest." I can't worship any man who is looking toward the sun. My God gets my devotion. It's a (Continued on page seven)

A Summons

—from the—

POLICE DEPARTMENT



would seem like an invitation to a Banquet compared to the summons from the Judge of the Universe, before whom "everyone of us shall give account of himself to God"—Rom. 14:12, including "every idle word"—Matt. 12:36. If you were Summoned today before the Judgment Bar, who would plead your case?

TO AVOID JUDGMENT

Believe on the Lord Jesus Christ and thou shalt be saved—Acts 16:31. He that believeth on Him is not condemned; but he that believeth not is condemned already.... Jn. 3:18.

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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WHY?—Because they are the enemies of the Father, the Son, and the Holy Spirit.

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THE WRONG OF PRACTICING INFANT BAPTISM

Pedo-Baptists admit that there is neither scriptural precept nor example for the practice of the rite. It is admitted that the practice of infant baptism originated in the second or third century after Christ, and that it was based upon the doctrine of baptismal regeneration.

When we come to consider the situation as it exists today, we find that the strongest possible evidence that the baptism of infants is unscriptural is found in the fact that those who practice the rite assign various and conflicting reasons therefor. Some take the position that it is necessary for salvation. It is well known that this is the position of the Catholic Church as well as some Protestant churches. I confess that this is the most consistent reason given for the custom. But spirituality, which is the very genius of Christianity, forbids such a view of salvation as that it may be conferred by the observance of ordinances.

Another reason given by some why infants should be baptized is that they are already in the church. Bro. Miller speaking for those who take this view says: "The children of professing Christians are already in the church. They were born members. Their baptism did not make them members. It was a public ratification and recognition of their membership. They were baptized because they were members." Now isn't it strange that good brethren will go to the full length of contradicting the words of Jesus in order to find some justification for baptizing babies? Jesus said to Nicodemus: "Ye must be born again"; but these brethren say, "No; you do not have to be born again; you were born in the kingdom." It is only necessary to call attention to the fact that in the New Testament subjects for baptism are always represented as being baptized in order that they may come into the church and be entitled to its privileges, and never because they are already in it.

Still others say infants are to be baptized because they are believers. In the time of the Reformation this view was held by Calvin and Luther. John Calvin said: "Infants are capable of exercising faith, and their baptism is an exemplification of believers baptism." Life of Calvin by Henry. Page 82. This was the reason why Calvin retained infant baptism in his system. John Wesley also said in his "Treatise on Baptism": "If infants are

guilty of original sin, they are proper subjects of baptism, seeing that in the ordinary way they cannot be saved, unless this be washed away in baptism."

There are so many and conflicting reasons given for the practice of infant baptism that I cannot take time to consider them all. They are to be baptized in order to be saved; because they are in the church; because they are believers; in order to bring them into the church; because they are in original sin; because their parents are Christians; because they were born in the church, etc. Before our brethren ask us to accept their practice, they should all agree among themselves. Is it not strange that they have such divergent reasons for such a practice? Surely if it is warranted by the Word of God they can all find it and agree upon it.

Perhaps the one thing relied upon to sustain the practice of infant baptism more than anything else, is the supposed identity of the Jewish and New Testament churches. The New Testament, as is freely confessed, knows nothing of infant baptism, and in order to get a foundation for their practice our brethren have recourse to the Old Testament. If baptism is a New Testament ordinance, as is declared in the Westminster Confession, and if it was instituted by Jesus, why not let Him say who are qualified to receive the ordinance instead of appealing to Moses or Abraham? I need not be elaborate in the statement of the case; two or three witnesses will be sufficient for our purpose. Dr. Hibbard, an eminent Methodist authority, says: "Our next proper position relates to the substantial oneness or identity of the Jewish and Christian churches. I say substantial oneness, because although in many secondary and adventitious points they differ, still in all the essential features of the real church of God, they are one and the same. And here it is proper to admonish the reader of the importance of this position. It is upon this ground that we rest the weight of the Bible argument for infant baptism."

Bro. Miller, for years one of the teachers in Andover Seminary, says: "As the infant seed of the people of God are acknowledged to have been members of the church, equally with their parents, under the Old dispensation, so it is equally certain that the Church of God is the same in substance now as then." Bro. Rice, another eminent Pedo-Baptist scholar, says: "The church then

is the same under Jewish and Christian dispensations—the same into which God did by positive law, put believers and their children." These extracts are sufficient for a statement of the position held by some, that there is a substantial oneness or identity between what they are pleased to call the Old Testament church, and the New Testament church. It is admitted therefore, by those who practice infant baptism, that there is no warrant for the practice, if the New Testament Church is not a continuation of the Old Testament or Jewish Church.

One of the saddest things in the religious world is the almost universal misconception of such terms as church, church of God, kingdom of God. In order to get a New Testament conception of these terms, we must come to the New Testament itself. The word church (ekklesia as used in the New Testament can have but three possible meanings. The first is that of the church as an institution. The second is that use of the word denoting a local congregation. The third is that conception of the church in glory, or assembly of the first born, which includes all believers of all times and ages. It is evident that the last use of the word cannot refer to a present existing church. The first use of the word referring it to an institution is to be found in Matt. 18:17. This is what is known as an abstract use of the term as in this case: "If he shall neglect to hear thee, tell it to the church." The second use of the word, denoting a local congregation therefore, is the only use of the word with which we have to deal in settling this controversy, namely, that denoting a local congregation, as 1 Cor. 1:1: "Unto the church of God which is at Corinth."

The word church (ekklesia) was in common use in the days of our Lord and denoted a congregation assembled or called out. Jesus called His churches "ekklesias" and it is not difficult to determine what He meant. Those who contend that there was a church in Old Testament times appeal to Acts 7:38. But by referring to Acts 19:32, 39, 41, we find the same word is there translated assembly. Acts 7:38 should have been translated assembly. The meaning of these passages of Luke is evidently the same in each connection, that is, the word "ekklesia" should be translated assembly in all four instances. It will be seen therefore, that this riotous assembly at Ephesus was a church in the same sense that the assembly in the wilderness was a church. It was not a church at all in the New Testament sense of the term, denoting the called out, regenerate. It is strange that good people are not able to see the fallacy so confidently assumed, that New Testament churches are a substantial oneness with the Old Testament politico-religio theocracy. All Israel, the saved and the unsaved, were in the theocracy; only the regenerate are in a New Testament church. It is evident therefore, that there was no church, in the New Testament conception of the term, until Christ came.

Since it is admitted that the case for infant baptism rests upon the identity of the New Testament church with the Old Testament theocracy, to overthrow the claims for infant baptism, I have only to show that the New Testament church is not a substantial openness or identity with the Old Testament Church so-called. I need not be very elaborate, so I will briefly indicate the various points that the New Testament Church is in no sense a continuation of the Old Testament theocracy appears from the fact:

1. After the Old Testament theocracy had been in existence for hundreds of years, the prophets speak of the setting up of a new kingdom (Is. 2:2; Dan. 2:44). We find that according to the preaching of John the Baptist

and Jesus, those prophecies concerning the new order were fulfilled in their times for they both exhorted the people to repent, and John the Baptist said: "Repent, for the kingdom of heaven is at hand. By the expression 'is at hand' evidently is meant that it was about to begin."

2. Members of the Jewish theocracy had to repent and be converted before they were fit subjects for baptism and for membership in New Testament churches. Matt. 3:1-8; John 3:3; Acts 2:38; 3:19. If the New Testament churches were a continuation of the Old system, members of the one would have been qualified for membership in the other. John the Baptist, Jesus, Peter and all the rest would not baptize Jews who were members of the Old Testament theocracy, until they were converted. Matt. 3:1-8.

3. The covenant of the Jewish theocracy and that of the new covenant are different. It is just here that our Pedo-Baptist brethren make their greatest assumption. They are bound to do it in order to make out their case. A study of the record, however, reveals the fact that the covenant of grace was CONFIRMED to Abraham (Gen. 12 and Gal 3:15-

gave up their lives for the truth of the New Testament being told that the churches which they set up were only a continuation of the old Jewish church! Think of Deacon Stephen being told such comforting truths while he was being stoned to death. Our Pedo-Baptist brethren ought to see the error of their way if they will pause for a moment and consider what these martyrs of the truth suffered because of a conflict of the new system of religion with that of the old order.

5. The circumcised had to be baptized before they could become members of New Testament churches. It is a well known fact that all the Jews who were converted to Christianity in these early times, had been circumcised. If circumcision was the seal of the covenant, and baptism took its place, we have two seals of the covenant to those who were baptized after having been circumcised, and the substitution of baptism for circumcision fails.

