

The Baptist Examiner

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

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How Modernism Gets A Start

By ROY MASON
Tampa, Florida

Modernism is something that is often spoken of, but few church members realize how insidiously it has crept into denominations and churches. Few realize how wicked and ruinous Modernism is. Many church members constantly furnish money which is used to promote Modernism and thus tear down belief in the very faith which they hold dear. Many sit under the ministry of modernist preachers, who while talking piously, are at the same time, insidiously undermining the very foundations of the Christian faith.

How Modernism Started

It started of course with the devil, who prompted the serpent to say to Eve, "Yea, hath God

said?" Then a bit later, he said, "Ye shall not surely die." First the doubt—then the open attack on God's Word.

The revival of Modernism came as a result of German Higher Criticism of the Bible. German scholars, in their universities, began to tear the Bible apart. All sorts of theories arose, designed to undermine faith in the Bible as inspired, or even true. It became the fashion for theological teachers of this country to finish their schooling at German universities. Thus German rationalism—which was at bottom anti-

supernaturalism, spread over Europe and into America. German rationalism probably was in large part responsible for the first World War. German militarism was discredited, but rationalism has continued to spread. Its influence is at an all time high right now in America.

How Modernism Works

It works from the TOP on down to the BOTTOM. Men who imbibed modernistic infidelity in the half-infidel schools, later become denominational leaders, and teachers, and writers. First, the educational institutions, including the theological schools are

(Continued on page eight)

1. Please explain the three heavens.

The first heaven is the one where the birds fly, the second heaven is the one in which are the sun, moon and stars; the third heaven is the heaven of heavens where the throne of God is and the dead saints are.

2. Give history of Separate Baptists.

That is some question for a busy editor and small paper. Of course we will not undertake to give their history. They arose under the preaching of Whitefield, himself not a Baptist, in the 18th century. They are Arminian in theology and open communions.

3. Origin of the name "United" Baptist?

"The United Baptists" are what are left of the union of the Separate and Regular Baptists about a century ago. They practice foot-washing and many of them are anti-missionary. This union took place about 1786, says Newman, though the union was not finally ratified in Kentucky until 1807.

4. If salvation is by grace thru faith, when does a person be-

come one of the elect?

Election is one thing; salvation is another. Election took place before the foundation of the world. Eph. 1:4. Salvation takes place when we believe. Election was unto salvation. II Thess. 2:13. Men believe as a result of their election. Acts 13:48, Jno. 6:37. All the elect will believe. Acts 13:48, Rom. 8:28-30.

5. How is a person elected to eternal salvation?

By the sovereign will and choice of God the father. Eph. 1:4.

6. Can a person be one of the elect and at the same time be destitute of the Spirit of Christ? If so what is he elected unto?

All the elect are destitute of the Spirit of Christ until they are born from above. He is elected unto salvation. That salvation takes place through the "sanctification of the Spirit and the belief of the truth." But the election took place a long time before the salvation.

7. Was the entire human race condemned in the fall? If so are they not all totally depraved?

Yes, every descendant of Adam (Continued on page eight)

The Virgin Birth Necessary To Bring Us To God Perfect Man - And The End Thereof

By A. REILLY COPELAND
(Tabernacle Baptist Church, Waco, Texas).

Matthew 1:18-25, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost."

The prophets sang and the sages dreamed about the realization of "Revelation" manifesting Himself as the God man in the person of His Son Jesus. John 1:1-18. "In the beginning was the word. The same was in the beginning with God. . . . All things were made by Him. . . . in Him was life. The Light shineth in darkness. . . . That was the True Light. . . . The word was made

flesh and dwelt among us. . . . The only BEGOTTEN SON which is in the bosom of the Father, He hath declared Him."

Enemies object to the mystery of Christ's birth. Life without mystery is impossible and religion without mystery is nonsense. No honest man in any realm can afford to reject a thing merely on the basis of his inability to understand it or power to match it. There are things all about us in the natural realm hard to understand.

Pan-Genesis leads scientists into the mystery of complex and reflex forces. The germ of physical life is 125th of an inch long. Each germ has its place in God's animal life. Hereditary laws guard the individuality of the species. Progress of degeneracy is marked in a breed but species do not enter into a higher or another in the animal kingdom.

Scientists do not have complete knowledge of heredity. God's law is "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Ex. 20:5. And as also stated in the beginning "Each after its kind." Gen. 1:21. A criminal test in New England showed that 800 out of 1200 came from criminal stock.

Pre-natal thought often shapes future character. Pre-disposition frequently produces crime. Wrong environment generally enhances whatever one's bend is. Wrong (Continued on page six)

By L. D. Gibson
North Kenova, Ohio

"Mark the perfect man, and behold the upright; for the end of that man is peace."—Psa. 37:37.

There are two ways of teaching men with a view to the formation of their character on Christian principles: the one is the thought of religion, represented by words, the other is the life of religion represented by action.

Truth is always more forcible and impressive when it is seen in connection with its influence (Continued on page three)

OUR WEEKLY RADIO PROGRAMS

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

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

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

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

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

CHRISTIAN SCIENCE

By E. P. MARVIN

Many whom I esteem highly and who profess and call themselves Christians, are earnestly seeking light upon the subject of so-called, "Christian Science."

What is it? Christian Science is a method of treating bodily ills, not by medicine, mental influence of mind on the body or prayer to God, but by persuading the patient that the body, disease and pain, have no absolute existence or reality whatever.

No medicine is used in this mental process. The commonly recognized influence of mind on the body is of course discarded because the very existence of a material body is denied.

No appeal is made to God for Divine healing for it is insisted that there is no real disease to be healed.

The sick naturally and properly desire to be healed, and this desire in chronic cases, becomes so intense that almost any promising practitioner is welcomed. This meta-physical method, coming in the beautiful garb of refined Christianity, presents peculiar charms for many good people and especially for young women.

The common assumption "that it can do no harm," may be false, in its application to both soul and body.

The desire to regain health, and gratitude for the means of recovery (Continued on page five)

(Read Ezekiel Fifteen)

I read this past week of an individual who counted her blessings in a very, very unusual way. She had a position as a nurse in a convalescent home where there were some dozen or so patients of various types. Two of those individuals were so stricken in body that they could not lie down. They continually had to sit up, and all the rest they got came from sitting in a chair. When this nurse went home from her work, she would always thank the Lord in a very unusual way for the fact that she could undress, go to bed, and rest normally and comfortably. Then,

too, in that same home, there was one woman that had a brilliant mind, but a completely paralyzed body to the extent that she was absolutely helpless, and when this nurse went to her home, she thanked the Lord for the fact that she could not only go to bed and rest, but that she was able to get up, move about and go wherever she wished, whereas, this woman in the hospital was never able to leave her bed. Then, there were two people in the hospital who could not walk, there were two there who could not talk, and there was one there who could not hear, who was totally deaf, so as she reflected upon these in-

dividuals, she thanked the Lord that He had given her the power of locomotion and that she could move about and walk whithersoever she went; she thanked the Lord for the fact that she had eyes that she could see, and that she had ears whereby she could hear. She remembered then also "Grandma," ninety years of age, who was homeless and helpless and unwanted and feeble-minded and paralyzed, and as she thought about this aged saint, she remembered that she had a home and that she had loved ones and that she had good health and so, in a reverse manner, just the opposite from the patients with whom (Continued on page two)

The Correct Relation Of Baptism To Regeneration

There are two great classes of Scripture teaching. One class teaches how we must be saved, the other class how to live the saved life. Regeneration stands at the head in the first class. Baptism is first in the second class. To know these two doctrines and understand their relation to each other should be very helpful. I ask that we consider regeneration first.

Generation gives birth—"brings forth." Regeneration implies a second birth. First we are born of earthly parents—descendants of the first Adam, the created son of God. By this first birth we receive the nature of the first Adam. A fallen, sinful nature. By a second birth—born from above, born of God—we obtain the nature of the second Adam—the Lord from Heaven—a high and holy nature. I John 3:9; 1 Peter 1:23.

Repentance and faith precede regeneration. Repentance is necessary in order to saving faith in Christ. Matt. 21:32, "Repented not afterward that ye might believe." Acts 3:19, "Repent ye therefore and be converted that your sins may be blotted out." By the power of the Holy Spirit conviction of sins is given.

In John 16:8, 9 Christ said in regard to the mission of the Holy Spirit, "And when he is come he will convince the world of sin and of righteousness and of judgment."

Rom. 2:4 should be considered

in the light of this teaching. Also Acts 5:31, "Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance unto Israel and forgiveness of sins."

A first result of regeneration is Divine knowledge. When Christ said: "Except a man be born again he can not see the kingdom of God," He evidently meant we can not know or understand the kingdom of God. Kingdom implies a law, a rule of action. In the kingdom soon to be established on the earth each one will know truth and righteousness.

The same Christ who said "Ye must be born again" said in Jno. 10:28, "I give unto them eternal life." In Jno. 17:3, "This is life eternal that they might know thee the only true God and Jesus (Continued on page three)

THE BLUNDERS OF EVOLUTION

In the course of the presidential address given at the geological section of the 1920 meeting of the British Association, at Cardiff, Wales, F. Arthur Bather remarked:

"Descent is not a corollary of succession. History is not the same as evolution. Today we claim to have proved evolution by descent. How do we prove it? The evidence remains circumstantial. . . .

"There is then reason for thinking that ignorance alone leads us to assume some inexplicable force urging the races this way and that, to so-called advance or to apparent degeneration, to life or to death."

Certainly, language cannot be more definite than this, showing beyond any argument that evolution is still nothing but a theory, and a theory built upon ignorance!

The evolutionist considers the evidence from embryology perhaps the first and foremost argument for this theory. We are repeatedly informed, that the life of every animal, human included, starts from a single cell, and at various stages of development, the human embryo can hardly be distinguished from that of the pig, the chicken or the turtle. This is called the Recapitulation Argument. It is conceived that all life might similarly have developed from a one-celled form. It must be confessed that this evidence is more interesting (Continued on page three)

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel Fifteen)

I read this past week of an individual who counted her blessings in a very, very unusual way. She had a position as a nurse in a convalescent home where there were some dozen or so patients of various types. Two of those individuals were so stricken in body that they could not lie down. They continually had to sit up, and all the rest they got came from sitting in a chair. When this nurse went home from her work, she would always thank the Lord in a very unusual way for the fact that she could undress, go to bed, and rest normally and comfortably. Then,

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"An Exposition Of Ezekiel"

(Continued from page one)

she worked, she found that she had many blessings to count in a very, very practical way.

Well, I am sure this morning, beloved friends, that we have lots of blessings to count today. I'm sure, beloved, that if we were to pause, that we'd find in a very practical manner, there are lots of blessings we have that would be a joy to count this very day. Sometimes, we are prone to get "down in the dumps." It is only human for our faith to fail. It is only natural, beloved, for each of us occasionally to have an eclipse of faith, and to come to the place that we doubt and wonder, when everything in life is seen through blue-tinted glasses. But, brethren, if you and I would be honest before God and with ourselves, we would certainly know that we have many things for which to thank God, and many blessings for which to give him praise in a very, very practical way. My purpose this morning is that I might help you through this message to count your blessings in a very practical manner.

I

The passage of Scripture that I have read from the 15th chapter of the Book of Ezekiel is a story of the burning vine—a vine that was worthless — worthless because it produced nothing, and useless because there was no fruit that grew upon it, and therefore it was worth nothing. Now, beloved, at the very outset, let me remind you that **this vine is a type of the House of Israel.** I would like to read to you four passages of Scripture that you might see that God refers to Israel under the figure of speech of a vine.

"Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?"—Ps. 80:8-12.

