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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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Does Water Wash Away Our Sins?

By ROY MASON
Tampa, Florida

The devil doesn't care how religious people are, just so they trust in something or someone other than Jesus for salvation. He uses all sorts of schemes and devices in order to get people to trust something else, at least in part, for salvation. But it is fatal to plus Jesus with anything. Just as well trust something else wholly for salvation as to trust something else a little bit for salvation.

Among all the things with which Satan tries to plus Christ, there is nothing more deadly than BAPTISM. Just as well depend upon a stone god to bring about remission of sins, as baptism. A water god is as absurd as a stone god.

The Catholic Church started the doctrine of baptismal salvation, under the prompting of Satan. Since baptism was held to have saving power, it wouldn't do to let an infant run the risk of going unbaptized, so they started the practice of sprinkling infants. Protestantism (and Baptists are NOT Protestants), brought infant baptism over from their mother church—the Church of Rome.

While various groups—like the Mormons for instance, hold to the necessity of being baptized for salvation, the so-called "Church of Christ" people are the most

vigorous in teaching that baptism is necessary for salvation.

How They Seek To Justify Baptismal Regeneration

The following Scriptures are their stand by:

1. Acts 2:38. A. T. Robertson, world renowned Greek scholar says that the expression "for the" can with propriety be translated, "because of" and he cites numerous instances where the expression is so translated, and where any other translations would not make good sense. However, the best proof that Peter did not mean to teach that one is saved wholly or in part by baptism, is his own specific statement in Acts 10:43, "Whosoever" (Continued on page eight)

1. Did not God purpose to save those whom He saves, before He saves them?

Yes. He elected them before the foundation of the world and wrote their names in the Book of Life. Eph. 1:4; II Thess. 2:13; Rev. 17:8.

2. Will He not save all He purposed to save?

Yes. Paul plainly says in Rom. 8:28-30 that all that God foreknew will be glorified.

3. Did God purpose to save all of Adam's race?

No. Only a remnant. Isa. 53:12; Rom. 11:5; II Tim. 2:10.

4. Explain Matt. 24:13.

It may mean that he who endures to the end of the age will be saved from the awful experiences of the great tribulation. It also shows that he that endures to the end proves thereby the genuineness of his salvation. Whatever it means Psa. 89:26 shows that a part of the covenant that God made with His Son, was that all His seed i. e. all that He saves, will endure forever. They are all kept by His power. So that the eternal salvation of every child of God is guaranteed by the covenant that God made with His

Son. He keeps all Christ's seed; we do not keep ourselves.

5. Is the B. Y. P. U. or B. T. U. of any benefit to a New Testament Church?

I think not. Theoretically it might be. But we are not asked to tell whether it might be, but whether it is as now run. As now run we think it is a detriment in four ways. First, it teaches young women to disobey God's plain command in I Cor. 14:34-37 and I Tim. 2:8-13. Second, it weakens, rather than strengthens the Sunday night services. We've heard pastors say on Sunday night in the average church, where you have a B. Y. P. U., you have two crowds. As the folk that go to church are coming to worship, the B. Y. P. U. folk are leaving and going off to a night of fun and frolic somewhere else. Third, it multiplies machinery and does not increase the power of the church and that always weakens rather than helps. Fourth, its worst feature is that it gets into the minds and hearts of the young people, that they go to church to be entertained, rather than to worship and hear God speak to them out of His infallible Word. (Continued on page eight)

Why Union Meetings Are A Genuine Curse To Baptists

Shall two walk together except they be agreed?—Amos 3:3.

By common consent, Christianity is confronted with a crisis. Every denomination has its peculiar peril. Baptists, with whom this article is chiefly concerned, present no exemption to this delicate and dangerous situation. Perhaps, the greatest hindrance to the peace and prosperity of our Southern Baptist Zion, is the menace of the Union Meeting. Even the consuming curse of Modernism will not, in the end, prove as destructive to Baptists, as the withering blight of Unionism. We can, and God willing, we will conquer the monster of modernism, but could Union Meetings become the rule with Baptists, they have already signed their death warrant. Fortunately, modernism is recognized by Southern Baptists, generally, as a cultural form of infidelity, and modernists as avowed enemies of the once delivered faith. Unfortunately, Unionitarianism is esteemed, by not a few, as the result of a boundless love and superlative piety. The average modernist realizes and is conscious of the fact that he is an enemy of the Cross of Christ, while the Baptist

advocate of the union meeting is blinded by the ill-fated illusion that he is loyal to Christ, and therefore, a friend to his denomination. Many of these Baptist unionists—a contradiction of terms—seem to really believe themselves true to their denomination, and that their meetings advance Baptist interests. Undoubtedly, their motives are good, and just as surely their judgment is bad.

By common consent, the results of Union Meetings have usually proven disappointing. A comparatively small percent of those who profess conversion in Union Meetings ever connect themselves with any church. The preaching in the meeting in which they are converted either discounts or denounces denominationalism, and hence, their unwillingness to unite with any particular denomination. The Union Meeting is inevitably calculated to cheapen the churches and to discount all contention for the once delivered faith.

These words are commonly used to designate a meeting in which two or more religious denominations join in special services.

Such a thing as a "union" meeting, in the sense in which the word is usually employed, is an absolute impossibility.

Obviously, there can be no union of diverse parts. Only things that equal each other can (Continued on page three)

RANDOM REMARKS ON EVOLUTION

If it be true, that a man has brute blood in his veins, why should he brag about it?

Some of our evolutionary animals are now claiming that they are only "genetically" related to the beast. In other words, the ape is only an uncle or aunt, instead of papa, or mama. Thank God, the great majority of us neither have, nor claim any blood relation to the brute.

Naturally, most of the evolutionists live in large cities. There's a reason. For a few cents, they can hold a family reunion in the Zoo every Sunday morning.

Evolutionists themselves constitute the only argument for their alleged origin. Some of them are "foxy," some "mulish," some "fishy," and others odiferous.

This paper offers a reward of \$50.00 for a single achievement of evolution within the last 500 years. It offers another \$50.00 for any instance of a change of species. If these exalted apes have been telling us the truth, this should be easy money.

When a professor in Ohio said that President Harding had Negro (Continued on page eight)

Pray Earnestly For The World—Going Ultimately To Hell

A goat herder following his flock home as the evening falls, going to his food and sleep—and Hell. A group of school boys chatting along, going to school—and Hell. An old man driving his bullocks away from the cotton mill, to go for another load of cotton—and to Hell. A weary round of years of toil—then Hell. A force of government clerks, working, flattering, cheating, hating for jealousy's sake (perhaps one working honestly), all striving for financial improvement, retirement, a pension, an easy old age—and Hell. An old woman, wrinkled (Continued on page three)

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
Bridgeport, N. J.
Sunday, 2:45 p. m.

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel Fourteen)

Personally, I've been getting a real blessing out of preaching this series of sermons on the Book of Ezekiel. It's done me a lot of good to preach it. I know from a personal standpoint that I can praise the Lord this morning for the spiritual truths that have been brought home to me in a fresh way as a result of this study.

Then, I'm glad also, beloved, for this study of the Book of Ezekiel because I believe it's been a blessing to those of you who have been privileged to attend the services here on Sunday. A number of you who are seated before me have been kind enough from

time to time to state the fact that you've gotten a real blessing from the study of Ezekiel.

Then, beloved, I'm happy, in view of the correspondence I've had, particularly from preachers who tell me that it has opened up to them the Book of Ezekiel in a new way. That in itself has been a challenging inspiration and has made me glad that I have preached from this book and that the messages are being printed in THE BAPTIST EXAMINER. We've had a number of letters from preachers at various points over the country expressing their appreciation. I read you one of them last Sunday.

I have a letter today from one who is pastor of an Evangelical Lutheran Church in the state of Wisconsin. Among other things, he says,

"I want to express my appreciation to you for the splendid contents of THE BAPTIST EXAMINER. It is frank and to the point in every issue. Your First Baptist Pulpit, concerning Ezekiel, is exceptionally good, both in exegesis and in application."

I might say that this is from a brother from whom I have heard (Continued on page two)

Some Frank Observations Concerning Easter Festivities

Ye observe days and months and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain. Gal. 4:10.

We are well aware that this custom is strongly entrenched in the religious world, and well fortified by commercial interests. Indeed many courageous spirits, while realizing that the observance of Easter is little less than a religious travesty, if not a spiritual tragedy, have felt that further protest was useless. The fact that this error seems firmly established, only affords the greater reason for combatting it.

Certainly, Christians should concede that the Bible is, or at least should be, the only rule of faith and practice. At all events, Baptists are supposed to be unalterably committed to this principle. It is then, by the Book that this custom should be tested.

Easter is not of Christian origin and this should be taken into account in a consideration of the subject. "Easter" was a heathen divinity, representing life and light. As the vernal equinox represents the passing of winter and the coming of spring, this period was, more or less naturally, designated Easter. Beyond all question, it is of pagan parentage.

Though of pagan parentage, it was adopted by the Roman hierarchy and by the Church of England, and then by many Protestants, and some Baptists, who did not know any better; or who did not care a picayune. It would be

an example of commendable candor, for those who observe this pagan custom, to admit that just to this extent, they are of Rome, Romish. Surely the pope smiles when he sees those who claim to be Protestants, following in his train.

The exact date on which Easter comes is determined by an ecclesiastical moon, specially constructed for this purpose. It may come in March, or April, but is inflexible in its flexibility.

There is absolutely no Scriptural authority for the celebration of Easter. There is not a single reference to the day, in all the Bible. Even the name does not occur in the Scriptures. In Acts 12:4 the word "passover" has been rightly substituted in the Revised Version. The committee unanimously concurred in this action. If Christ had wished His followers to observe this day, surely He would have said something concerning it in the New Testament. There is only one day that Christians are commanded to keep—the Lord's day. There is no word, expressed, or implied in the Scriptures in favor of Easter observance. (Continued on page three)

DISCOUNTING DOCTRINE

That doctrinal preaching is discounted and deprecated is all too evident to those who still contend for the once delivered faith. "I don't like doctrine," has been a stock-phrase in this connection. To be sure, those who use this phrase do not understand its full import. Doctrine means teaching, and the man who does not like doctrine does not like teaching. This distaste for doctrine may arise from several causes, among them, an utter inability to receive teaching.

Those who deny doctrine really mean that they are opposed to distinctive denominational doctrine. Strangely enough, they profess to be denominationalists, yet despise denominationalism. Should they have their way, denominationalism would die, and the doctrines they profess to believe would perish from the earth. They court denominational death, and are set for their own credal suicide.

Some have construed the dislike to doctrinal preaching to an increasing love for the Lord and one another. To the contrary, (Continued on page eight)

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"An Exposition Of Ezekiel"

(Continued from page one)

a great number of times. In fact, though he is pastor of an Evangelical Lutheran Church miles away, and though I have never seen him, I have heard from him often through the years.

So, brethren, I'm happy since these messages have been a blessing to me, and to you, and are likewise being blessed of God in the behalf of the readers of our paper. I am happy again this morning for the privilege of preaching to you from the Book of Ezekiel.