6. Circumcision was limited to one sex and performed on a certain day. Circumcision was limited to males. It was performed on the eighth day. If baptism has come in its place, then it must be limited to males. Pedo-Baptists must admit, that so far as fe-

"The Good Shepherd"

By BERNICE HERRING

The Lord is my Shepherd, no want shall I know.
He supplieth my needs wherever I go,
In pastures of green the Lord lets me rest.
The one that I follow gives me the best.

And when I am troubled the waves rock and reel.
The waters are calm and when he says, "Peace be still."
He leads me in paths that are righteous I trod
My soul that was lost is restored by my God.

And when in death's valley no evil I'll fear
For God the good Shepherd I know will be near.
My table is full when no friends can be found
It is proof to the world that he won't let me down.

Each day of my life I will follow my Lord.
And goodness and mercy shall be my reward.

19) and then 24 years afterward (Gen. 17) the covenant of circumcision was MADE with him. It is evident that 24 years intervened between the two transactions, and if circumcision be the seal of grace, then there were 24 years when it had no seal at all. If the covenant of grace was made with Abram what became of the patriarchs who lived before that day? The truth of the matter is, the covenant of grace was made long before, even in eternity, and it was CONFIRMED in Abraham. (Gal. 3:17). Baptism is never called a seal of the covenant, and the argument so confidently made that baptism has come in lieu of circumcision, falls to the ground; for circumcision was applied to one sex while baptism is administered to both.

4. The position that the New Testament Church is a continuation of the Old Testament theocracy involves us in absurdities and contradictions. It makes the members of the church put to death Christ, the head of the church. It is well known that the leaders of the Jewish theocracy were responsible for the death of Christ. If we say that the New Testament church is a continuation of the Jewish church, we are involved in the absurdity that on the day of Pentecost 3000 were added to the church although they already belonged to it. Think of Paul being told after his conversion and admission into a New Testament church that he was now in a church which was a continuation of the one he had so faithfully served in former times! Think of all the apostles who

males are concerned, baptism has not come in lieu of circumcision. The day of circumcision was fixed. The fact that those who practice infant baptism do not carry out the requirement with reference to the eighth day, shows that they themselves have very little confidence in the sincerity and consistency of their position.

7. Jewish male servants, regardless of age, were circumcised by virtue of their relation to their masters. Abraham circumcises his servants as well as his children. The relation servants sustained to their masters entitled them to receive circumcision, and made it incumbent upon their masters to perform the rite. If baptism has come in lieu of circumcision, all Pedo-Baptist masters must baptize their servants regardless of age. When our brethren do this, we will believe them sincere in their contention that baptism has taken the place of circumcision. Jewish fathers and masters circumcised their children and servants. In at least one case (Ex. 4:25) the mother cut off the foreskin of the son. If baptism has come in the place of circumcision, then fathers and mothers and masters have the right to baptize their male children and servants.

8. The Jerusalem Council virtually denied that baptism had come in the place of circumcision. In the fifteenth chapter (Continued on page six)



THE FEAR OF THE LORD
IS THE BEGINNING OF
WISDOM—PROV. 9:10

WHY SOME ACCEPT EVOLUTION, AND I OPPOSE IT

The fight over evolution has been going on for a number of years. Yet it seems that the fight is only begun. The lines of the opposing forces are tightening and being strengthened by new recruits. Many do not take the time to examine the evidence for and against Evolution and are at a loss to understand what it is all about. They are indifferent to the great controversy and therein lies a great danger, for it is only when the great mass of the people come to understand a question and throw their influence to the side of right that that question can be settled.

It is for that reason that I am attempting to state with brevity and with as much clearness as possible the position of the advocates of Evolution and that of its opponents. I do not attempt a profound discussion of the subject but shall attempt to discuss it in a way that may be comprehended by the average reader.

First let us understand what Evolution is. Le Conte says: "Evolution is a continuous progressive change, according to fixed laws, by means of resident forces." Notice the last clause: "by means of resident forces." This, of course, excludes the idea of a Creator working in or upon the universe.

I shall first discuss the reasons why many have accepted Evolution and then I shall state my reasons for opposing it.

There are many who, upon hearing the arguments against Evolution, ask the question: "If Evolution is not truth, why is it that so many have accepted it, and among them many well-known scientists?" That is a perfectly proper question and those who ask it deserve to receive an answer. This I intend to do. But let it be understood that I do not expect to exhaust the reasons in this article, for the reasons are many and varied, but I expect to give the main reasons why this, the greatest of all scientific and religious humbugs has been foisted upon the world and received by many as true.

1. After Dr. Samuel Johnson had completed his English Dictionary and it had been published, it was found that a certain word had been incorrectly defined. A lady of his acquaintance asked him why he had so defined the word. Without hesitation he answered, "Ignorance, Madam, ignorance."

And so I can say that the first reason and in fact, the reason that covers all other reasons for the acceptance of Evolution, is ignorance.

Not that all evolutionists are fools. Neither was Dr. Samuel Johnson a fool. But he did not know it all. Many evolutionists are well educated men and women and stand high and are respected in educational and other circles. But ignorance of certain principles and laws of scientific and religious things have led them astray in their thinking and they are seeing a mirage and believe it to be real.

2. Infidels and atheists in trying to destroy the Bible knew that they could never shake man's faith in it until they had put something in its place to answer the ever-recurring question of man, "What of the beginning of our existence and who is responsible for it?" So they searched for something to take its place that would please the fancy of man, and the fertile imagination of fallen man hatched up the theory of Evolution.

3. The third reason is the effort to get rid of the supernatural element in the Bible.

The background of every agnostic, infidel, and atheistic life is an impure life. Every disbeliever in God has forced himself to disbelieve in God because his life has

been crooked and he does not want to believe in God and in the judgment with its consequent punishment for the wicked. Paul says in Romans 1:28: "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting."

But every sane man knows that if we accept the supernatural in the Bible, that it is itself a supernatural Book, that these warnings of judgment and punishment must be true. Therefore, it all must go and something set in its place and Evolution just suits the purpose.

Also it is not pleasing to the fallen and unregenerate nature of man to acknowledge that he is a fallen creature and that it was necessary for the Son of God to come in the flesh, (which in itself was miraculous) and die upon the cross. If they acknowledge his physical resurrection from the dead they virtually acknowledge all that, for it would have been unnecessary for this to happen unless it be for the salvation of man.

They are willing to accept the Bible if only they are permitted to interpret it all on the plane of the natural, but when they are held to the actual facts, and positive proof of the supernatural pointed out to them, they turn from it to a story of their own which they have concocted and which never rises above the natural.

4. Many are led to accept Evolution because of their confidence in the scholastic qualifications of their teachers and leaders. This is especially true of high school and college students. They think that the professors under whom they sit ought to know and therefore they swallow what is given them, bait, hook, and line. Indeed, the tragedy is that, for one or more of various reasons the professors themselves have been led astray, and, in turn, are leading others astray.

5. I name those who are taught this dangerous doctrine from childhood separate from the preceding group. Those who accept it in high school or college are just walking into it with their eyes open. They ought to know how to think but will not. They are mentally lazy and indifferent. But those who have been taught it from childhood are different. They are helpless against the danger that is coming upon them. They have never yet learned how to think and separate the wheat from the chaff. They must of necessity, in most things, accept what they are taught.

Think not, reader, that there is no danger here. Examine the primers, primary readers, primary geographies, the supplementary story books of the little boys and girls in school, and then go to the kindergartens and primary rooms of the schools and hear the teacher as she teaches and see what you find there. It may not be so bad in some schools but it may be so in the school that your boy or girl attends. If a survey of the situation in the schools of America could be made, the results would be appalling.

6. Some folk accept Evolution to have the name of being "broad," and of "keeping up with the times." Some do so to be popular with the crowd. Some for notoriety. Of course this is one of the worst forms of dishonesty, but that matters little with them.

One prominent pastor in New York City boasted some time ago that he had accepted all the modern interpretations of the Bible, Evolution included, and was now "in step with Mr. Harry Emerson Fosdick."

7. Some accept Evolution because of false methods of scientific investigation.

They start from false premises and build up systems of thought that would be alright if the foundations were right. It is as Jesus said, they have builded their houses on the sand and sooner or

later the house must fall. Many evolutionists have had this experience; they have built up with confidence, but the inevitable crash came.