No one can read that Scripture who has any knowledge of the Word of God without the realization at once that God is speaking of the children of Israel. He did bring them out of Egypt. He did plant them in the land of Palestine. He did cast out the heathen from that land — the seven nations of Canaan. The Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites were all driven out before the children of Israel and that vine of Israel which God planted in Palestine grew and spread. In the days of David and Solomon the kingdom of Israel was a mighty kingdom throughout all the world.

Well, let me read to you a second Scripture that gives us a similar picture:

"Now will I sing to my well-

Aquaint NOW thyself with God and be at peace : thereby good shall come to thee"

JOB. 22:21



"Therefore being justified by faith we have peace with God thru our Lord Jesus Christ"

ROM. 5:1

PEACE AT LAST

beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it."—Isaiah 5:1-6.

I say again that no one who knows anything about the Bible, can read this portion of Scripture, without realizing that God is referring to the children of Israel as a vine, or a vineyard. In the first verse, He refers to the vineyard which was Israel. He said that He planted this vineyard in a very fruitful hill which was Palestine. He says that He fenced it round about, and He gathered out the stones thereof. That, beloved, refers to the heathen nations that God took out of the land of Palestine in order that He might place the Jews there. He says in the second verse that He built a tower in the midst of it. Beloved, that tower was the government under David. He says He placed a winepress within it, which refers, of course, to religion and He says that He planted it with His choicest vine, which would tell us that Israel was God's best. He says that He looked for fruit, and instead of there being luscious, delicious grapes being produced upon that vine, He found that it brought forth wild grapes. Then, He says, what else can I do? He concludes by saying that He will take away the hedge, allow the wall to be broken down, and permit it to be trodden down. Furthermore, the land is to lay waste and bring forth nothing but briers and thorns and God says that He will command no rain to fall upon it.

Brethren, though this prophecy was given 700 years before the birth of the Lord Jesus Christ, God literally fulfilled that passage of Scripture to the very letter. Brethren, up until the 1900's, the land of Palestine did not have enough rainfall to produce a crop. It was a dry, barren land which could produce nothing because the annual rainfall within the land of Palestine was not sufficient to produce a crop. It was just a waste, dry, desert. I tell you, beloved, God has fulfilled this Scripture to the very letter.

But I want you to read again, to see that this vine that He speaks of is a type of Israel:

"Yet I had planted thee a noble vine, wholly a right seed: how then are thou turned into the

degenerate plant of a strange vine unto me?"—Jer. 2:21.

Jeremiah, speaking for the Lord, speaks as a man and he refers to the House of Israel as being a noble vine that he has planted and the strange thing is that that noble vine could turn into a degenerate plant or a strange vine. Now, isn't it strange that a noble vine would turn into a degenerate vine. Anyone who has ever gardened, or who has ever lived on a farm, knows the meaning of this. Many times I have heard of some fellow back in the country who had some kind of a failure with his potato crop say, "Well, the seed's run out." He meant by that that he had used the same seed time after time and the value of the seed had been depleted and his seed has just "run out." It was worthless. Good seed had turned into bad seed. Now God looks upon Israel as a noble seed that He had planted which turned into a degenerate seed of a strange vine.

I wish you would notice another text:

"Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images."—Hosea 10:1.

So far as Israel is concerned, God looked upon the Jews as nothing more or less than an empty vine that brought forth fruit only to please themselves. Now, I have taken time to read these passages of Scripture to thus identify Israel as being a type of the vine for one purpose, that I might show you that Israel is an absolute failure, in that she failed to produce fruit to the glory of the Lord.

Apart from fruit bearing, beloved, a vine is absolutely worthless. That isn't true of all trees. In fact it is not true of any other tree. Of some trees, the bark is used for dye in the tanning process and then some trees have value when the wood is cut and sawed into timber that may be used for the building of a house or for the implements of mankind. To be sure, some trees produce fruit that becomes wholesome and edible food to be eaten by man. Other trees produce juice or sap which becomes a precious gum. Of other trees, beloved, the root thereof is dug for medicinal purposes, but not so with the vine. I say that though practically every tree of the forest has a value apart from fruit bearing, a vine is absolutely worthless and positively useless, and wastes the space that it grows upon, if the vine does not produce fruit.

Listen to me, beloved, and take home this expression today if you don't take anything else away from this service—useless if fruitless. What was true of Israel as a vine that failed to produce is just as true of you and me this morning. We are useless if fruitless.

I do not say that there ought to be works in the lives of each of us to please God, though that is true. God does expect works on the part of everyone of us who are Christians. We read:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God;

not of works lest any man should boast; for we are his workmanship created in Christ Jesus unto good works."—Eph. 2:8-10.

There is a verse that would tell us that a man is not saved for himself, and is not saved for his own pleasure, and is not saved to keep him out of Hell, and is not saved in order that he might go to Heaven after a while, but he is saved, beloved, in order that he might produce works that are pleasing unto Almighty God.

But, brethren, this morning I want to dig deeper than just mere works that grow out of your life. I am saying to you this morning that there is a lot of difference between works and fruit. Works is what you do that is pleasing to God after that God works salvation into you, but fruit, beloved, is something different. Fruit is that which grows as a result of the presence of the Holy Spirit within you. We read:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Eph. 5:22, 23.

These, beloved, are not the works of the law, they are the fruit of the Spirit. I am trying to say to you this morning that as Israel was useless when fruitless, so any child of God is useless if no fruit of the Spirit is found within your life. I am not asking you this morning if you are a church worker, and I am not asking you if you go regularly and habitually to services in God's house and I am not asking you if you attend the prayer meeting on Wednesday night, nor am I asking you if you are a tithe payer; I am not asking you this morning if you do all the work you can in your church. I am asking you something far more important than that. I am asking you, this morning, is there any of the fruit of the Spirit within your life? Brother, if there is not, it is the best proof in this world that the Spirit of God is not in you. Now let's read it again, "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Do you find any of those within your life today? If you were to take inventory to see just where you stand in God's sight—if you were to go into a laboratory to be spiritually analyzed and tested this morning, would you be able to find these nine fruit of the Spirit or any one of them within your life? Oh, hear me today, beloved friends, when I tell you that a vine is useless if fruitless, Israel was useless because she was fruitless and my brother, my sister, if you are fruitless, you are useless in the sight of God.

We have a similar portion of Scripture in the New Testament that would tell us the same truth, for in the Sermon on the Mount, the Lord Jesus made a statement that was very similar for He says:

"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

—Mt. 15:13.

Notice those three words—good for nothing. I am not asking you this morning if you are good. I

am asking you if you are good for something or is it that you are good for nothing? I am trying to insist that a vine is useless if fruitless, just as the Lord Jesus Christ says that some folk that are professors of faith are good for nothing. Now, brethren, that's God Almighty's estimate of a fruitless tree. That is not my estimate. That is not your estimate. It is not the estimate that any individual would place upon a tree, but it is God Almighty's estimate—fruitless if useless. This ought to be the means of causing you and me and every one of us who profess faith in the Lord Jesus Christ to pause and search our souls to ask the question, am I right with God? Have I really been saved and am I bearing fruit today? It is a very easy matter for me to ask you if you do any works and it may be a very easy matter for you to inform me with pride that might be justifiable about certain works that you do in the name of the Lord. However, I am not asking you if there are any works in your life, I am asking you if there is any fruit there—if you are producing a fruit. My Lord says, useless if fruitless.

It is well for a merchant at the end of the year to pause and take inventory to see just what stock he has on hand and to see whether he has an abundance of stock, or a surplus of stock, or a lack of stock. It is well for his business to pause and take a material inventory and most good businessmen do that on an average of at least once a year, but my brother, a good Christian ought to pause and take spiritual inventory, not just once a year, but every day of his life to see where he stands in the sight of God. I ask you this morning, if you were to pause today and observe yourself, and if you were to look today at yourself from a spiritual standpoint, to judge yourself by your works, and not by what your mother or your father thinks about you, or what your son or your daughter thinks about you, would you be good for nothing? Remember — if fruitless, then useless.

It might be well for us to ask ourselves, what is going to be the end of a fruitless vine, of a useless tree? What is going to be the end of a fruitless professor? I don't know for whose benefit I may be saying this, but there may be someone here this morning who is a professor and is useless and I would have you to see this morning that God tells us what is to be the end of a fruitless professor. What does He say?

"If a man abide not in me, he is cast forth as a branch and is withered and men gather them and cast them into the fire where they are burned."—John 15:6.

I ask you again this morning, are you a productive vine or are you a useless vine? If fruitless, then useless, and if useless, then worthless, and God says the end of such is to be cast into the fire to be burned. As I say, I am not talking about your works this morning. I recognize the fact that God does demand works on the part of every believer and a man's works certainly proves to the world the fact as to whether he is saved, but I am not asking you about your works. I am asking you if there is the fruit of the Spirit—those nine fruit of the Spirit, in any portion, or in any part, or in any fragmentary manner to be found in your life this morning; if not, God says the end is that each shall be burned.

II

But let's notice another truth, the truth of fulfilled prophecy. In the sixth verse we read: "Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem." God says a vine that is not worth anything can only be thrown into the fire to be burned and He says, I will do the same thing to the city of Jerusalem. Now, brethren, did this come to pass? A few Sundays ago, I read one of these prophecies and in the course of the message I did (Continued on page seven)

Baptism

(Continued from page one)

Christ whom thou has sent." Regeneration gives Divine knowledge. 1 John 2:29, "If ye know that he is righteous ye know that every one that doeth righteousness is born of him." Regeneration is the gift of God—the greatest gift of the greatest love—His only begotten Son—Christ in you the hope of glory.

I think it was J. B. Moody who said: "All gospel blessings are contained in Christ." Paul in I Cor. 1:30, "But of him are ye in Christ Jesus who, of God is made unto us wisdom, and righteousness, and sanctification and redemption." If this needs to be supplemented, I quote Rom. 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." "On Christ the solid rock I stand All other ground is sinking sand. His oath, His covenant, His blood, Support me in the whelming flood."

Christ and all things, but without Christ nothing. How poor an unregenerated sinner! How rich those of whom it is said: "If children then heirs, heirs of God and joint heirs with Christ."

Regeneration makes spiritual children—"Children of God by faith in the Lord Jesus Christ."

When we think of what the Lord has done for us—that best robe, a ring, shoes for our feet and the fattened calf and then remember that our eyes have not seen, our ears have not heard, neither hath it entered into our heart what God hath prepared for them that love Him, we may well sing:

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

Regeneration gives the blind sinner eyes. I knew a boy who was badly near-sighted. He was almost grown before his parents realized his condition. Then his father took him to a specialist and had glasses fitted which gave normal vision. Returning home by the same road which he had traveled so often before, his father told me he was continually giving expression to ecstasies of delight: look at the trees! look at the flowers and the rocks! I have said that baptism stands at the head of things required in the living the saved life. Baptism is the first overt act named for followers of Christ to do. Not only this but the Master Himself declared it to be a model act. When the Christ came to John the Baptist at the Jordan and demanded to be baptized John demurred saying, "I have need to be baptized of Thee, and comest thou to me?" The Lord said: "Suffer it to be so now for thus it becometh us to fulfill all righteousness." In this statement—"Thus it becometh us to fulfill all righteousness" two very important facts are obvious. First: in the same manner in which your baptism is performed you are to do every right thing. From the first day of your regeneration to the time when called home to glory remember this. Call it Christ's rule.

Second: Baptism is a righteous act. As a great model set up for a saint to look to during this

mortal career one would naturally suppose it to be a specific something.

In Eph. 4:5 we read: "One Lord, one faith, one baptism." Here the certainty, the oneness of baptism is placed in the same class as the oneness of the blessed Lord and of that faith of which He is declared to be the author and finisher.