I

This fourteenth chapter begins by speaking of some hypocritical inquirers, for the first two verses say,

"Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying,"

If you'll read not only these two verses, but the next several verses as well, you'll find that these folk who came to Ezekiel could well be characterized by the term, hypocritical inquirers. They were the same group that Ezekiel had dealt with in the eighth chapter, for in Ezekiel 8:1, we find that it says:

"And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me."

They're the same group, Ezekiel had been preaching to, testifying unto, and prophesying to all along. They had heard his prophecy. They had listened to his messages. Yet, though they had heard what he had to say, they had rejected his messages thus far. Now, they act very pious. Now, they act very religious. Now, they act as if they are deeply dependent upon him for spiritual instruction and guidance, and they come to Ezekiel with an air of piety, asking if there may be some new revelation from God. You'll notice that these individuals had already received a revelation from God through Ezekiel, but they had rejected God's Word, and now they come to Ezekiel expecting some new form of message.

Let me remind you this morning, my brother, that God doesn't have but one message. He doesn't have but one message for all mankind. Someone told me yesterday that he had heard over the radio that it was said in one of the programs this past week that the Bible ought to be rewritten about every 500 years, in order to get rid of the pagan element that had accumulated in that period of time. In other words, we ought to have a new message, and a fresh message, for every generation. Now, let me remind you this morning, beloved, God has just one message. He's not going to give a message for this generation and rewrite it 500 years hence. Neither will He rewrite it 1000 years hence, but rather, beloved, the message that God gave through Ezekiel to this people prior to the fourteenth chapter, was the same message that God had for the people in the fourteenth chapter.

They had rejected his message. They had spurned God's Word. They had repudiated all that God had said to them, yet now they came to Ezekiel with an air of piety and religion, expecting that God would give to them a new revelation. Let me remind you this morning that Almighty God only has one message and that's the message I hold within my hand—God Almighty's blessed eternal Word. It doesn't make any difference if you live to be 500 years of age, or even if you should live longer than Methuselah, or if you should eclipse all the patriarchs of old, God will never have any message except the message that's recorded within His Word. Don't you think for one moment's time that God will have a message for this generation and a different message for the next generation and a still different message for another generation. God has given to us one message within this Bible and there'll never be another message given because, brethren, the Word of God is final. Actually, the Bible claims for itself finality in its message. Listen:

"What things soever I command you, observe to do it. Thou shalt not ADD thereto, nor DIMINISH from it."—Deut. 12:32.

Or listen again:

"Every word of God is pure: he is a shield unto them that put their trust in him. ADD THOU NOT unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30:5,6.

Listen again:

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

Do you want to know whether or not a preacher is preaching the truth? Would you like to know how to test the man that you listen to? Would you like to know whether or not the man who gives you spiritual guidance and spiritual exhortation is really preaching God's Word, and leading you right? Beloved, you don't judge that man by his appearance, nor by his oratory, nor by any other physical characteristic — you don't judge him by the crowds that hang on to his ministry, neither do you judge him by the amount of the offering that he takes, and you don't judge him by the results he has. Judge him, beloved, by the Word of God, and if his message coincides with the Bible, then that man is preaching to you the truth of Almighty God and if his message doesn't coincide with the law and the testimony, there is no light in whatsoever that preacher has to say.

God, I say, has never had but one message. Whether it be in the Old Testament or whether it be in the New, God has never had but one message and God will never have but one message. Do you want to know what He says about sin? You can read it in the Old Testament,

"The soul that sinneth, it shall die."—Ezek. 18:4.

You can turn to the New Testament and read the same:

"The wages of sin is death."—Rom. 6:23.

God just has one message about sin.

Do you want to know what God says about salvation? Listen:

"Come now, saith the Lord, let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

Do you want to know what He says in the New Testament? Well, it is the same message:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. 1:18,19.

Do you want to know, beloved, what God says about any truth? You can read it in the Old Testament. You can read it in the New Testament. You'll never find a conflict. You'll never find a deviation. You'll never find where there's one bit of conflict in the

Word of God. I say unto you that God only has one message, and that one message is the final word of authority so far as your life and mine is concerned. You'll find the same truth of the finality of God's Word presented to us in the last book of the Bible:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18,19.

What does it say? You're not to add to this Bible. You're not to take away from this Bible. You're not to put anything into the Bible that you think ought to be there—neither are you to take anything out of the Bible that you think should not be there. In other words, the Word of God is final.

I would to God this morning that I could impress this upon your soul. These people in Ezekiel's day had come to Ezekiel, and God had given them a revelation through His prophet. They had gone away, and had repudiated, and had spurned what God had told them was His message for them. Now, they came back again, religiously and piously into the presence of Ezekiel, but actually, beloved, they were no more than hypocritical inquirers. They didn't want the same message. They were hoping God would give them a new message, something different, but, brethren, I say, God just has just one message. It would be a blessing to you and me this morning if we would re-learn today that God will never have another message. If the world stands for a million years, God will never have another message other than the message that He has already given to us in the Word of Almighty God.

I remember when I first became pastor of this church that for about six month's time, I rarely ever preached without preaching on the finality of the Bible in some way. I remember that I would come over it and I would emphasize it and I would insist upon it—that the Word of God is final. I don't think there were but very few sermons that I preached the first six months that I was pastor of this church but that in some manner I emphasized the finality of the Word of God. I remember one day after I had been pastor here for about six months, that one of the brethren came to me and said, "Bro. Gilpin, don't you know anything but the finality of the Bible?" I said, "Yes, sir, I know the finality of the Bible and I know a few other things and whenever you believe the Bible is final, I'm ready to preach the few other things to you." Let me tell you something, beloved. You can't preach to people anything at all, until they first recognize the fact that the Bible is final and that God's message, is the last word on every subject.

II

The third verse says:

"Son of man, these men have set up their idols in their heart."

These hypocritical inquirers—these religious leaders who sat so piously and religiously at the feet of Ezekiel asking if there might be some new revelation from God, at the same time, had idols within their heart. He's not talking now about the idols that had been set up in every valley and on every mountain side. He's not talking now about the idols that had been set up in the various places of religious worship. He's not talking about how they had burned incense to foreign gods, but rather, he says that this group have idols within their hearts. Suppose you turn with me to the Ten Commandments:

"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the

earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. And shewing mercy unto thousands of them that love me, and keep my commandments."—Ex. 20:3-6.

What was he talking about? Idols, false gods. Let me ask you a question this morning. What is an idol? What is a god? Probably someone here this morning would say that I am just wasting my time talking about idols. It might be well in South America or in China or in the Orient. It might be well in Africa or somewhere, where people set up a Totem pole or in some savage barbaric way, worship God through images of wood or stone. It might be well to talk about idols there, but surely not in a congregation like this. Let's see if I am just wasting time in speaking about idols. I ask you, what is an idol? What is a god, anyway? Listen, brother, a god is whatever you think the most of. Let me ask you this morning, brother, are there any idols in your heart? A god is whatever you think the most of. Several years ago, the Moody Bible Institute announced that they were going to have a demonstration of idols and gods that had been discarded by worshippers. They were going to show them at a certain service. Of course, it was done for the purpose of attracting attention, to draw people to the service, and lots of folk crowded the Moody church to see the demonstration of those idols. They expected to see grotesque images of all kinds that had been brought from all over the world. One man with whom I spoke after the service said, "You know, Bro. Gilpin, I was never more disappointed in my life. I expected to see all kinds of little images and trinkets that had been carved out of wood and stone and gold and silver that people had been worshipping, but you know, the first thing they brought out was a Mershaum pipe. One fellow got up and identified it and said that it had been his god. They brought out then a beautiful evening gown and one woman identified it as being her god. She had lived for the pleasure she got out of entertainment and from social life that came through that evening gown." And so on, in every instance, every item on display, was not something that was brought from a foreign country, but it was

something that some individual here in America had subconsciously worshipped.

Let me ask you this morning. Are there any idols in your heart today? Let me read to you:

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven."

—1 Thess. 1:9,10.

What do we have? Idolators turning from idols to God and waiting for the return of the Lord Jesus Christ in His second advent. Now, brother, that's exactly the position of every saved person this morning who is within the sound of my voice. The day the Lord saved you, you turned from the idols of this world to God and you began to look for the coming of the Lord Jesus Christ in His second advent. Well, my brother, have you kept turned? Have you kept away from idols? Have you kept yourself from idols? The Apostle John said:

"Little children, keep yourselves from idols."—1 John 5:21.

That's the last verse in the book of 1 John. This book was never written to unsaved people. While there is some truth in it that is applicable to unsaved folk, the truth of 1 John is for saved people. I can prove it to you, that it is for saved people, for in the fifth chapter and in the thirteenth verse we read:

"These things have I written unto you that believe on the name of the Son of God."

To whom has he been writing? To those who believed on the name of the Son of God. In other words, John was writing to saved people, and he closes the book which was written to saved people, by saying, "Little children, keep yourselves from idols."

I wonder this morning, beloved, if I speak to somebody today who has an idol within his heart. Do you have an idol of some type that is keeping you from definite service in the name of the Lord Jesus Christ,—that is keeping you from a whole-hearted surrender to the service of the Lord Jesus? Do you remember that great old Olney hymn, written by William Cowper?

"Where is that blessedness I knew
When first I saw the Lord,
Where is that soul refreshing
view
Of Jesus and His Word."

What peaceful hours I once enjoyed
(Continued on page seven)

Southern Baptists Are Supporting Heretics

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

WHERE?—At the Southern Baptist Seminary.

HOW?—By their own lips! In their own books! From infidel textbooks!

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

CAN THIS BE PROVED, YOU ASK?

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IT IS TIME TO PONDER



Union Meetings

(Continued from page one)

equal the same thing. The various denominations do not equal each other in doctrine, or polity. To the contrary, they differ fundamentally, even on the plan of salvation. They cannot, therefore, constitute a union, or engage in a "union" meeting. There may be a "union" meeting of Baptist churches, but there cannot be a union meeting of Baptists and other denominations, or of other and different denominations with one another. We may unite a man and a woman, but not a man and a monkey, evolutionists to the contrary notwithstanding. But granted, for the sake of the argument, that a union meeting was possible, it would in our judgment, be unwise. The objections to union meetings are many and insuperable.

Every union meeting is a deliberate compromise of what one or more of the denominations believe to be the truth.

In every union meeting, there is an express or implied agreement that distinctive doctrines shall not be preached. When Baptists enter a union meeting, they do so with the clear understanding that one, or more of their distinctive doctrines are to be suppressed. The distinctive doctrines that are to be suppressed, are not only vital, but constitute the chief apology for their existence. If the truths held by Baptists are not essential to their very existence, then they cannot justify their existence. To suppress these truths is to forget their right to exist as a separate and peculiar people. To compromise a truth is, at least, a partial renunciation of that truth.

No gentleman, much less a Christian, will preach a distinctive and divisive doctrine in a union meeting. Such an act would not only be a breach of courtesy, but bad ethics. We do not hesitate to say, that were we to enter a union meeting which we have never done, and never expect to do, we would "tote fair," and studiously avoid anything concerning Christ, or his truth, that could be construed as controversial. If it is a fact—and it is—shall not be preached in a union meeting, would it not be well for all parties concerned to enter into a written agreement as to what particular doctrine shall be preached, and especially what particular doctrines are not to be preached—would it be more reasonable to sign an agreement not to preach a certain doctrine than to tacitly agree not to preach

that doctrine?