As Dr. J. E. Conant reminds us in one of his books, there is one principle that should be at the base of all systems of scientific thought; viz: "The primacy of primary truth must be maintained."

How shall we know what is primary truth and what is secondary?

We shall know primary truth by its transcendent importance over other truth.

Science has to deal with the spiritual and natural realm. Which is more important?

Let us answer by asking another: "Which is more important to a sinful man, truth about GOD, or truth about His CREATION?" Or again, "Which is of more importance, to be SAVED, or to be INFORMED?" As W. J. Bryan has said: "It is more important to know the Rock of Ages, than to know the age of the rocks." The spiritual realm that has to do with eternity is of more importance than the natural realm which has to do with time only.

But the evolutionist looks upon time as of more importance and so he builds upon false premises.

Then again, many scientists have jumped at conclusions and failed to think through the proposition that was before them. Dr. W. W. Keen, author of "I Believe in God and Evolution," is an illustration of this fact. By an experiment in his work as a surgeon he established the fact that the part of the brain of a human being that controlled the thumb corresponded exactly with the part of the brain of a lower animal that controlled the toe of the animal which corresponded with the thumb of the human being. Therefore Dr. Keen jumped at the conclusion that the human being and the lower animal must be descendants of a common ancestor.

While this is a very interesting discovery, it proves nothing about Evolution. Is it inconceivable that God could have made man and the lower animals similar in some respects and yet have made them separate creations? I think not.

8. Paul tells the Thessalonian Christians that because some "received not the love of the truth, that they might be saved . . . God sendeth them a working of error, that they should believe a lie: that they all might be judged who believe not the truth, but had pleasure in unrighteousness." (II Thess. 2:10-12. R. V.)

It seems to be true today that God has used Evolution as a "working of error," or as the King James Version says, a "strong delusion," to blind the eyes of many who would not receive the truth. They would not receive the truth of God and He gave them up unto their own desires. (Rom. 1:24,26,28).

These are some of the reasons why men accept Evolution but they will not stand in the light of eternity, when they are exhibited before the Great White Throne.

I have thus stated why men accept Evolution. I will now give my reason for opposing it. My reason is a three-fold one.

I oppose Evolution because it is scientifically impossible, theologically unsound, and socially dangerous. I shall discuss each of these in the above order.

1. The first scientific reason for opposing Evolution is that it is founded upon supposition and is not a science.

W. J. Bryan and many other writers have shown that Darwin made use of the phrase, "We may well suppose," in an excessive degree, in his attempt to explain his particular theory of Evolution. He has been followed in this by most other advocates of Evolution. There is no note of certainty among them with the exception of the foolish claim that is summed up in the following statement:

"We have not yet found the proof, but we know that Evolution is true." Of course there are many men of no scientific standing who make dogmatic claims of the truth of Evolution, saying that proof has been found, but when asked to produce it they have none to offer.

Therefore Evolution is not a science, for science is "knowledge gained and VERIFIED by EXACT OBSERVATION and CORRECT THINKING" (Standard Dictionary). Thus we see that the foundation of Evolution is too flimsy a structure to be accepted.

2. Evolution assumes that all things in the world are endowed with two opposite and mutually antagonistic tendencies: First, a tendency to depart from the ancestral type because of its environment; and, second, a tendency to cling tenaciously to all of its peculiarities and transmit them to its offspring.

If either of these supposed tendencies are shown to be lacking, Evolution must go to pieces, for if a thing does not depart from its ancestral type there can be no Evolution, and if it does not cling to its acquired characteristics so that they appear in its offspring, it will degenerate into its original type.

The first of these is only a seeming tendency and all the facts of nature prove the fallacy of this assumption. That the second is true there is no doubt, for all the experiments have tended to show that this is a law of nature.

3. While speaking much of Matter and Force and depending much upon them, advocates of Evolution cannot explain their origin, but assume their existence, attributing them to an Unknowable First Cause. Why not attribute them to the God revealed in the Bible? But, no, the consistent evolutionist will not have it so; he is bound to rule God out.

4. Evolution produces NO PROOF OF ANY CHANGE WHATEVER in the great mass of inorganic matter, tending to show an evolution of such matter. But for Evolution to be true there must have been a continuous change in inorganic matter, for, according to this hypothesis, there was a time when all that is in existence was inorganic matter. It must have changed some way if there was a process of Evolution going on. But when you ask for any proof of such a change the evolutionist is silent.

5. Evolution produces NO PROOF OF A TRANSFORMATION FROM THE NOT LIVING TO THE LIVING or from an inorganic to the organic. As was said above, according to the evolutionist there was a time when there was nothing but inorganic matter. Organic matter now exists. So there must have been a time when the inorganic (or some

of it) ceased to be inorganic and became organic. Ask an evolutionist to give some explanation of when and how it took place and some evidence that it actually took place and he is silent again.

6. While there are changes in organic matter, Evolution produces NO PROOF THAT THERE HAS BEEN A TRANSFORMATION FROM ONE SPECIES TO ANOTHER. There are clearly marked lines between one species and another and no proof has ever been produced to show that any individual of one species or whole species has ever crossed that line. The evolutionist is again silent when proof is demanded.

7. Evolution fails to answer the greatest question of all: "When and how did man cease to be a beast and become human, having a soul and the power to reason?" It must have taken place some time and in some way if Evolution be true. This is the "missing link" that evolutionists have been searching after for years and are still making frantic efforts to find, but without results. There have been numerous counterfeits "missing links" but none have stood the test and the evolutionist stands silent and dumbfounded when asked for proof of this important event in the history of Evolution.

8. As Philip Mauro says: "If Evolution were the law of progress of the universe, it is manifest that there would be NO SPECIES OR OTHER LINES OF DIVISION. There would be only INDIVIDUAL FORMS, shading imperceptibly one into another, each in the process of becoming something else, so that classification would be an impossibility. For instance, there would be no animal that we could call a cow or a horse with any accuracy of speech, for one animal would have some features of the cow, some features of a horse, and some of other animals, while no other animal would be likely to have the same features, or at least in any degree of sameness (if such a word may be used) that would enable one to speak of a class or species, but one would necessarily have to speak of individuals."

9. But suppose we accept the Theistic view of Evolution and say that there is a God but that He works by Evolution, what then shall we say of the account of the creation that is given in the first chapters of Genesis?

If that were true and God worked by that method, why did He not make a revelation of that fact instead of having the Bible written as though there were a FIAT creation? If it be answered that the story of the beginning of things is given in poetry and that that was the only kind of language our simple-minded ancestors could understand, I answer in a

(Continued on page six)



Why The Saved Are Both Safe And Secure

"And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."—John 10:28.

In the last analysis there are only two systems of theology. The varied and various denominations may all be correctly classified with one or the other of these systems. The advocates of one of these schools of thought hold and teach salvation by grace with its necessary corollary of the eternal security of the believer. Those who hold to this plan of salvation believe that we are redeemed by the blood of Christ, and hence, not in whole or in part by the works of man. According to this plan, we are saved and kept by grace.

Opposed to this plan, are all those who hold that salvation is of grace and works; of Christ and man. Their position forces them to believe that alike Christ and man can offer a meritorious sacrifice for sins. Believing that salvation is dependent, in part upon works, they naturally and logically hold that when their works cease, so also ends their salvation. It follows therefore, that salvation by works, in whole, or in part, implies and demands the doctrine of apostasy; while salvation by grace implies and demands the doctrine of the final preservation of the saints.

Definition Of The Doctrine
It does not mean that a Christian may not backslide. Many Christians go far from the paths of duty and righteousness. Baptists believe in backsliding, and to say, like all other Christians, sometimes practice it. In this connection, the question is often asked, "How far can a Christian go in sin, and not be lost?" This question may be answered by asking a similar one: "How far can a child go in sin before he ceases to be the child of his earthly parents?" The answer is easy. No amount of sin can unburn a child. The child may die in a blind tiger or a brothel, but he is still the child of his parents. A very pertinent question would be, "How far does a Christian wish to go in sin?" Spurgeon tells the story of a man who said to him, "If I believed as you do, I would take my fill of sin." Mr. Spurgeon's reply was, "How much sin does it take to fill a Christian?" God forbid that we should sin because grace abounds, but God forbid, that grace should cease to abound because we sin.

But some will say, "Is it possible that the Christian can sin and not be punished?" The answer is emphatically, "No." The Christian does suffer for his sins. He suffers in this world and may lose much of his reward in the world to come. Many of us can testify that sin carries with it its own punishment. David sinned greatly, and he suffered greatly. As a result of his horrible sin, the sword never departed from the House of David. His son, killed, his daughter debauched, and truly the sword never departed from his house, as long as the seed of David occupied the Jewish throne. He sinned and paid the full penalty for his sin.