That baptism, as taught in the Word of God, is essentially and absolutely one in all of its phases, there can be no doubt. Scriptural baptism demands for a subject a penitent believer in Christ. For an administrator one duly authorized and set apart by the church of God. The scriptural design: "To fulfill righteousness." The act: the immersion of the subject in water.

Having considered the main features of these two great doctrines we should now be ready to answer correctly the previous question, "The Relation of Baptism to Regeneration." Baptism possesses nothing that it has not obtained from regeneration. These, if permitted, the ordinance faithfully declares. No one can be saved without a full and unconditional surrender to God. As the subjects steps down into the baptismal pool and is buried in the name of the Triune God there is brought to view the most impressive exhibition of perfect obedience and complete submission to God that I am able to think of.

Baptism represents a death, burial, and resurrection. Rom. 6: 3, 4, 5, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

In regeneration the "subject" dies to sin, in baptism the same subject finds a liquid grave.

"Planted together in the likeness of his death." "Raised in the likeness of his resurrection." (Sprinkling or pouring water on the subject can not produce this likeness.)

The things that have been mentioned show a very close relation between baptism and regeneration. The formula of baptism speaks a closed relation. "In the name of the Father, and of the Son, and of the Holy Ghost."

In regeneration sins are pardoned. Sin is a great wrong against God. Psal. 51:4, "Against thee, thee only have I sinned." Pardon comes from God the Father. The ground of forgiveness and cleansing from sin is a sacrificial offering made by Christ. I Peter 2:24, "Who his own self bare our sins in his own body on the tree that we being dead to sins should live unto righteousness: by whose stripes ye were healed."

Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works, and of the Holy Ghost." It seems to be a common fault among Christians, not to regard properly the power and work of the Holy Spirit. As we study this most solemn formula of baptism let

us ask: why His name read out here? The answer should be, to point us back to the beginning and forward to the future of the Christian life. When we were going down in sin far, far away from God, the Holy Spirit came and touched us: caused us to know our lost and ruined condition. He pointed us to Jesus: joy and peace came into our soul.

Eph. 2:1, "And you hath he quickened who were dead in trespasses and sins." When the question of our divine entity is tested He bears witness with our spirit that we are the children of God. The Holy Spirit comes with us to a throne of grace and intercedes for us there. Rom. 8: 26.

A beautiful teaching in Eph. 1:13, 14 says, believers are sealed with the Holy Spirit of promise, the earnest of our inheritance. The regenerated are no more strangers and foreigners but fellow citizens with the saints and of the household of God. Eph. 2: 19.

As I send this forth I pray God that all to whom it may come shall be instructed, encouraged, comforted and led up to higher planes of Christian excellence.—Garrett Reed.

A Perfect Man

(Continued from page one)

on the temper, disposition, and habits of the speaker.

We all experience, though few of us can estimate, the power of example. It is seen oftener, in its effects than in the process by which these effects are produced.

An example may be present, or historical, or ideal.

We are all influenced by present example, because we are all observers. Some of us by historical example, because we are readers.

Only a few of us by the purely ideal, because only few of us are really thinkers.

The character of man's ideal of perfection is an index to his own character; the two will be found to act and react on each other.

In this text the Holy Spirit has introduced to us a model man; a man fit to be looked at, admired and imitated. If you know such a man living in your midst, mark him well, take note of him, observe him closely, narrowly. If you do not know such a man, search the annals of history and find one there; read his biography till the beauties of his character have been interwoven with your own elements of life.

Let us consider the character of the man who is here called perfect and upright. He is a man of inflexible integrity, never turning aside to acts of deception or fraud; rigidly honest, he will never adopt those methods, however essential they may seem to his success in life.

There is a negative and a positive side to this man's character. You will never find him standing unjustly in the way of another man's rights, but you will find him loving his neighbor as himself, devising liberal things for the welfare of others. His religion is not a Sunday dress, to be worn by the soul, a garment of praise, humility, and charity. The perfect and upright man will carry his religion into all the relations of life—ecclesiastical, political, commercial, and domestic. His vote at the polling booth will be as faithful an expression of the thoughts of his mind as the prayer he offers at the throne of grace. In matters of opinion no man is more flexible; in matters of principle no man is more firm. An upright man may not be a perfect man, but a perfect man must be upright. There are two classes of laws revealed in God's Book, between which I think a distinction should be drawn—the moral and the spiritual.

"Thou shalt love thy neighbor as thyself," that is a moral law. Obedience to that law will produce an upright man. But there is another and higher law than this: "Thou shalt love the Lord thy God with all thy heart,

us ask: why His name read out here? The answer should be, to point us back to the beginning and forward to the future of the Christian life. When we were going down in sin far, far away from God, the Holy Spirit came and touched us: caused us to know our lost and ruined condition. He pointed us to Jesus: joy and peace came into our soul.

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(Continued from page one)

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RESTING

By A. B. SIMPSON

Once my hands were always trying,
Trying hard to do my best;
Now my heart is sweetly trusting,
And my soul is all at rest.

Once my brain was always planning,
And my heart, with cares oppressed;
Now I trust the Lord to lead me,
And my life is all at rest.

Once my life was full of effort,
Now 'tis full of joy and zest;
Since I took His yoke upon me
Jesus gives to me His rest.

Evolution

(Continued from page one)

ing than conclusive, as are the other evolutionary cornerstones, serology, comparative anatomy, palaeontology, and geographical distribution.

Prof. A. Weber, of the University of Geneva, writing in the "Scientific American" for February, 1922, says:

"The success of the experiments undertaken to verify Mendel's laws of heredity have been of no little help in creating an entirely new attitude among embryologists. The critical comments of such embryologists as O. Hertwig, Kiebel and Vialleton, have practically torn to shreds the aforementioned biogenetic law. Its almost unanimous abandonment has left considerably at a loss those investigators who sought in the structure of organism, the key to their remote origin or relationships."

The eminent geologist, George McCready Price, writing in August 1924, on "What Botanists Are Doing To Organic Evolution," as to the dogmatic statements of some people that the whole problem of organic evolution is as much a closed question as is the rotundity of the earth or the law of gravitation says:

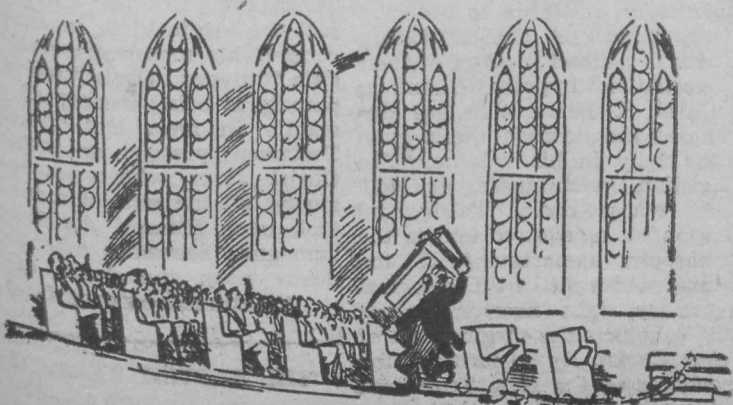
"One is driven to wondering whether such people ever read current scientific periodicals, or whether they are not retailing to the public things they may have read from the ardent evolutionists of twenty or thirty years ago, when Darwinism was in the heyday of its popularity. It is true, most scientists still profess to believe in evolution somehow, 'as an act of faith.' But if I were to characterize the attitude of nearly all leading scientists, especially those of England, toward the theory of organic evolution, I should have to speak of it as an attitude of sadness, uncertainty, and great perplexity."

"Among the biologists, the opponents of Mendelism (for there are still some who oppose Mendelian methods) are saying that they have been disappointed with these new methods of experimental breeding, because they are not getting us anywhere, as far as explaining evolution is concerned. As W. E. MacBride, the English embryologist, has expressed it, 'Mendelism has only led the evolutionists into a cul-de-sac, a blind alley.'"

"On the other hand, the friends of Mendelism declare that these new methods of breeding are the only real tool we have in attempting to solve the great problems of life; and they wonder why the reactionary Darwinists still prefer to stick to speculative methods. Julian Huxley is very outspoken in a recent retort to the critics of Mendelian methods:

"It is a matter of constant surprise why many who profess themselves Darwinian of the Darwinians, should not only not avail themselves of the new tool (Mendelian methods of breeding), but also evince positive hostility to it. (Continued on page five)

HOW MANY PASTORS FEEL



"Ah yes, there you are—May I join the huddle?"

THE INCARNATION THEORY OF SCRIPTURAL INFIDELS

By RAYMOND A. WAUGH
Louisville, Kentucky

There is a subtle infidelity abroad today which is passing under the guise of a theology. Mr. Dale Moody, professor of theology in the Southern Baptist Theological Seminary, is one of the primary instrumentations of this devilry. Whether Mr. Moody is consciously and intellectually aware of his part in this generation's "anti-Christ" emphasis, I leave with the Lord Omniscient. But that he is an instrument of devilry and an infidel has been proved graphically in chapter V of "The Mythical Book of the Southern Baptist Seminary." Secondly, I proved in a three-fold manner, in my article in the November "Harvester," wherein I dealt with Moody's article on "The Virgin Birth of Jesus Christ," that he is a scriptural infidel. Thirdly, in my most recent article on the "Verbal Inspiration of the Scriptures," I show that he and other professors appeal to intellectual and semantic violence with regard to the verbal symbol "Jehovah" establishes them as something less than scholars.

There are three other areas wherein Dale Moody shows himself to be utterly at variance with all sound, Baptist scriptural doctrine. In dealing with the matter of sin he is an "evolutionist" and in the matter of the church he follows the "higher critic" ecumenicity. In both of these he proves himself to be anti-baptistic, though Southern Baptists now pay his salary! (It is a bit absurd, isn't it?)

I do not propose to handle either of the above matters at this time, God willing I shall do that at another time. The burden of this article is "The Incarnation Theory of Scriptural Infidels." And I suppose that I would not have bothered with this matter had not a very fine young Seminary student pointed out the necessity of the discussion.

God has graciously shown me the folly of Dale Moody's theological theses since I sat beneath his teaching in Theology 41 at the S.B.T.S. But I have had no particular interest in refuting every point of his theological infidelity and neither have I been at all interested in entering into a personal antagonism with Dale Moody; personally, Dale Moody is a fine man but spiritually and doctrinally he has forsaken the "faith once delivered to the saints" in the interest of following literal devils such as Barth

and Brunner. Thus when a young man comes to me to establish Dale Moody's orthodoxy and uses Moody's infidelity as his thesis, I am impressed to openly establish the folly of Dale Moody for both the young man and all who, as he, have become slaves to philosophical nonsense!

Thus, for all who may be concerned, I take this medium of pointing up the dangers in Dale Moody's basic doctrine of "incarnation." This is a crucial matter for Dale Moody for it is here he grounds his whole theological structure and in this he follows very closely the devilry of Emil Brunner; that is, the "incarnation" interpretation of the Prologue of the Gospel of John is used as a basis for determining that the data or details of the Genesis account of creation, etc., are "mythical" while the "truths" of Genesis are supposed to be "supra (or super) historical." Such as this is quite difficult for young men who have done a lot of studying and "cramming" and very little thinking to grasp. And when they are thrown a theological curve in the proper Brunnerian fashion, by Dale Moody, that all of the Gospel of John is not to be taken as literal truth (that is, John is said to be a liar), these young men do not follow through sufficiently to realize that this supposed interpretation of Genesis is really monstrous speculation.