It goes without saying, that matters of principle should not be subject to compromise, with or without notice. No principle was ever settled by compromise. The famous Missouri Compromise only delayed and intensified the final conflict. The last limit of compromise, is the crucifixion of Christ in the house of His professed friends. Such a catastrophe, were it not a fact, would be unspeakable, and well nigh unthinkable. To avoid such a situation, we prefer to do the work we believe God has given to Baptists, and in a way which we believe is well pleasing to Him.

A Union Meeting is a flat contradiction in purpose and effort.

Granted that all are united in a desire for the salvation of souls, Baptists believe that everyone who is saved, must be saved by grace, through faith, and that is not of himself, but the gift of God. Another denomination engaged in the meeting, believes and prays that men may be saved by grace and works. Still another denomination will hope and pray that men will be saved by belief and baptism, that is by a historic belief that Jesus Christ is the Son of God, and immersion for the remission of sins. Perhaps, a majority of those "united" in the meeting will hope and pray and work that those who are converted in the meeting will be buried with Christ in baptism by sprinkling. In the same meeting and at the same time, Baptists will hope and pray that all of the converts will follow Christ in baptism in His own appointed way, and with the undying conviction, that there is only "one Lord, one faith and one baptism." Obviously, those engaged in this alliance, or misalliance, are at cross purposes, and cannot be agreed in faith, purpose, or prayer.

The Union Meeting implies and acknowledges the truth of the Church-branch theory.

Certainly, Baptists would be unwilling to engage on terms of equality in church work with other than Scriptural churches. The fact that they enter such a union, should be conclusive evidence, that they regard the denominations with whom they unite as New Testament churches. The present craze for union meetings is the natural and inevitable result of the church-branch theory. The man who favors this theory must of necessity favor union meetings. As a matter of fact, why should he favor any other kind. A little investigation, will, we believe, reveal the fact, that all advocates of union meetings are believers in this fanciful theory. Their conclusion is incontrovertible; the error is with their premises.

Obviously, no one can hold their view, and consistently op-

pose church union, at all costs. If the different doctrines are all of equal merit, and they must be, if the destructive church-branch theory is true, then why allow anyone of them to stand in the way of church union. If sprinkling equals immersion, and the immersion for the forgiveness of sins equals believers baptism, then Baptists are scarcely less than criminal for contending for the immersion of the believers, at the cost of church union. The truth is that the consistent carrying out of the church-branch theory means the disappearance of every Baptist church in the world. In spite of this, the union meeting puts its seal of approval upon the church-branch theory. It was true; it is true, and evermore will be true that there is "one Lord, one faith and one baptism"—no more, and no less. It would be just as unreasonable to say that there are two baptisms and two Gods, as to claim that there are two faiths. The faith of the different denominations are radically and vitally different, and hence, cannot all be in the "one faith," and therefore cannot all be New Testament churches.

If Baptists can consistently and conscientiously engage in union meetings, there is no reason for their separate existence. If Baptists can unite with other denominations in preaching the Gospel for several weeks or months, why not indefinitely? If Baptists can willingly suppress their distinctive doctrines for a season, why not for all seasons? If church union is good for five weeks, why not for five years? Every argument for Union Meetings is an argument for church union, by suppression, cancellation, and compromise.

We may as well learn first as last, that differences cannot be eradicated by pretense, or denial. And while no one regrets more than the writer, the deplorable divisions among Christians, deceptions and dissimulations are even worse than division. And just here it should be said, that not a few Baptist preachers go into Union Meetings against their judgment and conscience. By a specious process of reasoning, they bring themselves to believe that both their churches and themselves will suffer by their failing to enter the meeting. A prominent Southern Baptist minister who, with his church, recently engaged in a Union Meeting, said: "I am going into the meeting, but I would about as soon take carbolic acid, as to do it."

In other words he preferred to get into the band wagon than take chances on being run over. My answer to such a course of conduct would be that the whole question is one of principle and not of expediency. In our days on more than one occasion, the attempt has been made to force us into a Union Meeting, but we have steadfastly refused to be cajoled or coerced into these enterprises. If Union Meetings are wrong, then no Baptist minister should under any circumstances become a party to such a wrong. If he is right, if needs be, let him stand alone and fight there, and if necessary, die there. Better be loyal to God and His truth than to appease a few liberal minded church members and gain the good will of the multitudes—

"Perish policy, perish cunning,
Perish all that fears the light,
Turn from man and look above
thee,
Trust in God and do the right."

Ultimately To Hell

(Continued from page one)

and gray, carrying her metal pots filled with watered milk, tottering after another—and Hell. Tired women with their heavy headloads of wood, going wearily home at night from the jungle to their squalid huts—and Hell. An Anglo-Indian at the throttle of a great railway engine, taking a passenger train to its destination in a distant city—yet bound for Hell. An er-govern-ment clerk, an old Brahmin more

honorable than many, a pleasant, self-sacrificing pundit to a number of young missionaries, traveling down the shady side of life's short hill—to Hell. A cook, a most obliging servant, having fed the missionaries with the best of food for years, stealing often and much, yet dear to all he serves, persuaded about Jesus, but living in fear of breaking his caste to become a Christian, knowing the way of life, yet still treading the way of sin and death—toward Hell. A quiet, hard working garden servant, going to his little quarters at dusk to his little family, later walking in God's beautiful moonlight, his baby girl on his hip, happy now—but later Hell.

Your patience tires, but oh, that you may see them as we believe Christ sees them, the farmer plowing a field to raise a harvest of grain, the merchant in his little shop sitting and weaving year after year for gold, the bride and groom married and enjoying the pleasures of life for a season, yet the ultimate goal of all these is Hell.

Oh! sleepy, unapprehending follower of Jesus, following "afar off"—for who that hears not the "ministry of reconciliation" committed to us by Him can be called a true follower—following in word but not in heart—ask and receive forgiveness for prayerlessness and humble yourself before God for a burden of prayer for those—who are crowding the mouth of Hell.

Dear faithful prayer-warrior, humble yourself also yet more before God, and beseech Jesus to make Himself known to you in still deeper revelation of love and travail of soul for those—doomed to Hell. Let us never be satisfied until we know the depths of the prayer "with groanings which cannot be uttered."—Rom. 8:26. And so may we snatch many "as brands from the burning." So may we cause Him "who tasted death for every man" (for us—the elect) who suffered Hell that we might not, to "see of the travail of His soul and be satisfied."

Precious Jesus! Forgive our lack of prayer, our stilted prayers, our burdenless prayers, our lack of willingness to be all for Thee, that we may be admitted into the sacred fellowship of Thy sufferings even as Thou hast said "them that honor me I will honor." "And he that doth not take his cross and follow after me is not worthy of me." Reveal to us Thyself. May we truly know Thee "whom to know aright is life eternal."

Easter

(Continued from page one)

The manner of its observance is quite enough to suggest that it is of the earth, earthy. Lent, which precedes Easter, and during which meat is forbidden, is the fish-eating period. And this prompts the question, "If fish is not meat, what is it?" Does the fish belong to the mineral, vegetable or animal kingdom? Why will otherwise sensible people try to fool themselves, and deceive God by this distinction without a difference.

During Lent card-playing and dancing are strictly forbidden—why? If it is wrong to dance during Lent why not during the entire year. The close of Lent is usually celebrated by what might be termed the Resurrection ball.

There may be some question whether this ball celebrates the joy over the resurrection, or that the imaginary self-denials of Lent are ended. At all events, many Lentenites long for the post-resurrection festivities.

The fact that Easter is a great commercial asset, has probably prevented it from long since becoming obsolete. The Easter bonnet, and the Easter suit, are the stay and support of this heathenized, Romanized, Anglicised, Protestantized, unbaptized spectacular performance. The average Easter congregation might well sing, "We are marching to Zion—with our new spring costumes and other paraphernalia."

To be sure, we must not overlook the intense religious dignity and splendid spirituality of colored eggs and candy rabbits and little chickens. Just how such things can prove conducive to real worship does not appear. Just what relation such things bear to the triumphant truth of the resurrection has not yet been pointed out.

The observance of Easter is directly opposed to the letter and spirit of the New Testament. Feasts and days were characteristic of the Old dispensation, but quite contrary to the spirit of the New dispensation. The greatest battle that Paul was called to wage was his heroic fight against Judaism. The Jews sought to combine law and grace. They desired to keep feasts and days, and also the rite of circumcision. Of course, Easter could not have been under the law, as the event it represents, or rather misrepresents, came centuries after the law was given.

It has been claimed that Easter takes the place of the Passover. Those who make this claim forget the fact that the Passover memorializes the passing of the death angel over the homes of the Israelites, while Easter is supposed to memorialize the resurrection—the one the escape from death, the other the resurrection. Those who keep this custom have "fallen from grace," that is a dispensation of grace.

Of all people, Baptists should be the last to engage in this celebration. Baptists commemorate the resurrection whenever they administer the ordinance of baptism—immersion. If the various denominations really desire to commemorate the blessed fact of the resurrection, they may do so in the solemn act of a Christ-commanded baptism. In substituting Easter they have substituted a process of nature, for a positive command. A day of special music, finery and flowers, cannot take the place of a clear and positive command of the Saviour.

Sad to say, here and there may be found, even in our orthodox Southland, a Baptist preacher who will defer the baptism of candidates till Easter Sunday. These candidates are not kept on ice, as the ecclesiastical temperature is sufficient for a partial preservation. The fact that one preaches on the resurrection on this day squints in the wrong direction, and gives aid and comfort to those who substitute this day for the commemoration of the resurrection. Some years since, we heard a Baptist minister preach on the resurrection, on Easter morning. He began his discourse with the explanation that he did not believe in observing the day, and then proceeded to celebrate the day by preaching on the resurrection.

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REPORT OF COMMITTEE ON SUPPORT OF T. P. SIMMONS

The committee appointed to sponsor the support of T. P. Simmons as a teacher in Tri-State Baptist Bible College of Evansville, Ind., makes the following report of contributions received during March:

Mt. Pleasant Baptist Church, North Kenova, Ohio	\$ 10.00
L. D. Gibson, Ohio	5.00
Mrs. L. D. Gibson, Ohio	5.00
Mr. and Mrs. George Dolin, W. Va.	1.00
Zack Savage, Fla.	35.00
Friends in Ashland, Ky.	75.00

Total Contributions for March \$131.00

We are grateful for increased contributions during March. As the Lord leads, send contributions either to the undersigned treasurer at 1839 Virgin Street, Ashland, Ky., or to Bro. Simmons, Box 3101, Parcel Post Annex, Evansville, Ind.

SIDNEY FISHER, Treasurer

SHOULD A CHRISTIAN MARRY ONE WHO IS A NON-CHRISTIAN?

By W. A. JARRELL
(Now In Glory)

By a Christian this paper means a really regenerate person—a Spiritual child of God, by the new, the second birth. By a non-Christian, brushed in, whether or not a member of the church, anyone who has not the new—the second birth. Many church members, especially of those who, within the last twenty-five or more years have been rushed into the church, in the craze for membership, whether or not saved, are not Christians.