As God whipped David, so will He whip His children for sin. When a child does wrong the earthly parent does not take a gun and blow his brains out. Let some seem to think that man is more merciful than God. They even claim that God will damn his child for doing wrong, a thing which is in his power. The parent chastises his child for wrong doing, and this is just what God does for His children. Many of us can testify that our Heavenly Father has chastised us for our sins, and we know of a truth that sin and suffering go hand in hand.

This doctrine does mean that if one has repented of his sins, and trusted Jesus Christ for his salvation, that he is saved for time and eternity.

We believe the atonement made by Christ was neither partial, nor incomplete, but that He made a complete and everlasting atonement. He paid the full penalty for all our sins — the entire accumulated catalogue, from the first to the last. He who knew no sin became sin for us, and redeemed us from all iniquity.

Let us note some of the Scriptures that are usually relied upon to prove apostasy. Foremost of these is Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

First of all, the statement is clearly made that "if they shall fall away" it is impossible to renew them unto repentance. The author, who was, as we believe the Apostle Paul, goes further and states specifically, why if any one should fall away, he would be lost, and lost everlastingly. Of such it is said, "they crucify to themselves the Son of God afresh and put him to an open shame." It will be conceded that the only hope of salvation, either as a temporary or a permanent possession, is the shed blood of Christ. If, therefore, this blood has been tried and failed, there remaineth no further atonement for sin. Whatever else these passages may be supposed to teach, it must be granted they teach the impossibility of salvation for the apostate. Even the avowed advocates of apostasy have realized this, and no longer offer these passages in support of their tantalizing theory.

It will be observed the author states a fact concerning a certain condition, though he does not state the probability or possibility of such a condition. As the lawyers would say, he made a hypothetical case, and one which should serve as a warning and an exhortation. Paul's conclusion was the inevitable result of his premises, but the fallacy lies in the fact that his conclusion is the result of impossible premises.

It is generally conceded that the letter to the Hebrews is of Pauline authorship. If this be true, and if it is further true that he teaches apostasy in this letter, it is also true that he flatly contradicts his teachings as found in his epistle to the church at Rome. If the closing verses of the eighth chapter of Romans do not teach the final preservation of the saints, then it is impossible to express this doctrine in the language of earth.

That Paul's proposition grew out of a supposition is clearly shown in the ninth verse: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." The "better things" here refers to something better than the deadly doctrine of apostasy and something that "accompanies salvation." He suggests the impossibility of this hypothesis by "the things that accompany salvation." One of the things that accompany salvation is, once in grace, always in grace.

That his readers might entertain no doubt as to the certainty of their salvation, he tells them in verses seventeen and eighteen, "Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of His counsel, interposed with an oath, that by two immutable things, in which it was impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us." In the following verse, the inspired author refers to this hope as "An anchor of the soul, a hope both sure and steadfast, and en-

tering into that which is within the veil."

It will be observed that this "hope" is said to be "sure and steadfast." If it is sure and steadfast, it must be unfailing and incapable of loss. The very words preclude the idea of apostasy — God's oath is coupled with the character of this hope. In other words, this hope is as sure as the fact that God will keep His oath, and God's oath must be broken before this hope fails, and any one of His children lost. We can hardly see how it would be possible to make a stronger statement of God's promise to keep His children than is made in these closing verses, and these verses are inseparably connected with verses four and six. If, then, it is true, as stated, that God's counsel is immutable; and if it is further true that it is impossible for God to lie, it is necessarily true that a child of God can never be lost. Until God's counsel shall come to naught; until His promises become mutable; until His oath is broken, and it becomes possible for God to lie, His children are safe and secure for time and eternity.

Much ado is made of the fact that Paul said of the Galatians, "Ye are fallen from grace." This, too, in spite of the fact that no reputable scholar or commentator, dead or living, ever claimed that this passage had any reference to apostasy. In the epistle to the Galatians, Paul was combating Jewish customs for the believers, and informing them that if they were to try to keep the law, they had fallen from a dispensation of grace.

The case of the foolish virgins is sometimes cited to prove apostasy. A careful reading of the story will readily convince an impartial mind that there is no reference whatever to preservation or apostasy. The application of the parable is made in the thirteenth verse: "Watch, therefore, for ye know neither the day nor the hour wherein the son of man cometh." The lesson taught is clearly that of watchfulness, and especially in connection with the coming of Christ.

Judas has sometimes been cited as an example of apostasy. Judas was one of the twelve, and did lose his apostleship, but not salvation, as he never had any to lose. He was not a child of God, but "the son of perdition." Christ says, "Did I not choose you the twelve, and one of you is a devil?" The implication is that he

was a devil when chosen. There is no difficulty in proving that a devil goes to the Devil, but this is far from establishing the fact that a Christian may become a devil. Surely, one must be hard pressed for an example of apostasy to have recourse to Judas Iscariot. Appropos the story of the debate on this subject between Brother Murrell, one of our mountain missionaries, with a brother missionary. His competitor cited the foolish virgins, the sow returned to her wallow, and the dog that returned to his vomit. In replying, Brother Murrell said, "Brethren, you will please take notice of the character of witnesses introduced by my brother to prove apostasy. He has offered in evidence a hog, a dog and five fools." The effect may better be declared than described.

It is, to say the least, significant that none of the advocates of apostasy have ever been able to demonstrate their doctrine by an example. It would seem nothing but fair that those who contend for this doctrine should furnish some samples of their faith. I have been young, and now growing old, yet, in all truth, I can say that I have never yet seen one who was once assured of his salvation, and who afterwards renounced all hope in Christ. On many public occasions, I have offered a reward of ten dollars to anyone, known as truthful, who would make an affidavit that he was once saved and knew it, and afterwards lost and knew it. This offer has been made to certainly not less than fifty thousand people, yet the reward has never been claimed. The nearest approach to a claim for this reward was on this wise: Some years since, a brother who heard us offer this reward, took us several miles in the country to show us a genuine case of apostasy. We were led to a humble home, and introduced to a kindly-faced woman, who was requested by our brother to tell her experience of falling from grace. Without protest, we permitted him to lead his witness. In brief and pathetic words, she told how she once loved the Lord, and how she later fell from grace. We then wrote, in substance, the following statement:

"I hereby certify that I was once saved and knew it, and that I now have no hope of Heaven."

We shall never forget how the good sister adjusted her glasses and began reading. When she reached the words, "no hope of Heaven," she almost shouted,

"Thank God, I have a little hope." Evermore there is a spark in the ashes, that the Spirit will fan to living flame.

We offer here only a few of the many passages that teach in unmistakable terms the security of the saints. Deut. 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." "But the path of the just is as the shining light that shineth more and more unto the perfect day." Prov. 4:18. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:28: "A bruised reed shall he not break, and a smoking flax shall he not quench, till he send forth judgment unto victory." Matt. 12:20 . . . "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:20: "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." Psalms 37:24.

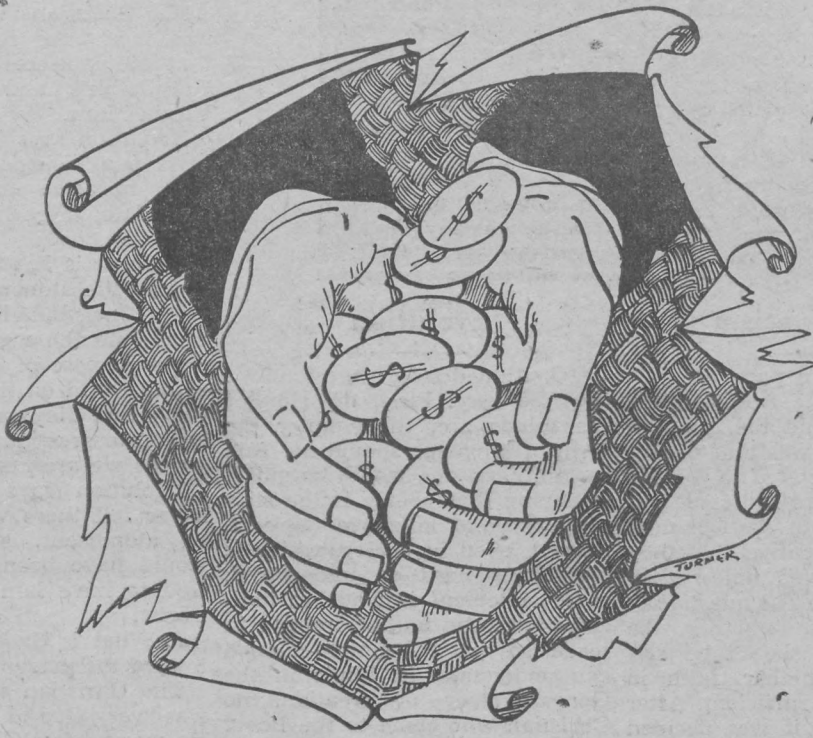
If we have eternal life it must be a present possession. We cannot have, and not have a thing at one and the same time. Eternal life is a present possession. We have eternal life just as surely now, as we will have it when we dwell in Heaven. The statement is in the present tense and clearly affirms a present possession. If it is eternal, it cannot be lost, and if it can be lost, it is not eternal. This verse alone should forever settle the nightmare of apostasy.