Likewise when these students hear Dale Moody proclaim that he holds to the theory of "Dynamic Inspiration" they do not realize that such a theory was essential to the invalidation of the Genesis account of creation. Therefore, when these young men in all sincerity enunciate that Moody does believe in an inspired Bible, saying, "he believes in a dynamically inspired Bible," I must answer that this is just one method which infidels use in their attempt to prove that the Bible is not truly inspired. And to all I can say, as I have shown at length in the March issue of "The Harvester," any attempt to speak of "inspiration of the Scriptures" and mean by it anything other than verbal inspiration is to indulge in nonsense. Likewise, these students who so readily receive this "dynamic inspiration" theory fail to realize that by a similar process Emil Brunner is able to reject the virgin birth of Jesus Christ and thus supposedly proclaim Him to be a sinful bastard. (May God have mercy on their souls — and I understand

Moody's theory of the soul.) This is unadulterated blasphemy and young men and women are forced to wade through such stuff by men who are paid the tithes and offerings of Southern Baptist people.

"But-but-but," some will reply, "Dale Moody believes in the virgin birth." I am aware that he claims to believe in the virgin birth but he does so, exactly as Karl Barth, despite the accounts of Matthew and Luke. In other words God's use of the word PARTHENOS, in context, does not clinch the matter for Moody; very simply, for him a verbal symbol in context is not crucial and by claiming "dynamic inspiration" he is able to deny verbal validity. Seemingly, however, those who fall for this infidelity fail to understand that one who can deny verbal validity of the Bible has no objective Scriptural authority. Therefore, it is but a small step to the point of theological violence where Dale Moody claims that the Bible emphasizes the "incarnation"—not the virgin birth.

Mr. Moody follows through so persistently with his ideology that in the coffee shop, after class, in evening discussions, and elsewhere his proselytes will be found playing with the "possibility" that "other virgin births" are possible. Some who have been overcome by the artificial sheen of "science falsely so-called" delight in playing with the "possibility" that science will effect some virgin births before



ELD. RAYMOND WAUGH

long. Others who are really inclined to indulge in rank speculation, as the young man who made a point to talk with me on the 3rd of February, assume that the Devil will effect some virgin births. The young man specifically explained to me that he thought the "man of sin" would be virgin born.

We can see very clearly, then, that when professors or students forsake the actual verbal validity of the Scriptures there is no end to the so-called "possibilities." And the specific route of this folly is across an "over-emphasized" theory of "incarnation."

Mr. Dale Moody begins this phase of his theology by claiming to emphasize the incarnation and the conception rather than the virgin birth. In his recently published article on the matter, earlier referred to, he in retrospect insists that the virgin birth is not the crucial matter, meaning to infer thereby that the conception is the crucial matter. Here he follows Emil Brunner very closely. And as I have indicated above, in saying that the Bible emphasizes the incarnation rather than the virgin birth he is discountenancing the verbal validity of the whole Bible; this is the theory of "dynamic inspiration" at work.

Dale Moody and his deluded proselytes claim to hold to the "over-emphasis" of the "incarnation" ideology of Emil Brunner while at the same time they profess to reject Brunner's rejection of the virgin birth. Certain of these may be sincerely honest in their belief that it is possible

to follow Brunner's thesis without incurring its subsequent ravages. A valid analysis of the matter, however, will prove that all who follow Brunner in even the initial emphasis are either intellectually incompetent or actual liars; there is no middle ground or third alternative.

Emil Brunner's "incarnation" theory is inseparably related to his so-called "universal Christ"; this something or other "Christ" (Nels F. S. Ferre calls it AGAPE) somehow becomes related to his non-virgin born Jesus. And the "universal Christ" theory necessarily issues in a rejection of the virgin birth of Jesus Christ.

We may note first of all there are many theories of "incarnation," but all of them are at odds with the New Testament doctrine (teaching) of incarnation. For instance, if we were to go to India we would find multiplied thousands of supposedly religious people holding to the so-called "wheel of Karma" in which there is an almost endless cycle of "incarnations" from which it is remotely possible to pass into the "nothingness" of the "all" of NIRVANA. The aborigine, animists, hold — often unconsciously — that objects or animals are "incarnations." The Greeks purportedly arose intellectually from an animistic state and we eventually find Plotinus relating to the "ineffable" with "all" and all opposition as "private."

Much later a so-called philosopher, really a philosophical fraud, Hegel, developed the IDEA of the Absolute which he termed Geist or Spirit. In this he was greatly influenced by oriental philosophy. But few of his day — and perhaps of this day also — knew anything about oriental vagaries. Thus he was able to delude many with the idea that "Spirit" is "incarnate" in every "postulate" and datum; really, according to him, all data are but "thesis-antithesis" postulates of "Spirit."

This pagan, irrational philosophy, an ideological pantheism, in which God is all and all is God, moves up through Kierkegaard, to Barth, to Brunner, and finally to Moody. And the issue is an "over-emphasized" "incarnation" which disparages the virgin birth of Jesus Christ.

All of these men, therefore, are caught up in the hopeless swirl of a paganistic pantheism. Thus the Barthian-Brunnerian duo, in dissonance, rattle on to proclaim their "universal Christ" theory which is a direct product of their "incarnation" hypothesis. And as Nels F. S. Ferre who has developed the devilish thesis even more fully in his volume, "The Christian Understanding of God," (and whose book, "Faith and Reason," is a required text in the philosophy department of the Southern Baptist Theological Seminary right now), Brunner boldly rejects the virgin birth of Jesus Christ. By so twisting the teachings of the New Testament — actually a denial of it — concerning Jesus Christ, they come forth with a monstrous pantheistic

Resignation

By ANNE STEELE

Father! whate'er of earthly bliss
Thy sov'reign will denies;
Accepted at Thy throne of grace,
Let this petition rise.

Give me a calm, a thankful heart,
From ev'ry murmur free;
The blessings of Thy grace impart,
And let me live to Thee.

Let the sweet hope that Thou art mine
Life and death attend,
Thy presence through my journey shine,
And crown my journey's end.

monstrosity which may be called the "universal Christ" who is constantly becoming "incarnate" in men. In other words it is but the speculative application of the paganistic, pantheistic, Hegelian "Spirit." This ideology issues finally in a "universalism" which radically disposes of Biblical salvation, Biblical Heaven, and a Biblical Hell. Rejection of the virgin birth of Jesus Christ, then, is an essential part of their theory of "incarnation," their "universal Christ," and their "universalism." For in a non-virgin born "Christ" they have a "universal Christ" which is so much "all"—pantheistically present—that he is non-specific.

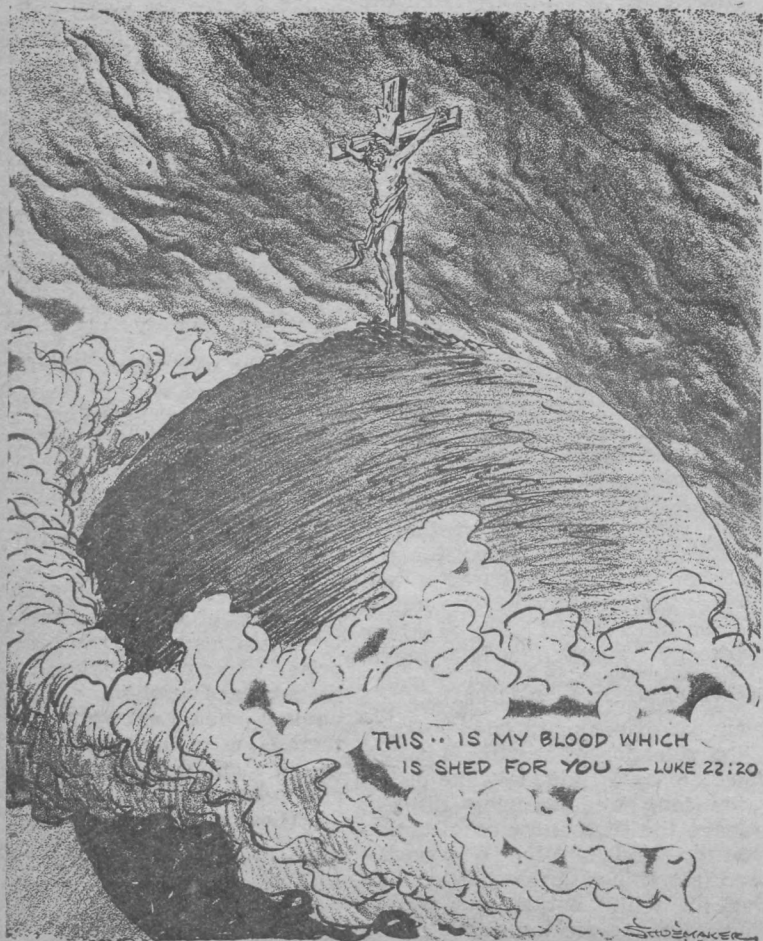
On the other hand, the New Testament doctrine of the virgin birth is absolutely essential to New Testament incarnation; one cannot be emphasized beyond the other. For in contrast to the Brunnerian "incarnation," the New Testament doctrine of incarnation is not universal. The New Testament doctrine of incarnation is specific and it is limited. An "over-emphasis" or an unequal emphasis on any part of it, therefore, is infidelic. An "over-emphasis" on any phase of it, whether conception or virgin birth, or even an "over-emphasis" on incarnation itself, therefore, is to reject or question the other. New Testament incarnation is an integral unity and a denial of this is to deny the verbal validity and equality of the Scriptures and brazenly reject God's Word through Paul, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

As we have seen previously, "over-emphasis" on the "incarnation" calls for a rejection of the virgin birth. And Dale Moody's failure to see the inconsistency of his following Emil Brunner's "incarnation" theory while at the same time holding to the virgin birth categorically catalogues him as intellectually incompetent. The two (Brunner's "incarnation" theory and the New Testament virgin birth) obviously are in contradiction!

Brunner's theory of "incarnation" is of a so-called "universal Christ." But the incarnation proclaimed in the New Testament is of a specific and individual Christ Jesus! Emil Brunner had to reject the virgin birth in order to concoct his monstrous, non-specific "universal Christ" who supposedly is being incarnated constantly in men. But the New Testament presents an incarnate Christ Jesus who was unique among all the sons of men. God took upon Himself the form of man and "became obedient unto death, even the death of the

(Continued on page five)

The Greatest Donor in History



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Incarnation

(Continued from page four)
cross." But He came this way as an individual by miraculous, Holy Spirit conception, and by a virgin birth from the womb of a single, individual, and personal woman.

Without the virgin birth as prophesied throughout the Old Testament and as recorded in the New Testament, there could be no New Testament incarnation. New Testament incarnation is limited to the one Son of Man by the virgin birth. And in its limitation is its validation for in this Holy God could tabernacle with us as the Sinless Son of God-Son of Man.

New Testament incarnation, then, is the once for all, once forever act of Sovereign God coming only and alone miraculously conceived of the Holy Spirit and born of the virgin Mary. To "over-emphasize" or to place "major emphasis" on the conception is to disparage the equally important and valid virgin birth. And to "over-emphasize" or to place "major emphasis" on the virgin birth is to disparage the conception by the Holy Spirit. And to play-up the idea of "incarnation" as do both Brunner and Moody, while placing lesser emphasis on the virgin birth, is to become prey to doctored-up Hegelian pantheism.