From early influences, in my early ministry, while I thought marrying of Christians to non-Christians was not a positive violation of reason and of the Bible, even then I regarded Christians marrying Christians preferable. But the observation, the study and the thought of many years have forced upon me the conclusion that a Christian should not, in any case, marry a non-Christian. For this conclusion, among other reasons, are the following:

1. In the Bible sense of "one flesh," the Christian and the non-Christian cannot be "one flesh." The original "one flesh," that was essential in marriage was unfallen flesh. But, in the very face of the common misunderstanding of the Bible, as to the flesh and the body of the Christian, — an understanding that makes them unaffected, in this life, by saving grace, and gives license to sin, by laying our sin on the poor body and leaving the real man with sinless perfection (one of the worst of practical heresies), the Bible, certainly teaches that salvation includes the saving of our bodies (as meaning only the body, in accordance with the Scriptures referred to, I use the word "flesh" in this article),—salvation in this life more and more, as we grow in grace, and perfected in the resurrection. Paul says that the bodies of Christians, by the Holy Spirit, are NOW quickened—made alive, and that the "body is dead to sin," and because of this, already effect of the salvation, he commands us (not to be excusing ourselves from sin, by saying, "it is not the soul—the real man—who sins, but the body"), by the mercies of God "in our salvation," to "present your bodies as a living sacrifice to God." Not the unreasonable sacrifice of bodies that are in this life only sin, but the "reasonable" "sacrifices" of bodies that salvation NOW makes both holy and acceptable to God. Compare Rom. 12:1; I Thess. 5:23. To interpret any Scripture as being in contradiction to this, already effect of salvation on our bodies, is to pervert, most seriously and practically, its meaning. Form your own conclusions as to a marriage that unites bodies that are "holy and acceptable unto God," reasonable sacrifices to God, with bodies that are wholly the reverse. What can be the oneness of two such contradictory bodies?

2. As the high ideal marriage is oneness of life, no Christian should marry a non-Christian. Of the Christian, Christ is "our life" (Col. 3:4); this life is to the "glory of God" (I Cor. 10:31; II Cor. 4:15). This means that in thought, affection and purpose, the Christian lives for only God. But, if unsaved, "he that hath not the son hath not life." (I John 5:12). That is, the unsaved, in everything that constitutes life in all its relations—in thought, affection, and purpose, is the very irreconcilable reverse to the Christian. What kind of a marriage, of two persons, who, in all that makes life, are not only so different from each other, but are antagonistic to each other?

3. Marriage between a child of God and one who is unsaved is marriage between a child of God

and a child of the Devil. Only Christians are children of God. Of Christians—see Gal. 3:26—"sons of God through faith in Christ Jesus." Of the unsaved, "These are not the children of God" but, of them, Jesus says, "Ye are of your father, the devil, and the lusts of your father ye will do."—John 8:44; Eph. 2:3. Compared to the unfitness of marriage between the children of God and the children of the Devil, marriage between one of the best race and of the best blood with one of the lowest race and of the lowest blood is most fitting.

4. Marriage between the saved and the unsaved is marriage between one who, by nature and life, loves, obeys and serves God, and one who hates God, refuses obedience and service to God, and, instead, loves, obeys and serves the Devil. Compare John 6:44; Rom. 8:5-8; 6:16; Heb. 5:9; Philip 2:12; John 14:21; I John 2:4; 3:24; II Thess. 1:3; I Peter 4:17. In the sight of God, what kind of a marriage is that that is between two persons, who, in all that makes life, are so contradictory, and who are going in such contradictory directions?

5. Marriage between a Christian and a non-Christian is marriage between one who is identified with Christ and His cause and one who is identified with the Devil and his cause.

6. In the great war between Christ and the Devil, marriage between a Christian and one who is not a Christian is marriage between a soldier of Christ and a soldier of the Devil—between one who is fighting for Christ and one who is fighting for the Devil. Bear in mind that between Christ and the Devil there can be no common or neutral ground. Christ says: "He that is not with me is against me: he that gathereth not with me scattereth abroad."—Matt. 12:30. Marriage between a Christian and a non-Christian, therefore, is two hitched up together in life who are pulling in exactly opposite directions—the one towards Heaven; the other towards Hell.

7. What can there be of such marriage but the inevitable contradictory raising of children—children raised by two such essentially and fundamentally contradictory characters, — save where the miraculous grace of God comes to the especial rescue of the unfortunate children of such marriages. God pity them, for both time and eternity. Yet, for fatherhood and motherhood, God created them "male and female."—Gen. 1:27,28.

8. In view of the two traveling two fundamentally contradictory roads,—the Christian the "broad road" and the non-Christian the "narrow road," what kind of a marriage is the marriage that is between the Christian and the non-Christian? See Matt. 7:13,14.

9. In view of the everlasting separation, at death, between the Christian, not as a marriage separation, (there is no marriage in the "Over There") but as the separation of two who, as former especial companions, are especially united to each other—and the non-Christian, and of the joys of the reuniting of earthly friends at the Coming of Christ (I Thess. 4:13-18), what Christian can want to form a marriage relation that can be made of only the sensual nature and tie, which,

"Like a swift flying meteor, a fast flying cloud,
A flash of lightning, a brake of the wave."

is forever gone, as man "passes from life to his rest in the grave?" One, on the journey to "heaven; the other on the journey to hell! One to be forever in "heaven; the other, forever in hell!" Just think of, at the marriage altar united for a brief moment of time but, at death, eternally separated, the one in "heaven" and the other in hell. What, in such a marriage, is desirable?

10. Necessary to the high ideal of marriage is the love that ori-

ginates, is, in all fundamentals, sustained, and grows from the oneness of mind, the oneness of thought, of purpose, of the object of life, of the object of affection, and of will, and the likeness of spiritual nature. "Birds of a feather will flock together;" "a fellow feeling makes one wondrous kind." Cicero said: "There is no more sure tie than when they are united in their objects and wishes." Von Munch Bellinghausen exclaimed,

"Two souls with but a single thought,
Two hearts that beat as one."

And DuBartas, likewise, "Two souls in one, two hearts in one heart." Schiller exclaimed: "Be united, be united, be united." In view of the fundamental differences, between a child of God and a child of the Devil, between an heir of God and an heir of the Devil, between an enemy of Christ and His friend, and between a friend and subject of Christ and a friend and subject of the Devil, against a Christian marrying a non-Christian, God thunders the principle: "Can two walk together, except they be agreed?" (Amos 3:3). Not only do the two enter into marriage thus fundamentally and contradictorily to each other—as far as Heaven and Hell are from and against each other—but, as the Christian partner grows in grace and into the divine image more and more, the non-Christian grows more and more into the image of the Devil, as he or she downwardly develops,—thus, intensifying their fundamental and contradictory differences. Thus, instead of — as when both are genuine Christians—as they grow more and more like Christ and together in Him, living the

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above;

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims,
Our comforts and our cares;

and of the parting at death's river, singing,

"But we shall still be joined in heart,
And hope to meet again,"—

instead of this marriage life, there can but be the very reverse, for the marriage life of the Christian to the non-Christian.

11. Bible prohibitions of Christians marrying non-Christians. The Old Testament law of marriages between God's people and others, reads: "Neither shall ye make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." (Deut. 7:3). The necessity for this prohibition God states, in the words: "For they will turn away thy son from following me, . . . so will the anger of the Lord be kindled against you." (Deut. 7:4-6). Excepting when the heathen became proselytes to the Jewish religion, this was the law. Only the backsliding against God led Israel to violate this law. Compare Ezra 9:1-15; 10:1-19; Neh. 13:23-26. Not only was the violation of this prohibition the shame and God's judgment upon Israel, but, in the personal history of Solomon, it stands out mountain high. I Kings 11:1,3,9; Neh. 13:26). In all ages this side of "the new heavens and the new earth," the human heart is as depraved and as sinful as when God gave this prohibition; in none of these all ages have God and the Devil ever got nearer each other or compromised; in none of these all ages has there ever been, or is there, any getting nearer together of the children of God and the children of the Devil (whatever getting together is by the children of God getting onto the platform of the Devil),—consequently, no reason for imagining the repeal of the Old Testa-

ment prohibition of God's people marrying the Devil's. To the contrary, Paul assures us that the Old Testament Scriptures now are "Profitable for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works"—for marriage as well as all else. (II Tim. 3:16,17; I Cor. 10:11). So, instead of announcing a new marriage law, Paul presumes the same Old Testament law, when he says: "She is at liberty to be married to whom she will, ONLY IN THE LORD." (I Cor. 7:39). That the New Testament in these words recognizes God's will as against the Christian marrying the non-Christian, the commentators and other Christian writers, seem unanimously agreed. Among the writers, I refer to Adam Clarke, Matthew Henry, Bengel, Scott, Myer's Commentaries on these words of Paul; to Harless' Christian Ethics, p. 436; Wuttke's Ethics, pp. 310-312; Tholuck's Sermon on the Mount, p. 224; Neander's Planting and Training, pp. 234, 246; Smith's Dic. Bible, vol. 3, p. 1793. Neander remarks of Paul's idea of wedlock, that it is one "in which man and wife are both dedicated to the Lord alone, and are joined in a life animated and sanctified by the Spirit of the Lord."—Pl., Tr., p. 246.

The commentators include the command, "Be ye not unequally yoked together with unbelievers," as in principle, including, among other bad matches, yoking together in marriage a child of the Devil and a child of God. (II Cor. 6:14). Not so much unlike are the ox and the ass, of which God said: "Thou shalt not plough with an ox and an ass together," as are the child of God and the child of the Devil. (Deut. 22:10).

In Paul saying that he had the right "to lead about a sister, a wife," he equally presumed, as under the New, in force, the prohibition of the Old Testament against a Christian leading about an unbeliever as a wife. (I Cor. 9:10).

Of a Christian marrying a non-Christian, Andrew Fuller, the great Baptist Theologian, wrote: "God forbade all such alliances with idolaters (Deut. 7:3,4), and hence all Christian marriages were limited to 'only in the Lord.'"—Fuller's Works, Vol. I, p. 670.

But, with other disastrous apostasies from the Christian faith, in the third century, came the general marrying between Christians

and non-Christians. See Smith's Dic. Christian Antiquities, Vol. II, pp. 1092, 1103, 1096.

Among Baptists, even as late as 1724, marriage between Christians and non-Christians was, generally, positively disapproved. That year, the mother of American Baptist Associations — the Philadelphia Association — answering a question, "whether a believer may marry an unbeliever, without coming under church censure," "answered in the negative." See Min. Phil. Assn., p. 27. Andrew Fuller, nearly one hundred years after this answer, wrote: "The first step towards this corrupt state of things was the mixing of the church and the world in marriages." — Fuller's Works, Vol. I, p. 670.

Closing Practical Observations
1. Inasmuch as God frequently so overrules our errors as to bring out of them good, such as the Christian partner in marriage effecting the conversion of the non-Christian, yet, this is no excuse for the error. Every pastor, of long observation, has witnessed the blasting of the life of the Christian partner, and the spiritual ruin of the children—often the moral ruin — by the non-Christian partner in marriage. From this, to an incalculably great extent, our churches are weakened—especially by unconverted husbands.