John 3:16: "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." This Scripture also affirms everlasting life to every one that believeth in Him. According to this, every believer is in present possession of unending salvation. We know of no greater guarantee of the eternal security of the

(Continued on page six)

WILL A MAN ROB GOD? YET YE HAVE ROBBED ME. BUT YE SAY: WHEREIN HAVE WE ROBBED THEE?— IN TITHES AND OFFERINGS

MAL. 3:8





Infant Baptism

(Continued from page three)

of the Acts of the Apostles, the record tells us that the question under discussion was that of circumcision as it related to Gentile converts. Judaizers had come out from Jerusalem to Antioch and had taught the Gentiles that they could not be saved unless they were circumcised. The question to be decided was, whether the Gentile converts should be circumcised, or whether faith in Christ alone was sufficient. After a full discussion it was decided that the Gentile converts should not be compelled to be circumcised. Now if baptism had come in the place of circumcision, the apostles knew it, and if there ever was a time when it was in point to have said so, here was the time. The Council evidently decided that the Jewish converts could continue to circumcise their children as a national rite (Acts 21:17-25) but that the Gentile converts should not be circumcised. Paul made no objection to circumcision while it was practiced by the converted Jews as a national rite, but when it came to imposing it upon converts as a means of salvation, he stoutly demurred, for he considered the doctrine of justification by faith endangered. That Paul did not object to circumcision as a national rite, is proved in the case of Timothy being circumcised after he was baptized. So we have the plain facts that the circumcised were baptized after they had been circumcised, and the baptized were circumcised after they had been baptized.

I need not continue the discussion any further. We have seen how untenable is the position so confidently assumed, that New Testament churches are a continuation of the Old Testament theocracy, or as some are pleased to call it the Old Testament church. Since our brethren candidly admit that their case depends upon the assumption that New Testament churches are a continuation of the old system, I submit that they ought to leave off a practice which has neither precept nor example in the New Testament.

The decay of the practice of infant baptism is noticeable in recent years. In fact many of our friends apologize for it by calling it a dedication. Often times you ask people if they have been baptized and you get the answer, "I was christened when I was a child." The time is coming, I am sure, when believers' baptism will be much more universal than it is now, and all lovers of truth will unite in a prayer that it may soon come. It will come sooner or later in answer to the prayer of the Master that all His people may be one as He and the Father are one.

Evolution

(Continued from page four)

two-fold way: First, the simpler the minds are, the simpler the form of language should be. And certainly, no one would be guilty of saying that poetry is the simplest form of language there is. Second, even in poetry, which is sometimes hard to understand, some statement is made to indicate what the author intends to teach, so that the simple-minded can understand it. While in the Genesis story of creation, no Christian who came to the Book, willing to be guided by the Holy Spirit, ever suspected that God used any method other than the divine FIAT to bring things into being, until some infidels, who claimed to be scientists, announced to the world their speculations on the beginning of things. Then many Christians (?) fell over each other in their rush to stand with the enemies of Christ and deny His word. But perhaps the modern "wise men" will say that there have been none wise enough to understand the Genesis of creation until they were raised up to interpret it. Solomon, the ancient wise man, said: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." (Proverbs 26:12).

10. This theory rules the supernatural out of the Bible. The Bible is itself a supernatural book, as has already been said, and speaks much of the supernatural. Science has not been able to successfully contradict one statement of the Bible, but has confirmed and cleared up many statements that were formerly regarded as doubtful by many. So from a scientific standpoint, the supernatural cannot be ruled out. Let it be said now that in no way has Evolution been proven from a scientific standpoint and it is the verdict of the greatest scientists of the world that it cannot be proven.

In the second place Evolution is unsound theologically. I need only to show the Christian attitude toward the great doctrines of the Bible and then contrast the attitude of Evolution with it, to show this.

1. We shall first examine the attitude of Evolution toward the Bible. Does it approve its teachings and the truth of its statements, or does it deny them? I shall take only one passage to illustrate its attitude, though many could be pointed out.

The passage I shall take is the first chapter of Genesis. In this chapter it is said ten times that the things that God created were to bring forth and did bring forth after their kind. But Evolution says that this is just ten lies, for things do not bring forth after their kind but develop into different species as time goes by.

In Genesis 1:26 God says: "Let us make man in our image, after our likeness." And verse 27 of the same chapter says: "So God created man in His own image, in the image of God created He him." But Evolution says that this is another lie, for man is a product of Evolution, coming up through the lower animals.

2. What is Evolution's attitude toward the fall of man?

The Christian view is that man was created innocent, without the taint of sin, and that because of his disobedience in the Garden of Eden, he lost his innocence and became a fallen creature, alienated from God, and without the possibility of ever getting back to God by his own efforts.

Evolution says that there never was a fall, but that man began at the lowest stage of existence and is working himself up toward God by his own efforts.

3. What is Evolution's attitude toward the incarnation?

The Christian view is that God was incarnated in Jesus Christ, that He was conceived by the Holy Spirit and born of the Virgin Mary.

Evolution says that this would involve a biological miracle and that miracles are impossible. Therefore, there has been no incarnation.

4. What is Evolution's attitude toward the atonement?

The Christian view is that Jesus came into the world for the express purpose of bearing the sin of the world on the cross of Calvary, that He was wounded for our transgressions, and by His stripes we are healed.

Evolution says that as man never fell there was no need of an atonement, and besides, it would have been impossible for God to have lain our sins upon Christ.

5. What is Evolution's attitude toward the person of Christ?

The Christian view is that He was "very God of very God," that He was perfect God while at the same time He was perfect man.

Evolution says that Christ is the product of Evolution. Man has only reached a very high state of perfection in Christ. A leading evolutionist says that if Evolution breaks down in one place it breaks down in all. Therefore, Christ must be only a product of Evolution.

6. What is Evolution's attitude toward salvation "by faith in Jesus Christ?"

The Christian view is that we are saved by grace through faith in Jesus Christ.

Evolution says that because Christ was only a man, He could not save, and because man had never fallen, there was no need of a Saviour in that sense, but by working himself up toward God, man, in a limited sense is his own saviour.

7. Does Jesus throw any light on the question?

Jesus said in John 14:6: "No one cometh unto the Father, but by me."

Evolution says that since Jesus is only a man, even though He has reached the highest point in the evolution of man, we do not need to come to God by Him.

8. Does He throw any further light on the question?

He says: "If ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writing, how shall ye believe my words?"

Evolution refuses to believe Moses as was shown above. Therefore they cannot believe on Christ.

Christianity means nothing if we take from it the person of Christ, His incarnation, His atonement, and salvation by faith in Him as explained by Him and His apostles.

In the third place Evolution is socially dangerous. If carried to its logical conclusion it will prove disastrous to the human race. Society cannot fulfill its highest purpose if its conception of the highest things of life ends with the natural and fails to take into consideration the spiritual things with which we have to deal. And Evolution is concerned only with the natural. It ignores the most vital of all social contacts—those which have to do with the salvation and betterment of the human race in the light of eternity.

Because of the lack of comprehension of these things, Evolution talks much of "the survival of the fittest." Of course from a natural point of view it may be

conceded that there is a law of the survival of the fittest. The fittest plant survives while the unfit dies or is smothered to death by other plants. The fittest of the lower animal survives while the unfit perished. And even in the human race there is, as far as the physical part of man is concerned, a survival of the fittest. But this does not mean that the unfit in the human race is being eliminated, for sin still takes its toll of human physical wrecks and evermore will do so as long as sin is in the world. We must remember that the human race is upon a different plane from the vegetable kingdom and the lower animals. There is a spirit in man that makes him different. But the evolutionist in his discussion of the survival of the fittest, puts man upon the same level with them. His spiritual power and influence is ignored, and a feeling is created that only the physically fit have the right to survive. This, if it is allowed to develop and is carried to its logical conclusion, will do immeasurable harm to human society.