The young men, then, who follow Dale Moody in his theory of "incarnation" and who inquire of all who will listen, "If the virgin birth could be duplicated would you still believe in the deity of Jesus Christ?" slip outside the veil of Scriptural fidelity. By thus denying the equal verbal validity of the Scriptures Brunner's and Moody's proselytes must, in their supposed "possibility," discredit the words of Jesus Christ, the virgin born Son of God. Jesus said of the Devil, "He was a murderer from the beginning, and abode not in the

is, and ever shall be but one incarnation. And this incarnation is by way of equally valid miraculous conception and virgin birth; all others are frauds and satanic deceptions. And all who follow a line or scheme of thought in which God is supposed to have left men to welter in the midst of their devices without a verbally valid, objective authority have been deluded by the Devil and are easy prey of men such as Barth, Brunner, and Moody and their futile, unscriptural, and devilish ideas such as a "non-specific incarnation," a "universal Christ," and a "universalism."

But those of us who have Jesus Christ for our Saviour in truth and who hold to a God-inbreathed, verbally inspired Bible do not have to follow such deviltry and such fruitless eddies of foul speculation. Rather we have a valid, verbally inspired, and accurate Word of God, the Bible, in which we learn with literal and eternal finality that Jesus was, is, and ever shall be the one and only miraculously Holy Spirit-conceived and virgin born Son of God, truly God Incarnate in human flesh, "Very God of very God!"

Thus we need never be deluded by an "ideological incarnation" which has its only reality in the diffusion of philosophically invalid, Scripture refuting, speculative hypotheses. Too, we need never be caught unaware by an "ideological universal Christ" who has absolutely no sympathetic relation to the miraculously conceived and virgin born Jesus Christ. And by God's grace, through a faithfulness to His holy, verbally inspired Word, we need never be deluded into following men who have never known the faith or those who, as the swine, have returned to their wallowing in the mire.

Through simple faith in a literal, scripturally established and proclaimed miraculously conceived, virgin born, incarnate Son of God, we have unutterable victory eternally. As it is written, "Jesus said unto her; I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die."

GOD CARES FOR ME

By GLENVILLE KLEISER

The way I may not
Always see,
But this I know:
God cares for me.

It matters not
What seems to be,
Since this is true:
God cares for me.

Though tempests rage
On land and sea,
I'm safe because
God cares for me.

From doubt and fear
He keeps me free;
My surety this:
God cares for me.

truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." Thus, when these young men inquire concerning the "possibility" of "another virgin birth" effected or caused by human device, science, or by the Devil, they are failing to grasp the truth that the Devil was a liar from the beginning or they are wilfully rejecting the words of Jesus Christ.

In the truth that the Devil is a liar and the father of lies, these young men who are so concerned about "possible" virgin births are failing to realize that the virgin birth of Jesus Christ and all of miracles of God are impossible of duplication. All the Devil and those in his service can do is provide imitations which are essentially frauds and invalid substitutes. But those without spiritual discernment and Scriptural fidelity must be deceived; as it is written, "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

In the annals of men and on the records of God there has been,

Evolution

(Continued from page three)
The new principles are, indeed, the only tool we at present possess which is capable of putting evolutionary theories to experimental test. Yet, with a few honorable exceptions, most taxonomists and evolutionists prefer to stick to speculative methods—speculative because incapable of being tested either by experiment or calculation—and make no attempt to use the new principles in experimental attack, or, for that matter, even in interpretation." (Nature, April 12, 1924).

This scientific civil war does not seem to promise much for the progress of the evolutionary theory!

Christian Science

(Continued from page one)
covery are proper and commendable emotions, but we must beware at all times of delusions that may be ruinous to both body and soul.

Dismissing for the present the reality of all cases of alleged metaphysical healing, and the real causes, let us try to discover the relation of Christian Science.

1. To Christianity. 2. To Science.
1. What is its relation to Christianity? Mrs. Eddy, our best authority, is not easily understood, either by the learned or unlearned, and it is doubtful if she is clearly conscious of her own thoughts. She writes often as a mystic or rhapsodist. Her so-called system appears to many like a witch's caldron in which are seething the crude elements or chaotic rudiments of many systems indigenous to both Christian and Pagan lands.

Her views are so incoherent and chaotic that it is difficult to dis-

cover her real "working basis," or to reduce them to a system. Charity kindly suggests that many of her disciples who call themselves Christians, do not fully understand her religious belief. Of course, it is urged that we need to study diligently until we get illuminated in these new and precious mysteries. But when scholars meet the Pantheism of Paganism and the Idealism of Christendom, which two systems underlie all so-called Christian Science, they meet old familiar faces.

India and China can present one hundred thousand better exponents of the former than Mrs. Eddy, and she could hardly be expected to state and defend the latter like Bishop Berkeley and the German metaphysicians.

Mrs. E. speaks often of God, and calls her science "The understanding of God." What does she mean? She says the Christian idea of God is entirely wrong, "God is not and cannot be a person, but only a principle," quoting the Gospel figure of speech, "God is love." Such statements occur so frequently that their meaning cannot be mistaken.

She declares that "Christ is not a personal Saviour, but a saving principle." She says, "The Holy Ghost is Divine Science" and that there is "neither a personal God, personal devil nor personal Jesus." She says, "A lie is the only Satan there is," and that the belief that man has a separate life or soul from God is the error that Jesus came to destroy. "Man is co-eternal and co-existent with God, and they are inseparable in Divine Science." She says that Adam does not mean man but error, and that sin, sickness and death are only ideas without any objective reality. "Truth has made no laws to regulate sickness, sin and death, for these errors are unknown in truth." Some one replies: "It has long been a knotty point in theology how to

THE DEAD CAN'T CHANGE THEIR MINDS



"If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."—Eccl. 11:3

"The rich man also died and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."—Luke 16:22-26.

reconcile the existence of sin, sickness and death with the government of a good God. She takes the short cut, and solves the problem by denying their existence. God is all there is—God is not sin; therefore there is no sin."

"Jesus never ransomed man by paying the debt that sin incurs: whosoever sins must suffer."

"Sin is not forgiven; we cannot escape its penalty."

"Petitioning a personal Deity is a misapprehension of the source and means of all good and blessedness; therefore it cannot be beneficial."

"Asking God to pardon sin is a vain repetition such as the heathen use. Habitual goodness is praying without ceasing."

"Science decides matter or the mortal body to be nothing but a belief and an illusion."

If the body is a phantom and sin an error, how shall we restrain criminals and what right have we to punish?"

Added to these plain and direct contradictions of God's Word, what are Christians to think when Jesus is constantly spoken of as a metaphysician and demonstrator of Christian Science — "the most scientific Man that ever trod the globe," to be told that the cause of His agony in the Garden was that He was touched with "the utter error of a belief of life in matter," that on the Cross He was giving the world "an example and proof of Divine science," that His Christianity "destroyed sin, sickness and death, because it was metaphysics and denied personal sense, bore the Cross, and reached the right hand of a perfect Principle."

Such statements, apart from all inferences, repeated again and again, as surely as human language can express thought, positively and directly contradict the fundamental principles of Christianity. Indeed Mrs. E. confesses that she has abandoned her for-

mer religious beliefs and declares that Christian Science has done more for her than Christianity did. She frequently quotes the Bible, but usually gives it some other than the common and obvious interpretation. This free fast and loose use of the Bible constitutes both an attraction and a peril.

We conclude: First — It is a crude mixture of idealism and pantheism which denies the reality alike of the matter and person, and which takes up the whole universe under the one infinite phrase, "The Infinite Soul." This soul is distinctly not a person, but The All, of which souls are one form of manifestation. And this pantheism is defended on the ground that to think of God in terms of personality is to take away His infinity. This, of course, is not original with Mrs. Eddy. It is as old as the Hindoos. Second—Mrs. Eddy does not believe in the fact of sin.

Third—She does not believe in pardon.

Fourth—She does not believe Christ died for our sins, according to the Scripture.

Fifth—She does not believe in any personal spirits good or bad.

Sixth—She does not believe in the Christian doctrine of prayer. What she calls prayer is only a rhapsody by which to understand the impersonal God.

Seventh—It does not clearly appear that she believes in any one of the fundamental doctrines of the Christian religion.

Such, my dear brother, is the relation of Christian Science to Christianity. It is a relation of positive and utter antagonism.

Will you carefully and candidly—
(Continued on page six)

The Virgin Birth

(Continued from page one)
suggestions create wrong desire and auto-suggestions paralyze the will. These things running through generations furnish connecting lengths which terminate in hereditary physico-neuroses. Somnambulism's psychic origin cannot be determined.

God's curse upon Adam coming down to all men is explained by Paul. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Read Romans 5:12-21. The reason fallen man needs a perfect Saviour is because God is perfect and there must be a meeting ground between them. Christ is the connecting link, Romans 6:11-18. A little babe compared with baby animals reveals human physical helplessness.

Mystery everywhere abounds. The Scientists matched the intellectual spectrum with their invented spectroscopy which unfolded the mystery of a light ray's component parts revealing the color tints and shades.

Chemical composition tells its own story as we glance at the table of spectra noting the broad yellow lines revealing sodium, the blue line thallium, the green lines, rubidium with regularity as evidenced by the burning hydrogen, oxygen, and nitrogen.

Chemistry is the foundation and exposition of the philosophy of color. Some bodies transmit some colors and absorb others. Yellow is not absorbed and shines forth when all other colors have been absorbed. Green color of leaves is reflection of green rays from the chlorophyll cells. After the burning summer heat, frost changes the leaves and they reflect other colors.

Faith is the microspectroscope that causes us to see the Son of Righteousness, Jesus Christ, our Saviour and Redeemer. The radiometer can be made to measure a candle's heat one mile away. The human soul is the radiometer that measures God's boundless love and power. Satan spoiled man's innocence and caused him to vagabond on the desert of sin.

Christ's miraculous works have ever been the central attacks of critics. If we admit His virgin birth, we necessarily have to admit all else. This is the reason Satan's attack is concentrated on the person and work of our Lord, which is the citadel of Christianity, no man can be a Christian and deny Christ's Virgin Birth.

God created the grapes and the water, therefore he could through Christ His Son bring together the elements that caused the water to turn to wine. John 2: God created the sea and all therein is. Certainly His Son by His power could walk on it. Those things are no miracles for God. If the grapes were to create a God and drink him and if the water were to create a God and walk on Him that would be a miracle. God's laws that act reversely for man are convergent with Christ the Son of God.

My watch contains gold, silver, brass, steel, and glass. It has a designer and is not a miracle. If these things were to fall together and become a watch without the designer's power, it would be a miracle. The wood platform I stand on to preach was built by a carpenter and is not a miracle. If all the parts of it were to fall together with each nail and piece of steel in its place, and then stand on the preacher it would be a miracle.

In 1914, the T. & P. train I was riding came to a sudden slowing up of speed and shortly to a stand-still because the engineer's hand controlled the throttle for that purpose to avoid a wreck just ahead. The train backed up to the town just passed but the action was not a miracle. If the train could have snatched a man's mind and heart and brought him to a

Luke As A Scientist Believed The Virgin Birth

By HOWARD A. KELLY
(Now Above)

Luke's account I read with particular pleasure, perhaps because he was a physician, as well as because of the fact that his trained scientific mind shines all through his writings, both in the Gospel and in the Acts. Luke was a greater scientist, I opine, than some in our day, for he was broad-minded enough to examine into the alleged circumstances, and then if he found reason to accept them, to admit the facts, however much they might upset his preconceived notions.

Except in the first verses of the first Epistle to John, I do not suppose our language contains a more positive asseveration of established facts than we find in the first four verses of Luke's Gospel. Then at once, true scientist that he is, Luke does not hesitate to declare the circumstances of the angel visits to Zacharias and to Mary, and the miraculous events which followed. Turn to the introduction and mark every word which shows that Luke is a competent witness.

The Virgin Birth upsets, as the

standstill and backed him up the track of repentance, restitution and again gone forward on the track of Christian service that would have been a miracle.