2. Although such mixed marriages are recognized in the Bible as real marriages, (I Cor. 7:12,13), yet, from the foregoing part of this article it is certain that they are immeasurably inferior to that designed in the creation, and to Christian marriages.

3. Instead of taking offense at the truths of this article, the Christian partner to the mixed marriage ought to arouse to the error, to the condition of the lost husband and that of the family, and to his or her own condition, repent the error, and not rest day or night without getting so near God in life and at the throne of grace as to pray for the conversion of the lost, hell-bound partner. Just here, there are but few cases, of any length of time, in which the Christian companion — especially wives—have not been led by the non-Christian into such a cold, worldly, compromising life, that they are hardening their non-Christian companion in unbelief, instead of winning him or her to the blessed Christ. Enough to make angels weep, is the deplorable truth that such Christian

(Continued on page five)

WHERE ARE YOUR TREASURES?



"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Mt. 6:19,20.

We Must Either Accept The Bible Or Evolution

The Scriptural account of Creation as commonly understood and accepted by Christians generally necessitates God in the beginning and all along the journey. If the evolutionist acknowledges God at all, it is only in the beginning, and then bids him good-bye forever. Every form of evolution is in hopeless conflict with the account of Creation as given in Genesis. The following deadly parallel is conclusive testimony to the irreconcilable conflict between evolution and the Bible.

BIBLE

In the beginning God created the heavens and the earth.—Gen. 1:1.

And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.—Gen. 1:25.

So God created man in his own image, in the image of God created he him; male and female created he them.—Gen. 1:27.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Gen. 2:7.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.—John 1:1-3.

And God said let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over everything that creepeth upon the earth.—Gen. 1:26.

When the almanacs say that the sun rises and sets, that is called scientific accuracy. When the Bible says the sun rises and sets, that is pronounced a legendary lie. When science says that the world is round, that is called an incontrovertible fact. When Isaiah writes that God sits upon the circle of the earth (40:22), then we must discard Isaiah. When the Bible says that God made man in His own image, that is declared to be a Mosiac myth; but when the pseudo-scientist says that man originated from a monkey, that is considered a great advance in human knowledge. Some people are more anxious for a long pedigree, even if they have to tie themselves up to a monkey, than for an unimpeachable character which links man to Eden and to God.

If I believed this evolutionary business, I would myself become an ecclesiastical Bolshevik and pull God out of the heavens and Jesus Christ off the cross and help root up this thing called religion out of the earth. I would also put a chimpanzee in the manger of Bethlehem and a gorilla in the tomb of Joseph of Arimathea, and a monkey on Mount

EVOLUTION

From the primitive protoplasm has developed all the multitude of living things.—Prof. E. G. Conklin.

The essential idea which underlies the whole theory, is that species have had a natural rather than supernatural origin.—Prof. Conn.

His actual origin goes back not to Adam and Eve and the Garden of Eden, 6,000 years ago, but to more primitive races of men and then to pre-human ancestors and in the end to the earliest forms of life upon the earth. Between us and these earliest forms there has been an unbroken line of descent.—Prof. E. G. Conklin, Princeton University.

Man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits and an inhabitant of the Old World. In the dim obscurity of the past we can see that the early progenitor of the Vertebrata must have been an aquatic animal, provided with branchia, with the two sexes united in the same individual.—Darwin.

"First the little scum on the warm stagnant water, then the beauty of vegetation, the movement of shell fish, sponges, jelly-fish, worms, crabs, trilobites, centipedes, insects, fish, frogs, lizards, dinosaurs, reptiles, birds, kangaroos, mastodons, deer, apes, primitive man, cave man, man of the stone age, of earliest history, Abraham's migration, the Exodus, the development of the Jewish religious life and its climax in that purest of maidens, Mary of Nazareth."—"The Cosmic Coming of Christ."

If in the light of our present knowledge, we try objectively to describe the evolution of the universe, we may fairly say, that from the electrons came matter. From matter life emerged. From life came mind. From mind spiritual consciousness developed. Man who rules the world today probably came from lower mammals which sprang from amphibians, which in turn came from fishes, and they in turn from segmented worms.—Dr. E. W. Barnes, Sc. D., F.R.S., Canon of Westminster.

Olivet to bray out the folly of mankind for any longer following the Christ, and rolling this world back to savage brutes and beastly man."

I am a child of God and it doth not yet appear what I shall be in Christ Jesus.

If evolution is true, then man never fell, the atonement is wasted blood and ends in a religious and divine farce. In that case God sits in the heavens while cosmic atoms dance the jig of endless transmutation and He looks on helpless to control or guide the purpose and destiny of the forces and creatures that His wisdom and powers have let loose in the universe.

The time has come when bishops who believe that tommyrot and allow it to spread under their jurisdiction, ought to be compelled to resign their office. Missionaries who teach it ought to be called home. Preachers who preach it ought to be made to vacate their pulpits. Professors who teach it in our Christian schools and colleges ought to be driven from the institutions. While editors who proclaim it through their papers ought to be silenced and their pens dried up.



It is either evolution or the Bible; either Darwin or Christ. Let the church give her answer and make it quickly. There will never be another genuine revival of religion in this world until the Christian church repudiates the most subtle and monstrous lie that the Devil has ever thrown into the face of the Son of God, and until it drives the whole diabolical spawn of evolution into the nethermost depths of hell where it belongs.

If evolution is true, there are ten lies in the first chapter of Genesis. Let God be true, though all evolutionists be liars.

It is worthy of note, that the compilers of the murderous monstrosity, known as the Shorter Bible, were, one and all rank and rampant evolutionists. Some have been slow to learn the fact that evolutionists laugh at the book of Genesis. There are two doctrines which they cordially hate, viz., the Resurrection of our Lord and His coming again; particularly His Premillennial coming. It was for this very reason that the conspirators and compilers of the Shorter Bible left out the entire book of John and Revelation; the greater portion of Isaiah and Daniel; portions of Ezekiel, Jeremiah and other prophetic parts of the Bible. Of course, this is only a beginning, and in due time, other parts of the Bible will be stricken out.

Evolution demands destructive criticism, and destructive criticism demands a depleted Bible. It is significant that no evolutionist ever appealed to the Bible to prove his God-dishonoring theory. On the other hand the Bible makes no mention of evolution, which is unexplainable, if evolution was the method of Creation. These enemies of the Bible and the Cross are bent on the destruction of the old Book: at all costs. It is a clear case of destroying the Bible, or being destroyed by it. It is not at all surprising that they left the following verse from their Bible:

"If any man shall take away the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book."—Rev. 22:19.

Concerning evolution, C. H. Spurgeon in his autobiography says: "I have read a good deal on the subject, and have never yet seen a fact, or the tail of a fact, which indicated the rise of one species of animal into another. The theory has been laid down and the facts fished up to support it. I believe it to be a monstrous error in philosophy, which will be the theme for ridicule before another twenty years. In theology, its influence would be deadly; and this is all I care about."

It cannot be otherwise when speculation is substituted for revelation, and evolution for creation; when the immanence of God takes the place of his transcendence; when the Bible is held to be only a record of the development of religious ideas of the people of Israel, instead of being the inspired word of God; when everything supernatural is eliminated from the birth, life and resurrection of Christ, and He is regarded, at most, a high and unusual development of humanity; when conversion and regeneration are spoken of as evolutions in life and character, instead of being a revolution of man's spiritual nature. Under these destructive teachings the world may continue to mark time, but in matters most vital to human interests and happiness these will be an end of all progress. And if the day ever comes when these so-called advanced views in science and religion generally shall prevail, theological schools will have no students, why should they? Christian churches will be emptied of hearers; why should they not? The command, "Go ye into all the world, and preach the gospel," will lose its authority; why should it not? Mission fields will be abandoned, family worship will be silenced, the consolations and inspirations of Christian faith will no longer be felt in the hearts and homes of men. Such will be the inevitable and woeful fruitage of an evolution and a theology that does away with the essential doctrines of the early Christian faith. Worse than that; it will be a march to misery and damnation. Like a falling tide there may be now and then a wave that comes up a little higher than the last one; it may seem to assure a return of better conditions. But it is only a false hope. The tide is going out and there will be no return to better conditions until God and Christ are enthroned in the minds and hearts of mankind."

4. The great hindrance to taking this counsel is the low conception of the immeasurably great difference between the Christian and the non-Christian, that led to the mixed marriage. Little hope without the correction of the fundamental error.

5. The mixed marriage problem is a most serious one for pastors. Yet, in faithfulness to God, and to the people, they must teach the truth. But by rashness with this subject the preacher can soon ruin his influence, and thus defeat the end sought. Few are the problems confronting the faithful pastor that require so much discretion as does this. Yet, if he humbly seeks the wisdom and the grace of God, in his work, he will realize the accomplishment of as great possibilities, by his faithfulness for good as his rashness would insure for evil.

6. If some one says, Oh, but the truth of your article involves tremendous consequences, the reply is: Yes, but no less consequences than that Christianity is tremendously true. The preacher who knows nothing of Christianity as involving tremendous issues and consequences has not learned even the alphabet of the calling and the mission of the real preacher of the gospel of the Son of God.

Marriage

(Continued from page four) companions are but hurrying their non-Christian companions down into the never-ending hell. So much so, that they need, with broken hearts, not only to beg God's forgiveness, but to fall at the feet of their non-Christian companion and beg his or her forgiveness, and there implore him or her to come to Jesus. What a dead raising revival would this bring in all, or nearly all, our churches. And such joy into the families as they never expect to see on earth! This would make such marriages no longer the mixed, inferior marriages, but con-

Quietness

By DORAN

"Be Still and know that I am God,"
That I who made and gave thee life
Will lead thy faltering steps aright;
That I who see each sparrow's fall
Will hear and heed thy earnest call.
I am God.

"Be still and know that I am God,"
When aching burdens crush thy heart,
Then know I formed thee for thy part
And purpose in the plan I hold.
Thou are the clay that I would mold.
Trust in God.

"Be still and know that I am God,"
Who made the atom's tiny span
And set it moving to my plan,
That I who guide the stars above
Will guide and keep thee in My love.
Be thou still.

Easter

(Continued from page three)
It goes without saying, that the Baptist preacher who features Easter in this way, cannot effectually criticize its observance by the Roman hierarchy, or the English Episcopacy. If every Baptist minister in America, had on Sunday morning, April 18, 1954, shown forth the evils of Easter observance, and at the same time earnestly pled for the universal restoration of New Testament baptism, it would, we believe, under God, have gone a long way towards the establishment of the truth.

THREE DEFINITE MARKS OF A NEW TESTAMENT CHURCH

"And hath put all things under His feet and gave Him to be the head over all things to the church, which is His body, the fulness of Him, that filleth all in all."—Eph. 1:22-23.

"In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:21-22.

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:16.

This is the greatest of all the church epistles. There is much confusion in the thinking of Baptists, as well as God's people generally, as to what Paul was talking about in this epistle, when he spoke of the church as the body of Christ. There are numbers of reasons, which to me are unanswerable, for maintaining that in this epistle as well as elsewhere in the New Testament, Paul was talking about a local Baptist church — the church at Ephesus.