If this idea had been carried out in the past the world would have been deprived of the work of some of the choicest minds and spirits of all time. The works of R. L. Stevenson, John Milton, and hundreds of others would never have been given to the world and the world would have been poor indeed without them.

It was this philosophy that, carried to its logical conclusion in Germany, brought the two greatest wars in history on the world. The Germans believing that they were the fittest, and therefore, the ones to rule the world, took up arms to force it to be subject to them.

It was this same philosophy, imbibed in college by the murderers of Robert Frank of Chicago, that caused them to regard lightly the life of a human being and experiment with it, thereby committing the most revolting crime of that year. The estimate of the worth of the individual and the value of human life is always lessened by this teaching.

The morality of the human race is vitally affected by belief in Evolution. For if Evolution is true there is nothing beyond this life. There is no punishment for the wicked, therefore the passions are unrestrained. There is no eternal life for the righteous, therefore "let us eat, drink, and be merry and get the joy out of life," will be the attitude of others. They give themselves up to selfishness and lust, and morality is cast to the winds. Every one would be a law unto himself and anarchy would reign supreme until the human race would be destroyed.

The world had a taste of this when France tried to rule God out of the world during the French Revolution. So it would be if Evolution should be accepted, but who wants to go through the experience of France? I am sure no right-thinking man or woman does. And yet we are headed just that way if we continue to teach Evolution to the rising generations as we are today.

Security

(Continued from page five)

saint, than the express declaration that his salvation is eternal and everlasting.

Romans 8:35-39: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We can almost hear the old giant question: "Who shall separate from the love of Christ?" He looks up, far up, beyond the stars, and asks "shall height, He shakes his glory-crown and says, "Can depth, Then with wrapt and partial vision, as all things pass in review, he shouts in everlasting triumph, "nor any creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." His man speech cannot state clearly, nor forcibly the impossibility of apostasy, and the eternal safety of the saints.

There is a vast difference getting religion and having religion get you. It is the difference of the little child holding father's hand, and the father holding the child's hand. One is the hold of human being, the other is the grasp of God.

This doctrine is predicated, of all, upon the purposes of God. In the eternal councils of God before the morning stars sang together or the sons of God shouted together for joy, God decreed salvation to His elect. Of His sovereign mercy, without merit on the part of man, He chose us in Christ Jesus before the foundation of the world. According as He hath chosen us, him, before the foundation of the world, that we should be holy and without blame before Him in love; Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Eph. 1:4, 5. As the architect sees the building before it is erected, as the sculptor sees the statue in the stone, so He saw and loved us, ere we knew Him.

To those who are turned away at the last day, He will say, "I never knew you." Christ will never say, "Depart," to anyone He has ever known.

This precious doctrine is founded on the power of God. The only question concerning security is, has God the power? (Continued on page eight)

WHAT?

What would you think of a bird, my friend
Which had no use for the air?
What would you say of a maiden sweet
Who had no wish to be fair?

Or what of a pale and rain-washed flower
Which had no use for the sun?
Of the bounding heart of a healthy child
That had no use for fun?

What of the wanderer, loney, faint,
Weary and sad and sore,
Who gets no throb of his homesick heart,
At the sight of his Father's door?

"An Exposition Of Ezekiel"

(Continued from page two)

(Continued from page two)

...pretty bad crowd back here in
...this temple. There was the seat
...of the image of jealousy, then the
...creeping things and the abomina-
...ble beasts that were portrayed
...upon the walls, then the women
...worshipping the god Tammuz,
...and then the priests turned to-
...ward the sun in absolute de-
...fiance of God. But brethren, the
...worst is yet to come.

these things
conquer
ed us. For
either death
nor prin
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God, wh
Lord, "E

the seventeenth verse says:
"Then he said unto me, Hast
thou seen this, O son of man? Is
not a light thing to the house of
Judah that they commit the
abominations which they com-
mit here? for they have filled
the land with violence, and have
returned to provoke me to anger:
and, lo, they put the branch to
their nose."

Ex

Every schoolboy knows the meaning of this passage of Scripture. Every schoolboy in this country today knows what it means to put his thumb to the nose to motion toward another boy. This crowd, beloved, was "thumbing" their nose at Almighty God. You talk about religious conditions being bad in the world—brethren, they were bad, in this day of Ezekiel.

II

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to separate
God who
Lord." He
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the impor-
and the eter-
ts.

II

Now, what can you and I learn from these conditions? I don't know what you've learned, but if you'll listen to me, I'll tell you what I've learned as I've studied through this passage, this past week. Not only this past week, but through the days of my life thus far, and I'll tell you five things that I have learned that'll be a blessing to you that you might learn, too.

First

...st, you and I can learn from the apostasy of Judah to expect the same thing today. This is departure from God. This is apostasy, when people are departing from the Lord and turning their backs upon God. Here in the temple, they had literally turned their backs upon God in defiance of Him. My brother, you and I can learn from that this morning. We need to let that be a warning to-day lest there be a departure in ourselves from the Lord. This people were God's people. This people God had referred to as the "apple of His eye." This people were the people that God had blessed as He had no other people in the world, and yet, beloved, they had turned their backs upon Him.

What can we expect today? Do you expect the world to get better? Do you expect that eventually everyone in this world will come to know the Lord Jesus Christ, to love Him and serve Him? Do you expect, my brother, that things are eventually going to get so good that our Lord will set up His kingdom here on this earth and that He would rather live here, than live in Heaven? Do you think, beloved, that this world is getting better? What are we to expect? We can expect the same thing in religious life today, as in Ezekiel's day. Why should we expect it? Because God has already warned us about it.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incon-

STEWARDS

When your editor purchased the rotary press a few weeks ago, there came with it the supply of newsprint that we have been using since then. In this were two rolls of pink and two rolls of green—worth in all at least \$200.00. I can't say that I like the color we are using this week, but feeling that as a steward under God of all that I have that I should use this colored paper, because of the value of it, I am making use of it until the supply is exhausted.

tinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof.'

—II Tim. 3: 1-5.

What did they have back in Ezekiel's day? A form of godliness, but there wasn't any power there. What did God say was going to happen in these last days? He said there was going to be a form of godliness, but with no power there.

I've had two conversations this past week—one over the telephone and one personally, relative to the preaching mission that's been conducted over in Huntington. The one over the phone was with a man who is a member of a Presbyterian church. He's a typical religionist. He was urging me to come to the meeting and just one sentence of what I repeat from him will be enough for you to form your own opinion. He said, "It's about time a fellow was thinking about doing something to save his own soul." Now, you can know from this just how much he was getting out of that preaching mission. The other was by way of a personal conversation, and was with a lady who had attended every service, and this individual said, "Bro. Gilpin, to my solemn knowledge, there hasn't been enough gospel preached in the preaching mission at Huntington for one individual to ever see himself as a sinner and see Jesus Christ as his Saviour. The whole thing has been built around the thought of working out your own salvation." Let me tell you something, this morning, brother—that's religion for you.

They had it back here in Ezekiel's day. All over America this morning there's plenty of churches where there's lots of folk in attendance. They have a form of godliness, but they deny the power thereof. I was talking with this Presbyterian man, for some fifteen minutes over the telephone and the thought kept coming through my mind as to the difference in that man's Presbyterianism and that of John Calvin's doctrines, the founder of Presbyterianism. John Calvin said nothing about "working out your own salvation." John Calvin preached salvation by a God who fore-knew men and who predestined them from the foundation of the world and who, beloved, saved them by the atoning merits of the Lord Jesus Christ. That's what the Word of God teaches.

Back in Ezekiel's day, they had religion. There was a departure from spiritual things. Paul says that in the last days, there will be the same things—that men will be lovers of pleasure rather than lovers of God and that they will depart from God. I tell you my brother, you and I can learn from this story in Ezekiel eight a warning for ourselves lest we be engulfed—lest you and I be swayed, as men depart from the Lord. Oh, might you and I remain steadfast.