When Jesus Christ stood face to face with death the King of terrors at Lazarus' grave, He wept which showed his humanity. But when He said, "Lazarus come forth" John 11:43, He revealed His Deity showing His power over death, pointing to the resurrection of Himself and all believers in the day of Christ, I Thess. 4:13-18.

The Purpose Of The Virgin Birth

The purpose of the Virgin Birth runs throughout the whole Bible revealing God's plan of redemption for all who will believe. I Tim. 4:10. The Incarnate Son of God has never failed to touch the reverse lever of a repentant heart when on the way to Hell and change the track of life to the Christ's blood atonement salvation road that leads from earth to Heaven. Heb. 2:3; 7:25, because they believed and trusted in Christ who saves and keeps till the Judgment seat of Christ, II Cor. 5:10; I Cor. 3:12-15, when all believers will reach that resurrection perfection of eternal sinlessness, I Thess. 5:23; I John 3:1-2.

Many times I have been privileged to speak a word to poor defeated souls of the pauper to the millionaire, from vigor, vim and vitality to the gasping breath of the dying man and the throes of agony of woman kind. Each time my only message of hope that lifted the heart from death to life was "JESUS." Oh how it works when everything else has failed to satisfy.

I have seen the life belt placed around the body of man and watched him mount and ride the raging waves to safety, while those who had equal opportunity to put on the life belt and likewise ride to safety, halted and hesitated to their own destruction beneath the watery grave. The same is true concerning Christ. He will save all who trust Him for passage through time's storm to eternity's calm.

Christian Science

(Continued from page five)
ly consider these facts and beware of getting entangled in this, one of the strong and fearful delusions of the last times?

Perhaps the open fact repeatedly appearing before the eyes of the people, that these practitioners themselves suffer real bodily injuries, sicken and die just like other people who believe in material bodies, may in time abate the delusion.

coming of God to live on this earth ought to upset, all our preconceived notions. In this age of discovery it is folly to cry "impossible," because the thing proclaimed is new and outside of our own limited experiences. Only a few years ago radium was declared "utterly impossible" by distinguished scientists, and yet the explanation — that the phenomena of radium are due to the breaking up and setting loose of enormous forces locked up in the "indivisible" atoms ("those foundation stones of the universe, unbroken and unworn," of Clerk Maxwell in 1875)—is now universally accepted, and "the indivisible atom" is not only divided, but found to be made of innumerable component parts.

The Virgin Birth is not, as some would have it, a mere question as to whether I, as a scientific man, may accept such doctrine, because no similar phenomenon has come within the experience of the human race in any authenticated instance. Back of this much-discussed subject, inseparably connected with it, lies the fundamental question whether God, having made man, and seeing no other way of saving him, could become his Redeemer by taking man's nature upon Himself, in order as the champion and new Head of our race to meet and overcome man's great adversary. It is in brief, after all, the question whether God is in the matter at all or not. In difference to this great truth explains the present deadness of the Christian world, and the lack of eagerness to propagate the Gospel on all sides. For if God was not in Christ reconciling the world unto Himself, what have I specifically to declare and to offer to men?

He who denies the Virgin Birth of our Lord offhand commits the logical error of begging the question, for he assumes at the outset as impossible that which is to be proved.

The apostles apparently found overwhelming proof compelling them to believe that Christ was God, before they knew accurately the circumstances of His birth. Such proof comes to us also from

Why Baptists Who Hold The Truth Cannot Unionize

One characteristic of a Scriptural church is that it must preach a pure Gospel. The Gospel is either pure or impure; it is absolute truth or unconditional falsehood. There is no such thing as partial truth or purity. It is self-contradictory to say that it is the truth mixed with a little error. As well say that a glass of water is pure with the exception of a single drop of poison. A man cannot be truthful and yet lie occasionally. A falsehood may

the consistency of the narrative of Christ's life and works, and death and resurrection, and the results which started and have ever since constantly flowed from these great historic facts.

It is impossible for Christ to be the Son of God in any real sense, such as He claimed for Himself, unless He was born of the Virgin Mary.

This question is not a recent one. It is as old as Christianity itself, and was raised by the Jews in the sixth chapter of John, verses 41 and 42: "The Jews then murmured at Him, because He said, 'I am the bread which came down from heaven.' And they said, 'Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, 'I came down from heaven?'" John does not reply to this or other objections for the answer is so obvious in all his writings, which like Paul's are simply super-saturated with this great doctrine.

If Jesus Christ was God Incarnate, then we cannot doubt that He broke the power of the grave, and rose from the dead for our justification. He met Satan, the arch enemy of our race, and utterly routed him; and now to all the lost sons of Adam's race who believe on Him and commit their lives to Him, to them He offers free pardon and grace, victory over sin and death, and union with Himself through all the ages to come. What a glorious prospect! What a heritage is ours!

be told in many different ways but the truth has but one version, and that version is a fact. This may be called a narrow view of truth, but truth is must forever be narrow, for it has its metes and bounds and limitations are fixed and immutable. It is possible that a Pure Food Law would put a Christian society out of business as the Pure Food Law put a number of concerns out of commission.

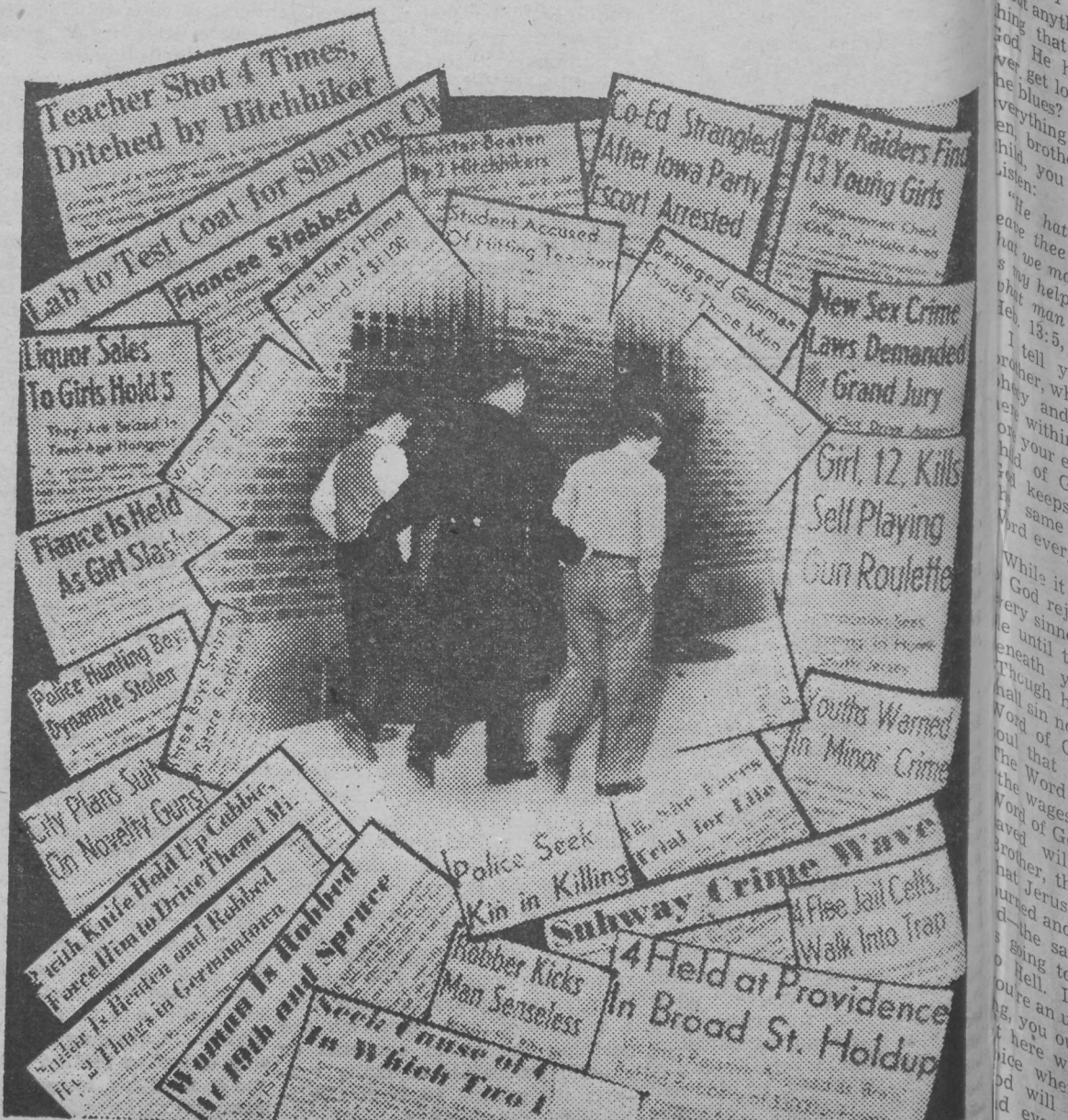
Nor does truth ever come with itself, nor can one truth portion of truth ever contain any other portion of truth. It is unthinkable that Christ would call one man to preach a doctrine and then call another to preach a doctrine directly opposed to it, and then tell us that the house divided against itself cannot stand. It is inconceivable that Christ would call one man to preach immersion, and would call another to preach sprinkling, and to preach baptism as the answer of a good conscience to God, and another to preach baptism for the remission of sins. This would make Christ a contradiction in truth, "confusion worse confounded." This is not the sentiment of liberalism, but the cold eloquence of fearlessness.

Nor can there be any truth until God makes another revelation, and adds to the Bible another chapter. Truth is as changeless as the Christ who gave it. Let the charge you, preach the truth in its simplicity, and it will tell its tale of triumph, it will be to generations yet unborn. Truth unadulterated, truth untried, will usher in the day of universal redemption!

"Truth, crushed to earth, will again; The eternal years of God are hers; But Error, wounded, writhes with pain And dies among his worshippers."

Nor can this truth in its purity ever make any compromise with error. Between truth and error, there is an unconceivable conflict that must continue till the "Kingdoms of this world are become the Kingdom of our Lord and his Christ." (Continued on page eight)

THE GREAT AMERICAN PROBLEM



"An Exposition Of Ezekiel"

(Continued from page two)

not take time to read where it was fulfilled. I got a letter this week from a dear soul in Pennsylvania who wanted to know where it was fulfilled in the Word of God. Well, brethren, I want to take time this morning to give you the reference and read to you the Scripture that might see how God fulfilled this to the very letter. We read: "And he (Nebuchadnezzar) burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire."—II Kings 25:9.

After Nebuchadnezzar had become king, when Palestine had become subservient unto Babylon, Nebuchadnezzar set up young Zedekiah to be a puppet king over Palestine. Zedekiah received the Word of God tells how that Nebuchadnezzar took Zedekiah and put his sons to death in the very presence of the king, and thus he bored out the sham of the king's house and he burned the houses of the great men of the city and he burned the city and he burned the temple. It was completely destroyed, just as God said He would in Ezekiel 15:6. I tell you, brethren, you have got the prophecy in Ezekiel and the fulfillment in II Kings 25:9.

That ought to cause the child of God to rejoice and it ought to cause the sinner to sit and tremble until the bench shakes beneath him. It ought to make the child of God rejoice to know that God fulfills every prophecy that I have anything to say about and that I have any reason to fear. Don't tell me this is a child of God to doubt.

"I am with you always, even to the end of the world."—Matthew 28:20.

Brother, He meant it; He keeps His promise. Did He keep His promise concerning the burning of Jerusalem? Then He keeps His promise to me. Read the book of Jeremiah when He said:

"Oh, Lord God . . . there is nothing too hard for thee."—Jeremiah 32:17.