First, the word *ekklesia*, which is translated church, as B. H. Carroll said in his discussion with W. J. McGlothlin, has as its "essential ideas, organization and assembly." The only church that has both organization and assembly is a local church. Prof. Royal of Wake Forest College, when asked as to the meaning of *ekklesia* said: "I do not know of any passage in classical Greek, where *ekklesia* is used of unassembled or unassembling persons."

Second, the Lord Jesus used the word *ekklesia* twenty-three times in Matthew and twenty times in Revelation. In every instance He used it of a local church. Whenever He spoke of a larger group than the members of the local church, He always said churches.

Third, Joseph Cross (Episcopal) in his book, "Coals From The Altar" says: "We hear much of the invisible church as contra-distinguished from the church visible. Of an invisible church in this world I know nothing: the Word of God says nothing: nor can anything of the kind exist, except in the brain of a heretic. The church is a body: but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body: there must be organization as well. A heap of heads, hands, feet and other members would not make a body: they must be united in a

system, each in its proper place and pervaded by a common life. So a collection of stones, bricks and timber would not be a house: the material must be built up together, in artistic order, adapted to utility. So a mass of roots, trunks and branches would not be a vine or a tree: the several parts must be developed according to the laws of nature from the same seed and nourished by the same sap." So with the temple of Solomon. It was no temple until the stones were quarried and put each in its own place in the building. Whether the church is referred to as a temple or a house or a body, in every instance these two essential ideas are there, namely, assembly and organization. It is not a body unless the members are assembled and organized. It is not a house unless the materials are assembled and organized. It is not a temple unless the stones and other material are assembled and organized. Peter had exactly the same idea in I Pet. 2:5: "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Fourth, Hort in his book, "The Christian Ekklesia" confesses the necessity of finding some other than etymological, grammatical or historical grounds by which to prove the idea of an universal church. He admitted that the use of the word *ekklesia* was "always limited by Paul himself to a local organization, which has a corresponding unity of its own: each is a body of Christ and a sanctuary of God." Look at his statement. That "The Christian Ekklesia" ever refers to anything but a local church can not be proved by history: it can not be proved from the etymology of the word: and it can not be proved by the grammatical construction of the Scriptures where used. The only ground, Mr. Hort says, on which the use of the word as referring to anything but a local church can be defended at all, is on theological grounds. That means you can not prove it from the Greek New Testament at all: but you perhaps might read it into the New Testament from some book of theology.

Let us sum up a little.

The word church was used by the Master twenty-three times and always meant a local church. Mr. Hort of the Westcott-Hort New Testament, admits that Paul never used it of anything but a local church. Scholars testify that *ekklesia* was never used in classic Greek except of an assembled or assembling body. The two essential ideas in the word *ekklesia* are assembly and organization. Every illustration of a

church in the New Testament, such as temple or house of body, makes the veriest of nonsense, if it is not assembled and organized. The etymology of the word *ekklesia* makes it of necessity a local church. The grammatical construction of the passages where used can not be twisted to mean anything but a local church. Both Hort and Harnack testify that historically the word *ekklesia* was never used of anything but a local church, until long after the close of the New Testament. So you are on safe ground, when you say that the church, which is the body of Christ, is always a local Baptist church. In the three texts at the head of this chapter, the church spoken of was the church at Ephesus. These texts clearly set forth three marks of a church in New Testament days, that differentiate Baptist churches from all other churches today and prove conclusively that Baptist churches are the only churches of Christ on this earth.

1. A Baptist Church is the Only Body of Which Christ is Head

Christ is the head of a Baptist church in the sense that He is the founder of the first Baptist church. He is the head of each Baptist church in the sense that He is their only Lord and Master. He is the head of each Baptist church in that there is a oneness of life between Him and them. He is the head of each Baptist church in that His will dominates them just as your head dominates your body. He is the head of each Baptist church in that He is head over all things to each Baptist church. His Word is their supreme law. He is their all and in all to them. That is not true of any other church in the world except of a Baptist church. When Alexander Campbell went to England, he carried a letter from Henry Clay, introducing him as the head and founder of the church, which he organized. John Wesley was the head and founder of the Methodist Church. Calvin was the head and founder of the Presbyterian Church. Joe Smith was the head and founder of the Mormon Church. Henry the Eighth was the head and founder of the Episcopal Church. Constantine was the head and founder of the Catholic Church. Mrs. Eddy was the head and founder of the Christian Science Church.

The only church of which Jesus was head and founder is the Baptist church: and the only church therefore which is a body of Christ is a Baptist church. The relationship between Him and each Baptist church is as vital, as living, as real and as close as that between the head and the body or between a vine and the branches. This mark of a Baptist church differentiates it from all other churches.

2. A Baptist Church Is a Habitation of God Through the Spirit

All other churches not only have a human head: but they are therefore dead bodies. All of their born-again members have the indwelling Spirit of God in them personally: but their church is not a body of Christ and is not indwelt by the Holy Spirit. The church Jesus built was built for a habitation of God through the Spirit (Eph. 2:21-22). Every Baptist church, unless the Lord Jesus has taken away the candlestick, is a living organism. The unconverted members have a name to live and are dead: but not only has each living stone life in himself, but the whole body has the Holy Spirit abiding in it. He is their life. He vitalizes them as a body of Christ. He lives in them as His home in that community. He is there to infill them with power. He is the representative of Jesus their head and makes real the presence and power of Jesus among them. He is the vice-gerent of Christ in His body and all the movements of the body of Christ ought to be under His control. He said to the church at Antioch: "Separate unto me Barnabas and Saul for the work, whereunto I have called them." It is His to direct in the call of a

pastor, in the selection of deacons, in the endowment and equipping of all officers and teachers in the Sunday School. The Holy Spirit is the administrator of the finances of the church. It is His and His alone to tell each individual member of each local church how much he ought to give. Ananias and Sapphira, in a time when the church at Jerusalem was filled and mightily moved upon by the Spirit, were instantly killed, when they lied to the Spirit about their giving and refused to give what He told them to give. In I Cor. 12:4-11 Paul plainly tells that church that it is the work of the Holy Spirit to divide out the work to each one severally as He wills. If our churches were not so faithless and so worldly, I believe that in every Baptist church there would be gifts of wisdom, knowledge, faith, healing, miracles and discerning of spirits, just as this passage says. In the very next chapter Paul said that prophecy and tongues would cease and revelation would be done away. All other gifts mentioned there are still possible to the Spirit-filled church.

3. A Baptist Church Is a Living Organism

Here are the three differentiating marks of a Baptist church. It has a live head. The Lord Jesus is the head of every Baptist church and His connection with each body of His is vital and lively. He works in them mightily. The heart of each Baptist church is the Holy Spirit. He indwells every one of them. His home in each local community is the Baptist church in that community. From that as a center, He works out His plans and purposes in the work and worship and walk of that church. His relationship to the living members of that church body is the same as the relationship of the heart to the members of your body and mine. Then each Baptist church is a body of Christ. The heads and founders of all the other churches are dead or dying. All other churches are not bodies of Christ and the Holy Spirit does not indwell them. A Baptist church has a living head — the Lord Jesus Christ: a living heart — the indwelling Spirit of God (Rom. 5:5): and a live and lively body. A Baptist church is not simply an organization: it is an organism. It has a life in itself. Its life like the life of a vine comes from within, not from without. That is the difference between fruit and works. Works come from an outside pull: fruit comes from an inside push. When Baptist churches have to resort to suppers and bazaars and banquets and teas and picture shows and all other kinds of worldly entertainments to run the Lord's church, it looks very much like they have a name to live, but are dead. The Spirit's way is to work in us to will and to do of His good pleasure and as He works in us

Daily Strength

By FRANCES RIDLEY HAVERGAL

"As thy day thy strength shall be!"
This should be enough for thee;
He who knows thy frame will spare
Burdens more than thou canst bear.

When thy days are veiled in night,
Christ shall give thee heavenly light;
Seem they wearisome and long,
Yet in Him thou shalt be strong.

Cold and wintry though they prove,
Thine the sunshine of His love;
Or with fervid heat oppressed,
In His shadow thou shalt rest.

When thy days on earth are past,
Christ shall call thee home at last,
His redeeming love to praise,
Who hath strengthened all thy days.

mightily, we work out our own salvation with fear and trembling. The ladies aid societies and W. M. U.'s and B. P. U.'s and R. A.'s and G. A.'s and Y. W. A.'s and Sunbeams and clubs and lodges and boys' brigades and Red Cross and Y. M. C. A. and Y. W. C. A. and Boy Scouts and all the balance of the worldly organizations connected in any way with Baptist churches are so many parasites, that destroy their spirituality and power and will eat out their heart and destroy their life, if they are not cleaned off and cleaned out of the churches. The only living organism connected with any Baptist church is the church itself. Give it a chance and it will grow. It has life. It works from within outward. All other organizations have no life; their connection is external: just to the extent they thrive they weaken the vitality and power of the churches. Our churches are dying at the heart because of the blood-sucking organizations that are fastened on them. Cut off the societies and the churches will take on new life and grow. Missions are dying all over the South because they have been taken out of the hands of the churches and passed on to the hands of the women or laymen. The Holy Spirit does not work that way. Back to the churches as well as back to the Bible is the imperative need of the hour.

Now note what Paul says about a Baptist church in Eph. 4:16: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Here is what is said in that text about a Baptist church as a living, growing organism.

It has vital and living connection with the Lord Jesus, the head. The whole body is fitly joined together. That will kill all hot air and high pressure emotional evangelism. That will make a Baptist Church very careful to see that those who join them are fitly joined together rather than the mad rush we have now for members. Fitly joined members are praying members, working members, going members, living members and lively members. No pep or spizzierintum needed in that church. It gets its life from the Word and the Holy Spirit. The useless and unscriptural appendages on Baptist churches will all slough off, when we get back to the New Testament methods of evangelism.—H. B. Taylor.

GROPING IN THE DARK



"An Exposition Of Ezekiel"

(Continued from page two)

joyed,
How sweet their memory still,
But they have left an aching void
This world can never fill.

Return, O holy dove, return
Sweet messenger of rest,
I hate the sins that made thee
mourn

And drove thee from my breast:
The dearest idol I have known,
Whatever that idol be;
Help me to tear it from thy
throne,
And worship only thee.

So shall my walk be colse to God,
Calm and serene my frame,
So pure light shall mark the road
That leads me to the Lamb."

Surely, beloved, William Cowper, as a child of God knew what it was for a Christian to have an idol in his heart—something to come between him and God. Does your business, does your work—is there anything that to you today is a god, standing between you and God? God says, "Keep yourself from idols."

III

The tenth verse says:
"And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him."

Now, Ezekiel, speaking about these hypocritical inquirers who had idols in their heart, who had spurned God's message and who were continually turning to false prophets, says that the punishment of the hearer and the punishment of the prophet shall be just the same. In other words, there'll be punishment for the misleader as well as for the misled. This was God's people, yet there was going to be punishment for God's people.