Let's see what else we can learn. In the eleventh verse, we read about a **man by the name of Jaazaniah**. We are told of the seventy elders of the House of Israel worshipping these creeping things and abominable beasts and in the midst of them as the leader, stood Jaazaniah, the son of Shaphan. Every word, beloved, in this Bible has a particular meaning and it's all written for your benefit and mine. God took time to tell us who was the leader of this worship, for a particular purpose. Who was Jaazaniah? The Word of God would indicate that he was the son of Shaphan, and who was Shaphan? Do you remember when good King Josiah was reforming the land of Israel some years previously that they went into the temple of God to clean it out and in hauling out the rubbish, the filth and the debris, as they were cleansing it, they came across a Book, an old Book that had been forgotten about—an old Book that had gotten covered over in the temple—an old Book that they didn't have any further need of, because they had brought in modern innova-

tions in the way of religious worship. When they found that Book, he turned to the scribe Shaphan, who declared that it was the book of the law of the Lord. It had been neglected for many years. Shaphan took it and read it and then sought out King Josiah and read to him out of the book of the law of the Lord, and as a result, there grew out of this experience, the mightiest revival that Israel had during all their kingdom age. Who was the man who lead in this movement? Shaphan, the scribe of God was responsible for it.

Now, who is responsible for the false worship of these creeping things and abominable beasts? Shaphan's own son, Jaazaniah. Is there anything we can learn, brethren? Listen to me, this morning. It just takes one generation, beloved, to get away from God. Here was a man who was mightily used of God to bring about a great revival in the land of Israel in the days of Josiah as king, yet a little later, his own son is found in the city of Jerusalem as the leader of false worship, as they worship creeping things and abominable beasts.

Oh, how we ought to learn from this the need of teaching our own children and the children that come here to the House of God. We ought to learn the importance of teaching them the words of Almighty God. The farther I go in life, the more concerned I am about the teaching of Almighty God's Word. I certainly am not here to entertain you. I certainly am not here in any wise at all to cater to your flesh nor to make any sort of appeal unto your flesh. Brother, sister, it's a serious thing when we come to the House of God. We ought to come here to study God Almighty's Word. It's your business and mine to teach the young people that come here as well as the young people that God gives us in our homes — to give them the Word of God. Poor old Shaphan! I don't know why his boy turned out as badly as he did. Maybe Shaphan didn't do his duty. Maybe Shaphan wasn't as good a father as he ought to have been. I don't know what happened, but I know one thing, this ought to stand as a warning for

every child of God that's here this morning. Our business is to teach people, especially our children the Word of God.

Well, what else can we learn from this? You'll notice in the twelfth verse, this crowd who was worshipping these creeping things and abominable beasts, **denied the omniscience of the Lord.** They were, back behind a wall. They didn't think anybody could see them. They even said that the "Lord seeth us not, the Lord hath forsaken the earth." They denied the omniscience of God. No matter where you've been this past week, God has seen you every moment of every passing day. He's an omniscient God. As I've said before, you can go into a dark room and pull the shades, stop up the cracks and the keyhole, go back into a dark closet, but, brother, God will see you even there. You can go down into a subterranean dungeon, and you can get to a place where the light of day has never yet been seen, yet, brother, God will see you there. A long time ago, a woman in the Old Testament got lost in the wilderness. Her mistress had given her a hard time and she had fled from her mistress, Sarah, and when Hagar came to herself, she said,

“Thou God seest me.” —Gen. 16:3.
Suppose we turn and read from
the 139th Psalm.

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compas-
sest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, if I make my bed in hell, be-
hold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."—Ps. 139:1-10.

Those folk in the city of Jeru-

salement thought God had departed and that God couldn't see them. They surely needed to read the Psalm and thus realize that God was seeing them all the time. Brother, God saw you when you came to church. He saw your path. He saw you before and behind. He saw you when you came in. He beheld you when you sat down. He beholds your down-sitting and your uprisings. Brother, there isn't anything hidden to the eyes of God.

Let's see what else we can learn from this. These folk in Ezekiel's day were **making light of sin**. The seventeenth verse says,

"And he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit here?"

They were saying, well, this is just a light thing. They were making light of sin. Let me remind you this morning that regardless of what the sin may be, sin is not to be taken lightly. It doesn't make any difference what the sin might be, sin is not to be considered in a light manner. The Word of God tells us:

"Righteousness exalteth a nation: but sin is a reproach to any people."—Prov. 14:34.

Listen to me, brother, sister, it doesn't make any difference what the sin might be, whether you call it little or big, whether you look at it as black or white, it makes no difference how great it may appear in the eyes of man, God says, "Sin is a reproach to any people." This people were making light of it. God says it isn't to be made light of.

One thing else we can learn, brethren. In the sixth verse, **God removes Himself from this people.** He says,

"Son of man seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary."

Now if you'll notice in the fourth verse, it says,

"The glory of the God of Israel
(Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

MARCH 20, 1954

STREET SCENE...AND UNSEEN



JACK HAMM

Words Of Comfort

(Continued from page one)

to see. But His Majesty went in and as he looked upon this blind terribly wounded soldier, who didn't resemble a human being, and as the tears flowed from his eyes, he stooped over and kissed the brow of the wounded hero. What a grand and noble thing for a Prince to do, but did you ever think how low Christ stooped when He left His glory to be born of a Virgin and become man to die for you and me. Can you realize how Christ suffered when they crucified Him. On His brow a crown of thorns, the bones of His hands, arms, shoulders and pelvis out of joint, action of the heart affected, strength exhausted, hands and feet pierced, extreme thirst, all this He did because He loved us and gave His life that you and I could inherit Eternal Life. (John 3:16). And now He says come now let us reason together. (Isaiah 1:18).

"How can you do without Him, Is He not kind indeed? Did He not die to save you? Is He not all you need?"

Little Words

(Continued from page one)

works did not make His "I am," but they were the fruit of it.

Saving grace made Paul be, and serving grace made him do. The be, must come before the do, or the do is dead. I pity the self-made, home-made, hand-made, water-made, wind-made, man-made saints. They come of poisoned wind, out of foul lungs, uttering blasphemous words, in the name of the Father, Son, and Holy Spirit, and such are counterfeit saints, and the fruits never fail. They are serfs, sots, serpents of the sorest and sorriest sort, as seen in all Catholic and Protestant countries. Even the morals of such are rotten, and their doctrines too rotten for Denmark. They are like Sodom and Gomorrah. One must be elected, be predestinated, be enrolled, be foreknown, be redeemed, be reconciled, be regenerated, be called, be kept, be resurrected, be adopted, be glorified, be heir, or he can't be saved. A hive of such bees can make honey for many, but the big buster, bluster bumble bee can't make honey for any, no difference how many.

SO, is another little word to express the inexpressible. "God so loved the world," and the words that follow fail to show the contents of the so. They are not only inexpressible but inconceivable. Hence the word so. "As the Father hath so loved me, so love I you." "So great salvation," "so mighty an earthquake and so great," required this big little SO to describe "If Christ so loved us we ought so to love him," means, lay down our lives if need be for Him. So, that so, is so so that torture can't extort a no. We should grow in this so, so that the "be" can make the "am," even the "I am that I am," the am gives the go to what we do. What great theology in these little words of two letters—be, so, am, do. I long for a so be, that will make me a so am, and a so go, and a so do, and when He comes, may "He find me so doing."

There is power in passivity as well as activity, "Stand still and see the salvation of God," before crossing the sea. "Tarry in Jerusalem until ye be endued with power from on high." "Be still and know that I am God." "Wait on the Lord, wait I say on the Lord." In saving the life you may lose it. If by doing you gain the whole world, what a mess it will be, if you lose your soul. Let us go first with empty hands to be saved, and then with full hands for rewards. Salvation is without money and without price, but rewards must be won by works. Works and grace has each its place, in the heavenly race.

Our Country's Strength Is Founded On THE HOLY BIBLE

"I Should Like To Know"

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12. Is it scriptural for a preacher to baptize a new convert without church authority?

No. The commission was given to the first church. It is as unscriptural to baptize without church authority as it is to observe the Lord's Supper without church authority. I Cor. 11:2 and 23.

13. Is this proposition safe: if anyone in the audience has truly repented of sin and can accept Jesus now while we sing, will you come forward?

I think not for two reasons. Repentance and faith are inseparable graces. Acts 11:18; Mk. 1:15; Acts 20:21; Heb. 6:1; Matt. 21:32. And that form of invitation is an appeal to the head rather than the heart. Rom. 10:10-13.

14. Explain Ex. 4:24.

Moses was leader of Israel yet he had not obeyed that command which was the distinguishing mark of a male Jew—namely circumcision. God has great regard for His own commands and little regard for him who ruthlessly tramples them under foot.