Have I any need to worry about anything? There is not anything that is too hard for my God. He has promised. Do you ever get lonely? Do you ever feel like everything has gone wrong? Listen, brother, if you are God's child, you don't have to worry.

"He hath said, I will never leave thee nor forsake thee. So say we may boldly say, The Lord is my helper, and I will not fear. For the Lord shall do unto me."—Isaiah 41:10.

I tell you this morning, my brother, whenever you read a promise and see it fulfilled right within the Word of God before your eyes, it ought to make a child of God rejoice because if He keeps His Word one place, He keeps His Word every place.

While it ought to make a child of God rejoice, it ought to make every sinner in front of me tremble until the bench might shake beneath you. The Bible, says, "Though hand join in hand, yet shall sinners not go unpunished." The Word of God tells us that "the wages of sin is death." The Word of God tells us that the unsaved will be cast into hell. The same God that said Jerusalem was going to be burned and told how it was burned, the same God says that He will send unsaved people to hell. I tell you brother, if you ought to tremble as you hear the sound of my voice when you remember that God will fulfill every prophecy and every statement concerning

the First Baptist Church of Russell is just a little queer in regard to his position on the church. They think I'm queer because I don't recognize everything that calls itself a church and everybody who calls himself a preacher, as of God. Well, brethren, I can't accept anything except what God says in His Word, and the Lord Jesus said in the days when He instituted His church:

"I will build my church and the gates of hell shall not prevail against it."—Mt. 16:18.

Now, beloved, that word "my" will not permit translation nor exegesis nor explanation on the basis of but one. When Jesus says, "I will build my church," He didn't mean to build but one church. Brethren, the Son of God's ministry never extended beyond the confines of Palestine. The Church that Jesus built had to be built during His earthly ministry. It had to be built by the year 33 A. D., and had to be established in the land of Palestine. Any organization, any so-called church, and was started anywhere outside of Palestine, and has any other earthly leader besides Jesus Christ to establish it, or was started any time this side of 33 A. D., could not claim to be the church that Jesus built. What's going to happen to all these false churches? Listen, brother, He'll keep His Word. In Matt. 15:13, He says,

"Every plant, which my heavenly Father hath not planted, shall be rooted up."

And over in the seventeenth chapter of the Book of Revelation, when he describes the old whore and her harlot daughters which is a figure of speech concerning Rome and the Protestant churches that have come out of Rome, He says concerning them:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:15.

What does He tell us? All these false churches will be destroyed.

Brother, do you believe God keeps His Word? Do you believe that when God makes a promise, that He is going to fulfill that promise? He said that Jerusalem was going to be burned and I've read to you from the Bible how that He says that Jerusalem was burned. Do you believe that God will keep His Word? I tell you this morning, my brother, we preach to you, that He'll never forsake His Word. We preach to you a God that will fulfill every prophecy. We preach to you a God, my brother, that you can count on. If you're a Christian this morning, you can fall back on the fact that He'll keep His promises to you, that He'll never forsake you and He'll never leave you, and regardless of how hard the times may come, and irrespective of the difficulties through which you pass, He'll never leave you—He'll never forsake you. You can count on it this morning sinner friend, unless you believe on the Lord Jesus Christ as your Saviour, you must go to Hell to pay for your sins, for the God that we preach to you is a God that fulfills every prophecy. Count on it this morning, Baptists. The God that we preach to you is the God that said that all the competitors to His church and all the false churches in this world are going to be destroyed when He destroys the old whore and her harlot daughters. Brother, He'll keep His Word. The old song says:

"He has never broken any promise spoken, And will keep His promise, I know."

III

Now, I want you to notice another truth that comes out in this portion of Ezekiel—the divine dissatisfaction that God shows relative to this unfruitful vine. In the seventh verse, God says,

"And I will set my face against them: they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them."

Do you know what it means,

brother, when God says, "I'll set my face against you." Well, I think we can find an illustration here within the Bible. I am sure you remember David and his large family and his many wives and children by each of those wives. I am sure you recall the tragic event that came into the life of David when one of his sons committed adultery with one of David's daughters. It was a half-brother, half-sister affair and then I am sure that you will recall how that Absalom, the brother of the sister that had been wronged, rose up and slew his half-brother that had wronged his sister. Then, you will recall I am sure how that Absalom fled for his own life. He knew that David, his father, was relentless. He knew that he was a man of war—that David would have him put to death—so Absalom fled. The Word of God tells us that he was gone for a good, long period of time. David, eventually, did what most folk would do. He changed his attitude toward Absalom. He realized that Absalom had wrought vengeance on his half-brother in order that he might avenge his sister, Tamar's, wrong and after that he had thought the matter over, he wasn't bitter as he had been toward Absalom in the beginning. David sent a word of forgiveness to Absalom by Joab, the commander of the army, but it wasn't a full forgiveness. It was a half-hearted forgiveness. Listen:

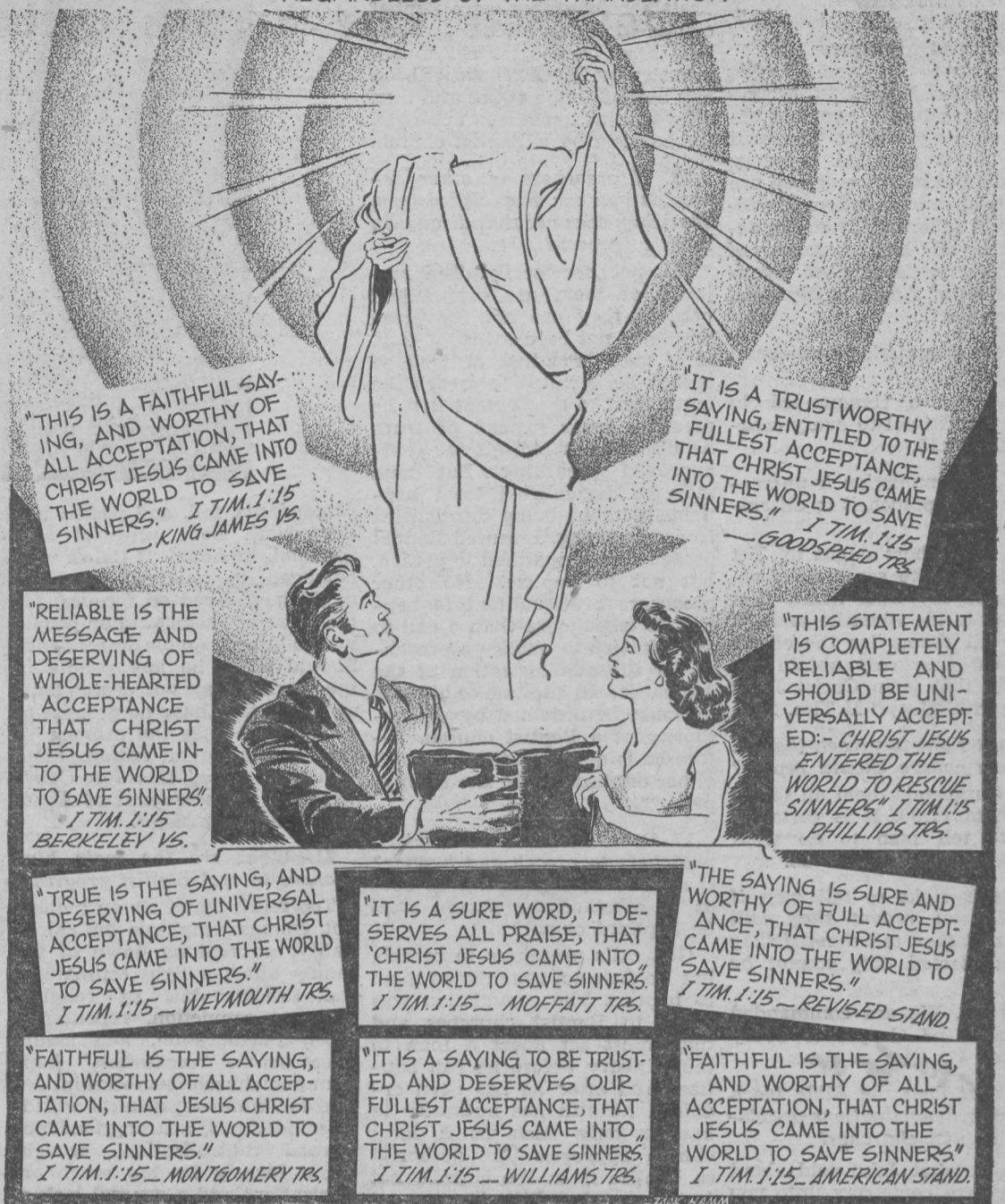
"And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, Today thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant. So Joab arose and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face."—II Sam. 14:22-24.

"So Absalom dwelt two full years in Jerusalem, and SAW NOT THE KING'S FACE."

—II Sam. 14:28.

You'd say, did David forgive him? In a half-hearted way, but only to the extent that it was half-

REGARDLESS OF THE TRANSLATION



"THIS IS A FAITHFUL SAYING, AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS." I TIM. 1:15 — KING JAMES VS.

"RELIABLE IS THE MESSAGE AND DESERVING OF WHOLE-HEARTED ACCEPTANCE THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS." I TIM. 1:15 — BERKELEY VS.

"TRUE IS THE SAYING, AND DESERVING OF UNIVERSAL ACCEPTANCE, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS." I TIM. 1:15 — WEYMOUTH TRS.

"FAITHFUL IS THE SAYING, AND WORTHY OF ALL ACCEPTATION, THAT JESUS CHRIST CAME INTO THE WORLD TO SAVE SINNERS." I TIM. 1:15 — MONTGOMERY TRS.

"IT IS A SURE WORD, IT DESERVES ALL PRAISE, THAT 'CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS.'" I TIM. 1:15 — MOFFATT TRS.

"IT IS A SAYING TO BE TRUSTED AND DESERVES OUR FULLEST ACCEPTANCE, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS." I TIM. 1:15 — WILLIAMS TRS.

"IT IS A TRUSTWORTHY SAYING, ENTITLED TO THE FULLEST ACCEPTANCE, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS." I TIM. 1:15 — GODSPEED TRS.

"THIS STATEMENT IS COMPLETELY RELIABLE AND SHOULD BE UNIVERSALLY ACCEPTED:— CHRIST JESUS ENTERED THE WORLD TO RESCUE SINNERS." I TIM. 1:15 — PHILLIPS TRS.

"THE SAYING IS SURE AND WORTHY OF FULL ACCEPTANCE, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS." I TIM. 1:15 — REVISED STAND.

"FAITHFUL IS THE SAYING, AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS." I TIM. 1:15 — AMERICAN STAND.

hearted. He wouldn't look at him. He wouldn't allow Absalom to come into his presence and Absalom lived in his own house in Jerusalem for two full years without ever seeing the king's face. Now, what does it mean, when you read here that God says, I'm going to set my face against the city of Jerusalem—just exactly what was true with David—divine dissatisfaction. David was dissatisfied with Absalom. He wouldn't look at him. He never saw him for two full years, even though he was nearby in his own house. My brethren, God says, that He will set His face against Israel. Oh, let me tell you this morning, when a man is fruitless, when a man is useless, God's got his face set against him. I ask you a question today, beloved friends, to probe your soul—do you have the assurance that the face of God is beaming upon you, and that the light of God is shining upon you, or is it this morning that God has turned His face from you, and God refuses to even look upon you? What a piteable plight for a nation to have the face of God turned from them. What a piteable plight for a Christian to live day by day without seeing the face of God and without knowing that God's smile of approval was beaming upon him.