Let me remind you this morning, God's people today are punished when they sin. As a child of God this morning, God chastens you when you do wrong:

"If his children forsake my law, and walk not in my judgments; If they break my statutes and keep not my commandments: Then will I visit their transgression with the rod and their iniquity with stripes."—Psa. 89:30-32.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

—Heb. 12:6.

Oh, I tell you this morning, my brother, there's punishment, there's chastening, there's suffering for the sins of God's own people. Listen to me this morning and I'll give you an illustration from God Almighty's Word. In I Corinthians, we read the story of a people who were observing the Lord's Supper in a wrong manner. Those folk in Corinth who had been abusing the Lord's Supper, and some of them had even been chastened with death because they had mutilated the Word of God, and had destroyed the meaning of the Lord's Supper. I say down on this congregation this morning, God's child can't sin without the expectancy of the chastening hand of God to fall upon him.

Brother, listen, if that be true of a Christian, how much more is it true of the unsaved? If a child of God needs to expect chastening here within this world, how much more must an unsaved man expect punishment for his sins? In I Peter, we read:

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—I Pet. 4:17,18.

What is Peter saying? Just simply this. Judgment must fall upon God's children when they sin. If God chastens His people when they sin, surely the unsaved can expect punishment to fall upon

them, too—not chastisement in the sense a Christian is chastened, for the child of God gets his punishment here within this world, but the unsaved man needs to remember that if the righteous are scarcely saved, there's nothing but a devil's hell awaiting the sinner and the ungodly. If judgment begins with the House of God, what's going to be the end of them that obey not the Gospel of the Lord Jesus Christ?

We need to come to this Book of Ezekiel and read it carefully, to see that God says there is punishment for the misleader and punishment for the misled in store for those who turn away from His Word. If that were true back there, how much more is it true in this 20th Century in the light of the teachings of God Almighty's Word. Haven't those of you who are saved found it so in your own life? Haven't you found it true in your own experience? If you're saved, doesn't God chasten you when you sin? And if it's true in your experience as a Christian, it will be just as true in the experience of an unsaved man, for God says:

"And whosoever was not found written in the book of life was cast into the lake of fire."

—Rev. 20:15.

Unsaved man or woman, this morning, tremble at the thought of sin. May God help you to tremble. Oh, that God would help you to tremble this morning as you sit here and listen to this message. There's a Hell of fire out there before you who die without the Lord Jesus Christ as your Saviour.

IV

I want you to notice also what Ezekiel says in the twelfth verse through the twenty-first. In these verses Ezekiel selects very cautiously and very carefully, three great Jewish leaders, Noah, Daniel, and Job to use as illustrations. Of course, I mean he chose them by inspiration for God inspired him in all his writing. But the three that he chose—Noah, Daniel, and Job were great Jewish leaders. God says, concerning these three individuals, that even though they were in the city of Jerusalem, that the city was not going to be spared. Now, look at these three men, Noah, Daniel, and Job—they were holy men. You can't recall the story of Noah without remembering he was a holy man. He walked with God when it wasn't popular to walk with God. He walked with God in a sinful world when everybody else was going to the devil. He had the honor of having the only sons in town that loved the Lord—he had three of them. He had the honor of having three daughters-in-law who were the only daughters-in-law in that city that loved the Lord. They were his daughters-in-law. He had the honor of having a wife, who was the only wife in that town or in the whole world, who loved the Lord. I say, beloved, Noah was a holy man and Daniel was a holy man. They were faithful men. They were sorely tried men and yet, beloved, they were victorious men.

Now what did God say through Ezekiel of these three? If these three men, holy, faithful, victorious as they were, were to stand in the city of Jerusalem, they wouldn't be able to save that city by their presence. They could save only themselves. Jesus said:

"Ye are the salt of the earth."

—Mt. 5:13.

Salt, beloved, is a preservative. It's what keeps food from spoiling. You may use sugar or you may use pepper or you may use other ingredients in the curing, but actually, beloved, the salt is what preserves. God says His people are the salt of the earth. They are that which preserves this world. If it weren't for the salt of the earth—if it weren't for Christian preservation, God would, today, wipe this earth out of existence. The only thing that preserves Russell today is the presence of some Christians. Even though that's true, God wouldn't spare the city of Jerusalem. Even though three of the greatest—

THE CHOICE



Noah, Daniel and Job—who were the greatest of the Old Testament saints—though they might stand within that city, the only ones they could save, would be themselves. They could not save the city as the city was given over to corruption. In Matthew, we read:

"For where two or three are gathered together in my name, there am I in the midst of them."

—Mt. 18:20.

Jesus speaks of asking anything in the Father's name, as if to say, that where two or three are gathered in His name, that there is power in united prayer. Well, brethren, though the three greatest Jews that lived in the Old Testament—Noah, Daniel and Job—though they united in prayer, the city of Jerusalem couldn't be spared. God wasn't going to spare it. All this is to tell us that these three, even though they were the salt of the earth and even though they united in prayer, yet they could not stay nor stop God's punishment. Famine is to come, noisome beasts are to come, the sword is to come, and pestilences are to come. Brethren, there are no proxys with God. When it comes to religion, brother, God doesn't deal with proxys. These three men could deliver themselves and no one else. The city was going to perish. The people were going to be punished. Brother, listen, there are no proxys with Almighty God. You may be a good man or a good woman, but you can't transfer any of that goodness to a son or a daughter. You may be a good man, a good woman, but brethren, there's no proxys with Almighty God.

We're coming into a season, a season, beloved, that's called Lent, which is the Devil's masterpiece of all the religious life of the world. The Devil never thought of anything the equal of Lent for people try to get enough religion in forty days of Lent to permit them to live like the Devil the rest of the year. Brother, it can't be done, it's an old trick of the Devil. Lent, as you know, ends with the services of so-called Easter Sunday, which is nothing

else but a hold-over of Paganism. It has no Biblical background. It has no Scriptural basis. It's nothing else but a hold-over of Paganism that was in existence 800 years before the birth of Christ. On Easter Sunday in every church where Easter is celebrated fully, there'll be babies sprinkled by the dozens. What is it? It's an attempt at religion by proxy. Little kicking, squirming, crying, laughing, cooing, helpless infants will be brought into the church building on that Sunday, and they will be sprinkled with water. Somebody will stand as a god-father, and somebody as a god-mother, and when those children grow up, they'll be taught that they're a member of the church, that they were baptized at infancy into the church. What is this, beloved? It's a proxy in religion. You come to this passage of Scripture and see that God says there's no such thing as proxy with Him. Even though Daniel and Noah and Job were to stand within the city of Jerusalem, God says that He won't spare the city. The only persons that Noah, Daniel, and Job could save, would be themselves and nobody else.

Let me remind you this morning my brother, that as there was no proxys in religion in the day of Ezekiel, so there are no proxys today. I insist this morning that if any member of your family is saved, it will be because of a personal acceptance of the Lord Jesus Christ as his own personal Saviour. I can't believe for you and you can't believe for me, you can't believe for some other member of your family. Salvation is strictly a personal matter. Every once in a while, somebody will say, "I'm waiting for my husband or I'm waiting for my wife or I'm waiting on my parents, before I unite with the church. Go ahead and serve the Lord yourself to the best of your ability and remember, you're responsible unto God for yourself and allow that other individual to whom you're married or who may be a part of your family to be responsible to God for himself. I want you to see this morning that there is no such thing as a proxy with God. You're individually respon-

sible before Him.

V

In the twenty-third verse God says He has a purpose in providence.

"And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God."

He says, "I have not done it without cause," as if to say, that there is a purpose in His providence. Maybe this will be a blessing to you this morning. Maybe if you don't get anything else from my message this morning, maybe this will be a help to you. God has a purpose in every providence. He said He had had a cause for it. Brethren, God has a purpose in every providence that affects your life, regardless of how it may affect you. We read in the Bible:

"And we know that all things work together for good, to them who are the called according to his purpose."—Rom. 8:28.

We read again that God says: "In everything give thanks, for THIS IS THE WILL of God in Christ Jesus concerning you."

—I Thess. 5:18.

It's mighty hard to believe it sometimes. It's still harder to practice it sometimes. It's mighty difficult to put it into practice in your own life, sometimes, but God has a purpose in every providence that comes into your life. If you look across the days that have passed, you'll remember that some of them have been days when you could smile, some of them have been days when the sun was shining, some of them have been days when you could see out, you could see up, you could see around, some of them have been days when you just wanted to live in this world, forever, and then there have been days when you couldn't see out, and there have been days

(Continued on page eight)

"An Exposition Of Ezekiel"

(Continued from page seven)
when the darkness has been so great that you couldn't see up, nor out, nor around, and there have been experiences through which you've passed when it seemed the very heart and soul was crushed within you. But, brethren, the same God that said in the days of Ezekiel, that He had a purpose for everything He had done—that same God has a purpose in every providence that comes into your life and mine. Look back over the days that have gone by, at some of the critical, crucial hours through which you've passed and you can see, maybe, that God had a purpose in it. Whether you see that purpose or not—and sometimes, we must wait until we get to glory with Him before we see it—ultimately, you and I will find that God has had a purpose behind every providence. As the old song says:

"Behind, a frowning providence,
He hides a smiling face."

VI

The sixth verse says:

"Thus saith the Lord God: Repent, and turn yourselves from your idols."

I passed that by a moment ago in order that I might bring it to you now in closing this message. To these hypocritical inquirers, who had spurned the message of God, and were looking for a new revelation—to these who had heard God's Word and were looking for something else, God says, "Repent, and turn . . . from your idols."

Will you believe me this morning when I tell you that the message of repentance is the keynote of all the Word of God. At the very beginning of the ministry of John the Baptist you'll find the message of repentance is the keynote of his ministry.

"In those days came John the Baptist, preaching in the wilderness of Judea. And saying, Repent ye: for the kingdom of heaven is at hand."—Mt. 3:1,2.

What did Jesus preach for His first sermon?

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."—Matt. 4:17.

Of the Apostle Peter's ministry we read:

"Then Peter said unto them, Repent."—Acts 2:38.

Listen again, beloved, to the preaching of the apostles:

"And they went out and preached that men should repent."

—Mark 6:12.

Believe me, beloved, repentance is the foundation message of all the messages of the Word of God.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the FOUNDATION OF REPENTANCE from dead works."—Heb. 6:1.

Brother, it is the foundation doctrine. You'll never turn from your dead works to the Lord until you've first put in the foundation of repentance. You might notice also that when the Apostle Paul was preaching that his message was that of repentance:

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

—Acts 20:21.

The same message God had for Ezekiel and these people in Ezekiel's day is the message that God has for you this morning. God is telling you to repent today.

"Repent ye and believe the gospel."—Mark 1:15.

Brother, that is how salvation comes. The man who repents and believes the Gospel—that Jesus Christ died for his sins and arose again for his justification—that man is saved and is going to

Heaven when he dies, because there is not one thing for him to go to Hell for. He has repented of his sins and he has believed the Gospel that Jesus Christ has blotted out those sins. Let me ask you this morning brother. Have you repented? Sister, have you definitely and genuinely repented and believed that Jesus Christ died for your sins?