15. Who was the first Jew? Abraham.

16. Who were patriarchs?

The name means the head of a house. Abraham, the 12 sons of Jacob and David are called patriarchs in the New Testament.

17. Is there any Scripture telling us how often to observe the Lord's Supper?

No. "As oft"—the frequency left to the local church.

18. Does II Thess. 3:6 justify excluding a member without sending a committee to see him?

This text might justify it but it does not necessarily enjoin it. However, there is no text that teaches a church to send a committee to see anyone before exclusion. Even in matters of personal differences (Mt. 18:15-17), though the offended brother may take someone with him, the church is not to appoint a committee.

19. Is there anything a church member can do that would justify exclusion without sending a committee to wait on him?

Yes, six things are mentioned in I Cor. 5:11 for which the offender ought to be excluded at the first business meeting of the church: fornication, covetousness, idolatry, railing, drunkenness and extortion.

20. Please explain the following Scriptures: Acts 2:18; Acts 21:9. Do not these two passages of Scripture justify calling upon women to pray and testify in mixed assemblies?

No. The Holy Spirit does not contradict Himself. In I Tim. 2:8-15 He plainly commands the men to pray everywhere and the women to be silent. In I Cor. 14:37 He says the Spiritual or Spirit-

led will obey that command. Women can prophesy without doing it before men. Miriam did. Ex. 15:20. In Acts 2 only the apostles addressed that mixed assembly. Acts 2:14. In Acts 21:10-11, though Paul was in the house with four women prophetesses, when the Holy Spirit had a message to send Paul, He sent Agabus, a man, from Judea over to Caesarea to tell him. He didn't violate His own Word by sending it by a woman.

Spiritualism

(Continued from page one)

ruined a medium for further use at Philippi. (Acts 16:18-19). When people at Ephesus were saved they burned their books dealing with spiritism.

The New Testament foretells a revival of spiritism during the closing days of this age, in these words, "Now the Spirit speaketh expressly that in the last days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (demons)."

Following the first world war there was a tremendous revival of spiritism in England, and many prominent people, like Sir Arthur Conan Doyle went off after it. It is claimed that there are at least 200 journals devoted to the publication of spiritist propaganda.

What Spiritualism Really Is

1. It is man's effort to find out more than God chooses to reveal. The Scriptures say, "Sweet things belong unto the Lord our God. The things that are revealed belong unto us."

2. It is a religion of demons. Fakery or demons—one or the other. Either the medium is a fake, or else the instrument of demon communication.

3. It is not something that puts one in touch with the dead—either saved or unsaved.

Had the wicked rich man of Luke 16 been able to come back to earth he would have warned his five brothers. He could not is why he did not. And certainly the spirit of a saved person would not engage in something that has God's curse of death upon it.

4. It repudiates the foundational truths of the Bible.

An examination of spiritualist literature will make that plain.

The Final End Of The Spiritualist "But the fearful and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and all liars, shall have their part in the lake of fire and brimstone, which is the second death." (Rev. 21:8).

Security

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to protect and keep His own children? The natural father is willing, though he may not be able to preserve the life of his child. In its last analysis, the question is, which has the greater power, God or the Devil? The

"An Exposition Of Ezekiel"

(Continued from page seven)

was there."

In spite of all this sin, God's glory was still there. But when He comes to the sixth verse, He says, "Ezekiel, I'm going to go far off from my sanctuary." God, taking His departure, thus removed Himself from His own sanctuary.

Let's get two illustrations of that, beloved, and I'll close. Moses was called of God to lead the children of God out of the land of Israel. He went up into the mountain at Sinai and God gave to him the law. He came down from the mountain and found the people worshipping the golden calf. Moses broke those laws, those ten commandments, the two tables of stone, ground the calf into powder, and made the people drink their own false gods that they were worshipping. Then, the Bible says that God told Moses to take up the tent of meeting to move it outside the camp. Over here on one side was the camp of Israel with 3,000,000 Jews camping there, while over on the side opposite the camp of Israel was one lone tent, the tent of meeting. God moved out of the camp because of the sins of the people. God, beloved, was made an outsider because of the sins of the children of Israel. That's exactly what we find here in the Book of Ezekiel. In the early part of this chapter, God's glory is seen in the temple, but now God says, "I'm going to move far off from my sanctuary. God was made an outsider by the sins of men."

I said I had two illustrations.

Devil is mighty, but God is Almighty. His power is supreme over death, Hell and the grave. Not only is Christ mighty to save, but He is mighty to keep. He binds us with bands that time nor death can ever sever—

"The soul that on Jesus hath leaned for repose, I will not, I will not desert to his foes; That soul, though all Hell should endeavor to shake, I'll never, no, never, no, never, forsake."

This great doctrine grows out of the plan of salvation by grace. If one is saved by grace, very naturally he will be kept through riches of grace. If one is saved by grace, he is not saved by works; for if of works, it is no more of grace. Granted we are saved by good works; it follows that we are damned by bad ones. Hence it is, that all churches, which make good works a part of the plan of salvation, must and do believe in apostasy. This is not an accident, but the inevitable conclusion of a doctrinal premise. If my religion is my work, I will lose it; if it is God's work, He will keep it. If a child of God is lost, a part of God's work is destroyed, and something of His nature lost.

It will be admitted, that in order to get a child of God, the Devil must overcome the blood of Christ. Obviously, it will take the same power to overcome the blood of Christ in every instance as in any given instance. In other words, if Satan can get one child of God, he can get every child of God. If he can get every child of God, yet fails to get some of them, those he fails to get, are saved by the grace of Satan, and not by the grace of God.

On the tomb of a great Christian man are inscribed these words, "Here Lies A Sinner Saved By Grace." This would make a fitting epitaph for all who have died in the Lord. It is through riches of grace in Christ Jesus that we are saved and kept, and the same God who is mighty to save, is likewise mighty to keep. Well may we sing:

"Oh to Grace, how great a debtor, Daily I'm constrained to be, Let thy goodness, like a fetter, Bind my wandering heart to Thee."

The second one is from the Book of Revelation. In the third chapter of the book, we read of the church at Laodicea. The church at Laodicea was like most churches of today. They were rich. They were increased with goods. They had everything so far as the world was concerned. They were even gone on record that they needed nothing, which was beloved, that they didn't need God. God looked at them and said, "Your actual condition is that you're poor and blind and naked. That's what your condition is. You think you're something, but you're not."

God said: "Behold, I stand at the door and knock."—Rev. 3:20.

You've probably gone to church sometime where you've heard some Arminian preacher say, "God was knocking at your door, and then urged you to let him in? Brother, He isn't knocking at your heart's door, in, He'll come in. God can just mark it down that He's not standing outside your door. Arminian theology and Arminian terminology. The Lord standing on the outside knocking to get in. God's a Sovereign, beloved, and He'll get in. He wants in. Oh, I get so sick of Arminian theology. We've got At The Door, Let Him In, Let Him In." Brother, that's not for me. I never sing that song. God of power. He's not standing outside your heart's door begging to get in. He's not asking you to open your door.

A preacher stood in this pulpit some years ago and said that he was standing outside your heart's door knocking to get in. He said, "There's no latch on the door, so God can't open it from the outside, you have to open it from within." I thought, O God, Heaven don't strike him dead, but you ought to. Listen, brother, God's not knocking to get in any sinner's heart.

This text means that God is standing outside His church, knocking to get in. They had gone on record that they had need of nothing, which meant that they didn't even need God. They had God on the outside. In the picture here in the illustration is a picture of God as He is. His churches today. I come to Ezekiel eight and I see the abominable things that He saw and I hear God when He says, "My presence is here, but I'm going to move myself far off from my sanctuary." Whenever I see it, I come to Revelation three and see how God is forced outside His church, and is knocking to gain admission.

Then, my brethren, I come to Russell, and I say, "O God, help me and help this people, I pastor, that we'll never be weary of turning our backs on the like these people in Ezekiel's vision, but that we might be true to what we might stand for His name to the extent that God will be forced out, that God will be an outsider, so far as the church is concerned."

TRIUMPH THROUGH SUFFERINGS

It was not until Beethoven became so deaf that he could not hear the fortissima of a full orchestra, that he composed his chief orations. It was not until John Milton had become blind that he could dictate his sublime poems of the ages. It was not till Walter Scott was kept in a house for many days that he could write the "Lay of the Minstrel." That painter mixes his colors with the best of his own broken heart, the best pictures. The mightiest men of all ages have been mightiest in their agonies.

He is happy whose circumstances suit his temper, but more excellent who can suit his temper to his circumstances.