IV

All this, beloved, is just God chastening Israel for their sins. The 8th verse says, "And I will make the land desolate, because they have committed a trespass, saith the Lord God." Notice this truth. Israel had sinned and God said, I am going to make the land desolate. In other words, beloved, because of their sin, God was going to chasten them. I will say to you this morning who are Christians, you can't sin without having the same experience within your own life. We read:

"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. Nevertheless my loving kindness will I not utterly take from him, nor

suffer my faithfulness to fail."—Ps. 89:30-32.

What does it say? When the child of God sins, he can expect the chastening hand of God to fall upon him and yet, at the same time, God promises that He will not take from you His loving kindness. Read again:

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6.

Do you know the meaning of that in your own life? If you are a child of God, God chastens you when you sin and, brother, if He does not chasten you when you sin, it is the best evidence in this world you are not a child of God, for the next verse goes on to say,

"If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

What does this mean? If you are a professing Christian, and you live like the Devil, and God does not chasten you, what does it prove? It verily proves that you are a spiritual illegitimate—you have never been born of the Spirit of God. I want to read to you one other verse relative to chastening:

"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—I Cor. 11:30-32.

Now follow me closely. These folk at Corinth had been observing open communion. That is all it was—nothing short of open communion, and because of their observance of the Lord's Supper in a wrong manner, God had chastened some of them with sickness, and some of them with death. Paul says, "If we judge ourselves, we should not be judged." What does he mean? Do you as a child of God know that you have sinned? God says the thing for you to do is to stop and judge yourself and if you judge yourself, God does not

(Continued from page one)
is born into this world under condemnation. Rom. 5:18. Adam's transgression had a two-fold effect upon his posterity. The guilt of his sin is imputed to every descendant of his, whereby all are born under condemnation. His depravity is inherited by every descendant of his; because of which every faculty of every descendant of Adam is depraved in every part.

Yes, we are commanded to preach the Gospel to every creature. Mt. 16:15.

I do. All others ought to. Yet I do it with the same clear assurance in my own heart, that Paul had in his when he said: "I endure all things for the elect's sake, that they may obtain the salvation that is in Christ Jesus with eternal glory." II Tim. 2:10.

God commands them all to repent, Acts 17:30. It is certainly right to tell men to do what God commands them to do.

It is not. We are commanded to preach the Gospel to every creature.

Here is what John said about it: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—1J John 1:10, 11.

It depends upon what you mean by "free." If by free you mean is man responsible for his acts and his choices, yes, man is a free moral agent. If by free you mean is a man's choice of evil or good unforced and of his own volition, yes, a man is a free moral agent. If by free you mean is a man's actions unbiased by the taint of sin in his nature or free from the power of Satan over his life, no they are not. If by free you mean is a man free, as the word is used by the Master, no the sinner is never free until Christ frees him. Jno. 8:36. A man is a free moral agent in the sense that his acts are his own; he does them of his own will and choice and is therefore responsible, both under human and divine law for his acts and their effects, upon himself, his fellow-man and God.

Yes. Ekklesia is the word in both places. Its literal meaning is congregation. It is also used in Acts 19:32 of the mob in Ephesus. But that was no church. It was an assembly. So in Acts 7:38. Stephen speaks of Israel as a congregation or assembly in the wilderness; but they were no more a church than the mob at Ephesus was. They were an assembly.

No, they have not. The call to preach gives no man a right to baptize. Paul's statement in I Cor. 1:17 clearly shows that. Paul's call to preach gave him no right to baptize. In Acts 13: 1-3 the Holy Spirit told the church at Antioch to ordain him.

No, not necessarily. The majority of them are disqualified because they are not converted and have not been called of God. If a man is called of God to preach he is called to preach the truth. Just to that extent that he preaches error instead of truth he disqualifies himself for God-approved preaching. But men may be disqualified from baptizing without being disqualified from preaching. Licensed Baptist preachers are qualified to preach, but not to baptize. No other preachers are qualified to baptize. It takes more than a call to the ministry to qualify a preacher for the administration of the ordinances. In addition to his call, he must be ordained by the authority of a Baptist church, before he is qualified to administer either baptism or the Lord's Supper.

God calls preachers to preach, but He does not commission them to baptize. The commission was given to Baptist churches and they must set apart a man to the ministry before he can baptize. And after he has been ordained he still has authority to baptize only such as a local church approves. The authority to baptize is in the church, not in the preacher. The church must approve the preacher, who does the baptizing and it must also approve the candidate who is to be baptized. The Lord delivered the ordinances to the churches and they must keep them as delivered to them. To keep them as delivered unto them, they must safeguard the baptizing, both as to who does it and as to the candidates baptized. Only thus can a church give satisfactory account at the judgment to the great Head of each local church, the Lord Jesus, for keeping the ordinances as they were delivered unto them.

He was saved when he received Jesus as His Lord. John 1:12. That was on the road to Damascus, for after he was told that it was Jesus talking to him, he asked, "Lord, what wilt thou have me to do?" Acts 9:6. No man can call Jesus Lord but by the Holy Spirit. 1 Cor. 12:3. He was not only saved but called to preach and to the foreign mission field on the road to Damascus. Acts 26:16-18.

Again, Paul says, Acts 17:26, "And hath made of one blood all nations of men, for to dwell on all the face of the earth." If Cain found his wife in the land of Nod, and she was not descended from Adam, what becomes of Paul's doctrine of "one blood?" Then again: Paul says: "In Adam all die." The entire human race, including Cain's wife and all her

Too much emphasis on money; not enough emphasis on spirituality; a breaking down of the family altar; a light estimate of the fundamentals of religion, such as conviction, repentance, faith, regeneration, and assurance before "confession," baptism and church membership; desire for numbers; general worldly-mindedness; a strong tendency toward centralization, brought about largely by too much organization; and a general lack of faith in God.

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have to judge you. If God does not have to judge you — that is, if you have already judged yourself as a sinner, God does not have to judge you and therefore God does not have to chasten you to make you admit it. In the next verse, He tells us that when He has to judge us, He has to chasten us. Would to God that you and I might learn today that this useless, worthless vine which would produce no fruit, representing Israel, is chastened, O, beloved friends, you and I as children of God are chastened when we sin, unless we judge ourselves and condemn ourselves for the sin with which we have sinned before God.

Of all the Scriptures that I have read to you within the book of Ezekiel thus far, this passage of Scripture strikes me more forcibly than any other portion. It was a vine that was useless and worthless, representing a nation that was worthless to God, and illustrating to us the fact that if we don't have the fruit of the Spirit, we are useless in God's sight. In other words, just pure hypocrisy.

This past week, I read in the paper of an incident supposed to have taken place in life, which I saw in the movies 35 years ago when I was a boy, in a comedy. It struck me in rather a humorous vein to say that I had seen the same thing in comedy 35 years ago as a boy. Now, don't anybody misunderstand me — I am not recommending to any of you as a boy to go to the movies just because your pastor did it 35 years ago. There are lots of things your pastor did 35 years ago he would not recommend to you this morning. I tell you this morning to stay away from them. I tell you this morning there is no good to come from them. I tell you this morning there is no value spiritually, materially, morally nor financially, to be derived in any wise from your attendance of the movies. But this past week

a blind man, supposedly, with a white cane, (indicating that he was blind), was tapping his way along, begging, when a very attractive woman passed along beside him and those eyes that had been thrown back in their sockets to appear as though he were sightless, instantly turned and followed her in a stare as she passed by. She happened to notice that this "blind" man was staring at her. She reported the matter to a city detective and this "blind" man was arrested. It was found that he was not blind at all, that his white cane was only a fraud. It was found that he was merely a hypocrite. He was not a blind beggar in any wise at all. He was merely a beggar, playing the part of a blind man, who gave himself away when he turned to stare at this beautiful girl as she passed by. When I read about it, I thought, "the dirty hypocrite," "the dirty old scoundrel," using a white cane, sailing under the guise of a beggar, living off of charity, asking society's support illegally using that white cane to identify himself as a beggar, and then I thought, how that he is not the only man that has played blind man's buff. He is not the only hypocrite in the world. I thought about Israel, a vine that did not produce, useless when fruitless. I thought about myself and how many times I have been useless when fruitless. I thought about you, about each of us, how easy it is for us to be useless and fruitless.

Oh, might it please God this morning to take this message to stir up your heart, to electrify your souls and cause you to go out of this house of God desiring that you might be more like the Master, that you might live more like the Lord Jesus Christ, and that day by day, your life might count for Him. If you are a Christian, don't be a fruitless, useless Christian. If you are a Christian, my brother, might it please God that there might be some fruit to be seen within your life.

May God bless you!

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captured. Then the press of the denomination is dominated, then the machinery of the denomination is gotten hold of, and from there the infidelity seeps on down through the churches, until the poisonous leaven of the devil permeates the whole. (See Matt. 13: 33).

So thoroughly has Modernism worked that there is scarcely a theological seminary of any of the big denominations in the north and east but has been taken captive. We have examined the writings of professors in many of the seminaries, and have found them full of infidelity. We have known many of the men who have gone out from such seminaries, and have found them part infidel. They laugh at the idea of the verbal inspiration of the Scriptures, and they repudiate some of the fundamental doctrines of the Bible. The divinity departments of such schools as Harvard, Yale, and Chicago Universities are really Unitarian. Such Baptist schools as Colgate, Rochester, Newton, have

It hides under the Mother-Hub-
bard garment of modern denomi-
nationalism. Denominations own
the press, hence there is no airing
of the situation in the schools and
elsewhere. Denominational lead-
ers hang together. Their jobs de-
pend on it. The ministry gets all
"sewed up" by the denomination
until they must tolerate condi-
tions or else lose their jobs and
be unable to re-locate. Their work
and very livelihood depends on
their "playing ball" with the de-
nominationism leadership. Many
know about the rotten situations
that exist in schools and else-
where, but they lack the courage
to do or say anything about it.
Moreover many will help crucify
the man who has the courage to
speak out in an attempt to reme-
dy the situation. Such men need
to go back and read the story of
Micahiah, as given in I Kings 22:
3-28.

The biggest question that confronts every young man in the ministry today is this: "Will I be a stooge of my denomination, or will I be a prophet of God to speak forth His true Word?" We doubt if there was ever a time when real prophets were needed any worse than right now. If a man has not the courage to stand for the Bible, and for God, and for right, he has no business in the ministry today. The great "Falling Away" is upon us. (II Thess. 2:3). It should be ours to stand for the old Book and the old faith, no matter what the cost.

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current talk of "Federation" and "Union" is anything but a compliment to our convictions of truth. I would more readily speak of merging my family, nation or race than I would seriously speak of merging my church. Oil and water never have, and never will mix, dreamers and imbeciles to the contrary notwithstanding. Such a scheme would be possible only by a process of mutual cannibalism and this, to one who believes he holds the truth, the whole truth and nothing but the truth, would be impossible. I have sometimes heard it said, "That I believe we are nearer right than anyone else." For my own part, I believe we are altogether right and I would challenge anyone, especially Baptists, to point out a single fallacy or falsehood in Baptist Faith or Policy. When I hear the plea made to Baptists that they come and unite with any other church, I am reminded of a great full-rigged ship that for some years has battled with the tempest, riding in triumph the crested waves and surging billow; and now as the mighty ship, with sails all set, is nearing in safety the harbor, a little fishing smack with a leg-of-mutton sail hails her with the salutation, "Come over and join us." I hear the reply of the Captain, "Stand off, you will be swamped by the swell from our ship."



BLESSED IS THE MAN . . . WHOSE DELIGHT IS THE LORD. HE SHALL
BE LIKE A TREE PLANTED BY THE RIVERS OF WATER—PSALM 1:1, 2, 3.