I was impressed of recent date of an incident I read in the papers. You in all probability read about it, too, how, that over in India, all those people were killed trying to bathe in the Ganges and Juma Rivers, hoping to wash away their sins. Back of their religion is astrology and through their study of astrology, they learned by the position of the sun and the moon and the planet Jupiter that February 3rd of this year would be a most holy day in the world—the holiest day for the past 100 years. Therefore, these people in India sent out a proclamation to all their cult that on that day, all the people ought to seek to get to the holiest place in the world which is where the Ganges and Juma Rivers run together and there bathe on that particular day. And they came. They rode elephants, they rode bicycles, they walked, they drove oxcarts and brethren the news agencies say that the railroads that day ran 270 special trains to that particular spot that the people might bathe in the Ganges River and wash away their sins. What was the result? Well, when it was over, magazines and newspapers say that over 500 people were killed in that they were trampled to death and over 2,000 people were injured in the stampede as they tried to wash away their sins in the sacred waters of those two rivers.

Brethren, what did those people need? What did those 500 people need that died? What did those 2000 need that were trampled in the stampede? I ask you, beloved, what did that crowd need that rode on those 270 special trains to that spot that they might bathe within those waters? They didn't need what they got. Do you know what they needed? They needed to repent and believe the Gospel of the Lord Jesus Christ. They needed to know that the blood of the Lord Jesus Christ would wash away their sins—that sins are not to be remitted in water, but rather forgiveness of sins is to be obtained only by the Gospel of the Lord Jesus Christ.

And, brother, you need the same thing this morning. Oh, might God help you this morning to see that as these people in Ezekiel's day needed to repent, that you need to repent from your idols and believe the Gospel of Jesus Christ, that the Son of God died for your sins. The man that believes it will go out of this house of God this morning saved and rejoicing because of what God has done for his soul.

May God bless you!



Water

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believeth in him shall receive remission of sins." No mention whatsoever of baptism. If Peter didn't mean that remission of sin comes through faith in Jesus, then he contradicts himself.

2. I Peter 3:21. They quote the part that says, "baptism doth also now save us," and leave out the expression "in like figure whereunto." "Figure" signifies that baptism has an illustrative purpose here. As a matter of fact water did not save Noah (and the flood is being spoken of here). It was water that drowned and killed. It was the ark that saved, and the ark was a type of Christ. That is what we mean when we speak of people being "in the Ark of safety."

3. Mark 16:16. It is stated that "he that believeth and is baptized shall be saved," but what is it that damns or condemns? The answer given is, "but he that BELIEVETH NOT." That makes plain that condemnation is for unbelief—not for failure to be baptized. Incidentally, the Church of

Christ people who harp so on the 16th verse, pay no attention to the 17th and 18th verses, but condemn the Holiness people for their insistence on those verses.

What Is Against Baptismal Regeneration?

1. The types of the Old Testament. The Passover for instance. The blood of the Lamb was sufficient to save from death, without anything being added. "When I see the BLOOD I will pass over you."

2. The plan of salvation itself. God's plan is to save by grace, through faith alone. That is what is taught in Eph. 2:8-10. The "not of works" rules out any human activity or merit—any work of any kind. Despite attempts to deny it, baptism is a form of human effort—it is WORKS.

3. Specific examples of salvation apart from baptism. Note some samples of these: (1) "Thy faith hath saved thee, go in peace." Jesus said this to the sinful woman. No mention of baptism. He saved this woman without even suggesting baptism. (2) The Penitent thief. Baptismal regenerationists have duck fits in an effort to squirm out of this, but there is no honest squirming out possible. The thief was saved and was promised that he was going that day where Jesus went. He wasn't saved under the Law—he was saved by grace through faith exactly as all others who are saved at all. (3) Cornelius and others. (Acts 10:44-48). The Holy Spirit came on those people following their exercise of faith, and before baptism. Manifestly they were baptized because it was plain that they had been saved—not in order to help save them.

"I Should Like To Know"

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6. What is a familiar spirit?

It is a demonic spirit that takes possession of a spirit medium and speaks through her (or him, generally a her).

7. Did the witch of Endor actually call Samuel from the dead?

I think so though there is much to be said both ways. If God permitted Samuel to come back, the very fact that she was so surprised, proves that in other cases where they claim to call back the dead, it is a fraud.

8. Who are the "sons of God" and "daughters of men" in Gen. 6:27?

The sons of God were the descendants of Seth. The daughters of men, the descendants of Cain.

9. If death came as the curse of sin upon man, why do the beasts die?

Because the whole creation was cursed as a result of man's sin.

10. If the Word was God and dwelt among us, how could the devil tempt God?

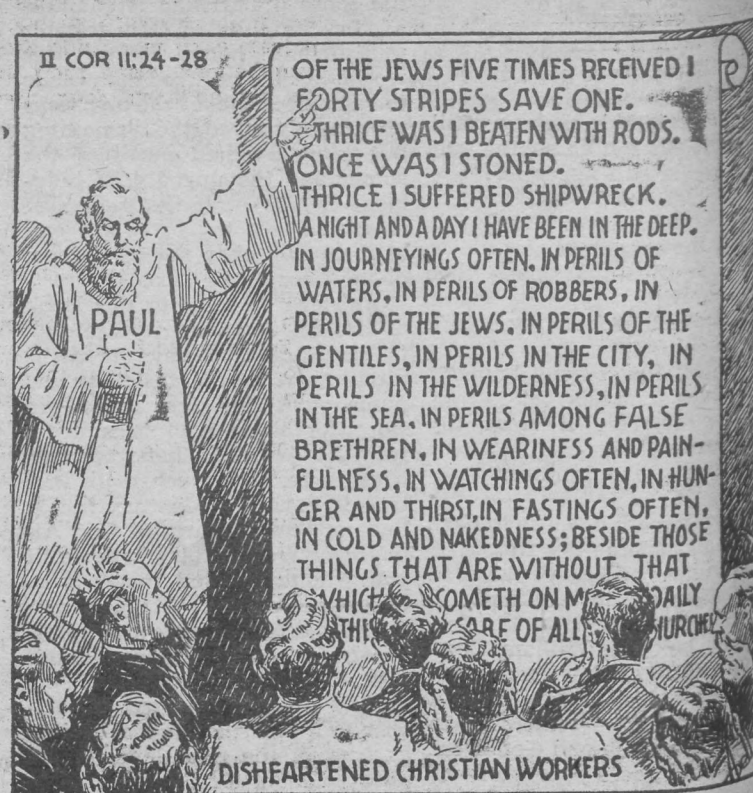
He couldn't. Jesus was very man as well as very God. He was tempted as a man.

11. If all things were ordained before the foundation of the world, how did Adam and Eve sin when they ate the forbidden fruit, when it was ordained that they should eat of it?

Wrong. It wasn't ordained that they should eat of it. There are some things that God purposes and some things He permits. That was one of the things that He permitted. God is in nowise responsible for man's sin.

12. If a man believes on Jesus and kills his fellow-man and at the same time is killed, will he go to Heaven?

If he doesn't all the Americans who died during the recent war went to hell. We do not suppose anybody would be big enough fool to say that. Under the law the murderer was stoned; so was the harlot; so was the Sabbath-desecrator; so was the profane swearer. All of them are violators of the same law. If the murderers can not go to Heaven,



neither can the man who gets killed while out automobile riding on Sunday nor the boy who dishonors his parents nor any other violator of the ten commandments. Neither can the man go to Heaven who has hatred in his heart, for in God's sight he is a murderer.

Did Samson go to Heaven? He is mentioned in the heroes of faith in Heb. 11. Yet he killed more in his death than in his life. And God helped him to do it by answering his prayer. His act was righteous and just or God would not have had a hand in it.

The murderer is no worse in God's sight than the stingy covetous church-member, who hoards his money and gives nothing to missions. Baptist churches are full of dirty cusses like that. Do they go to Heaven or do their pastors lie, when they preach them there? The same law that says, "Thou shalt not kill," says "Thou shalt not covet." If one will send a man to hell, so will the other.

Now it ought to be said that the man who has hatred and murder in his heart and plots the death of his fellow-man is not saved. But if in a heat of passion a saved man should kill his fellow-man or if he should wake and find a robber in his house and shoot him and be shot by him, he would go as straight to Heaven as if he was in church at worship and fell dead. Why? Because when a sinner receives Christ as his Saviour, by the one offering which Jesus Christ has made for him, all his sins, clean up to the time he dies, are laid upon Jesus and the sinner is not only justified once-for-all and forever, but in God's sight he is perfected forever. Heb. 10:14.

An all-wise God knew that that man would commit murder before He saved him; and if in spite of the fact that he would take his fellow-man's life in the years to come, He redeemed and saved him, that sin the same as all others are laid upon his Substitute, the Lord Jesus and atoned for with all the balance of his sins. On that ground and that only God can be just and take him to Heaven.

But while we are on that subject, let me say that murder is not the worst sin in a Christian. The sin of trampling the Lord Jesus under your feet and doing despite to the Spirit of grace and making the Blood of the Covenant an unholy thing are far worse sins, than taking the life of your fellow-man. Lots of Baptists, who are hoarding their money for their children and doing nothing for missions and despising the authority of the Lord Jesus, when He tells them what to give to a new church building or to some other enterprise of faith, are in God's sight a greater deal bigger sinner than the man, who kills his fellow-man. They have sinned against the Lord Jesus and against the Holy Spirit and have treated the Blood of Christ as if it were a worthless and contemptible thing, only to be trodden under their

Simmons To Hold Revival Meeting At Ocoonita, Va.

Elder T. P. Simmons, teacher of Bible Doctrines at the Tri-State Baptist Bible College of Evansville, Indiana is to hold a series of revival meetings for the Ocoonita Baptist Church, of Ocoonita, Virginia, beginning May 2 and continuing for two weeks.

This church which is pastored by Elder Joe Gadd, who is one of God's noblest and finest young men, is located between Pennington Gap and Jonesville, Virginia.

Services are to begin each evening at 7:30 p. m. and Brother Gadd extends a warm welcome to all the readers of this paper who may live within going distance to attend. Let those of us who can't attend pray for the blessings of God upon His preached Word.

Discounting Doctrine

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there is every reason to believe that it evidences a lack of love for the Lord and His truth.

Evolution

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blood in his veins, he was promptly denounced and fired. When a professor in the schoolroom tells our children that they have dog, skunk, and rattlesnake blood in their veins, we are ready to say, "What a smart man he is." The world is round and funny. If the ape is our father, and Christ died to save us, would it not follow that he died to save apes. If not, then Christ died to save the children, but not the parents.

Somehow, the evolutionists have failed to tell us at what point in the descent of man, the soul entered. If like begets like, how could a soulless monkey beget a man with an immortal soul?

unhallowed feet.

13. Should a Baptist church have a Methodist teacher for their Bible class in Sunday School?

No, nor for any other class. Some Methodists are saved; lots of them are not. But even if they are saved, they are heretical on the once-for-all salvation and the finished work of Christ and they teach for doctrines the commandments of men on baptism and the Lord's Supper and church membership and church membership. The Master said that is vain worship. Matt. 15:9. All those teachings the Methodists got from the Bible, Catholics and not from the Bible.