

The man who has not been to church for thirty years is usually the one who says that modern preaching is behind the times.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

Is Baptism a 'Minor Detail'?

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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"NO CONDEMNATION"

By I. M. Haldeman

Late Pastor of First Baptist Church, New York City

"There is, therefore, now, no condemnation to them that are in Christ Jesus" (Rom: 8:1).

This expression is a very significant one. It signifies that there are people in this world who are now saved and saved forever. People who can look up to the heavens, and the wide universe beyond it, and can say, without fear of contradiction, "I know I have passed out of death into life, and shall never come into the judgment, and am as secure now as on the very throne of God."

Who are these people? What special claims have they, and on what ground do they make such an assertion? Three little words re-

veal the whole secret—

"In Christ Jesus."

No condemnation to them that are in Christ Jesus.

But again we may ask who are in Christ Jesus; and the Scriptures answer, "All who believe God's testimony about His Son; all who have trusted Him as a personal Saviour."

There is a three-fold way of being in Christ.

1. By Election.

Before all worlds God chose out from the race of Adam a people whom He determined to glorify with His Son. These people have been selected and ordained to eternal life, not because of any foreseen merit in them, but solely because it seemed good in the Father's sight.

2. By Standing, or Present Character.

Every believer was at one time in Adam, under Adam's curse. But the old creation standing for that believer ended at the cross, and the new creation standing begun in the resurrection. God now views every believer in Christ risen with Him from among the dead and seated in the heavenly place. He sees him in all the perfectness of the Christly character and beholds him without flaw or spot.

3. By Vital Union With Him.

By means of the Holy Ghost and the Word, the Lord Jesus has communicated, in germ, His own nature to every believer. Thus the SOURCE of this life is in Christ. The OUTLET is in the believer—wherefore, it is written, "He that is joined to the Lord is one spirit." To all who are thus in Christ, it is said, "There is now no con-

(Continued on page 8, col. 1)

The editors of this paper believe in preaching what they believe to be the truth. They do not believe in concealing or compromising the truth for the sake of anyone. We believe that we are solemnly obligated to God and man to set forth the truth. Even though we might be wrong on some doctrine, we nevertheless are bound to declare that which we are convinced is right. The man who believes he has truth, yet keeps silent about it, compromises it, and never declares it because of the price he would have to pay—such a man is a traitor to the truth and is unworthy of the privilege of understanding what is truth.

When the apostles were arraigned before the Jewish authorities (see Acts 4:13-20), the apostles said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

This is exactly our conviction. Whether some one thinks we are right or wrong is not the issue with us in regard to declaring what we believe is truth. We must declare what we "have seen and heard." That is our solemn duty.

In recent issues of this paper we have been upholding what we believe to be the truth with regard to unionism. In this issue we are continuing to do so. We will now discuss the oft-repeated

idea of the unionists that there are such things as "minor details" and "non-essentials" in the Word of God. We are taking baptism—only one doctrine—instead of all the doctrines that might be classified by unionists as "minor details." We select baptism for two definite reasons: (1) Unionists have definitely stated that baptism is a "minor detail;" (2) if we cannot show that baptism is more than a "minor detail," then certainly it would seem useless to try to show the same for any other doctrine, for there is probably more said in the Bible about the doctrine of baptism than any other doctrine that is called a "minor detail."

That unionists regard baptism as a "minor detail" is easily proved, if that be necessary for our readers. We quote from a unionist: "I would rather have a man getting multitudes saved, and helping Christians to live right, even if he is not clear on some minor detail like the form of baptism." (Rice, "Sword of the Lord," Nov. 4, 1954). Now we are not particularly taking issue with this statement, but simply quoting it to show that unionists regard baptism as a "minor detail." Again we quote this same unionist: "These Baptist brethren made the issue on a minor point of doctrine." (Ibid., June 6, 1958). This statement was made with reference to baptism. Again this same unionist refers to baptism as (Continued on page 2, col. 1)

"It Doesn't Matter What You Believe" (Or Does It?)

New Testament Church Authority

Evolution—One Of Satan's Deceptive Counterfeits

By FRANK B. BECK
Millerton, New York

There is a true church of Christ on this earth (Matt. 16:18).

In number, there are many expressions of Christ's church, and they all are "The churches of Christ" (Rom. 16:16). These churches are visible churches.



PASTOR FRANK B. BECK

They are not to be despised nor lightly esteemed, for they are true churches. Are they not the "churches of Christ?" These churches are also referred to in the sacred Scripture as: "The Church of God" (1 Cor. 1:2 and 2 Cor. 1:1); "the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15; and the "body of Christ" (1 Cor. 12:27); and these churches of God are in such an exalted position that they are spoken of as being "in God our Father and the Lord Jesus Christ" (2 Thess. 1:1). I repeat: these churches are real, visible churches, and not some imaginery invisible, universal church.

These churches are independent churches bound together only in the fellowship of the Gospel. They are NOT bound together by Presbyteries, General Assemblies, Synods, Associations or Conventions. Each one of these churches is complete in itself as in Christ. These churches are made up of baptized believers on the Lord Jesus Christ (Acts 18:8 and I Cor. 1:2). To these churches the ordinances of baptism and the Lord's supper were delivered (1

Cor. 11:2); by these churches missionaries are sent forth (Acts 13:1-4). These churches choose their own officers (Acts 6:1-5), receive their own members (Rom. 14:1) and dismiss their own members (1 Cor. 5:11 and 13). NO OTHER ORGANIZATION EXISTED in the New Testament to do the will and work of God except the churches.

I am blind to everything but the Word of God! I say boldly that the large crop of independent mission boards and Bible schools and radio broadcasts and evangelistic crusades and parties and Bible conferences and youth movements are NOT on New Testament ground, in that they have not been authorized by the New Testament churches and, in many cases, TAKE THE PLACE of the divinely-instituted church of God.

New Testament Evangelists Honored God's Church

Barnabas and Saul were not independent evangelists or Bible teachers for they assembled with the church in Antioch a whole year and taught the Word (Acts 11:26). Today many of our evangelists (Continued on page 3, col. 4)

By ROY MASON
Buffalo Avenue
Baptist Church
Tampa, Florida



The devil is a master counterfeit. Men have tried to counterfeit money and some have done such a good job that it is hard to detect the counterfeit from the genuine. In the commercial world various products that have obtained wide sale have been counterfeited. Take Coca Cola, for instance; all sorts of cola drinks have been put on the market in an attempt to garner some of the sales money, and the Coca Cola Company has sued some of these other companies who have sought to counterfeit their product.

Spiritually speaking, the devil has a counterfeit for everything. Let us spend a little time looking over some of his counterfeits:

The Devil's Counterfeit for Divine Creation Is Evolution

In Genesis 1:1 we have the statement that "In the beginning God created the heaven and the earth." The Bible record goes on (Continued on page 8, column 3)

The Baptist Examiner Pulpit

"Christ's Second Coming In Prophecy"

Sermon Preached By Pastor John R. Gilpin; Mechanically Recorded For Publication

"Watchman, what of the night? The watchman said, The morning cometh, and also the night."—Isaiah 21:11, 12.

I remember when I took my first journey of any importance away from home. When I went to college as a lad, almost eighteen years of age, I took that first journey of any importance away from home. I was living at that time near Covington, Ky., and I went to the extreme southern part of Kentucky to Williamsburg to enroll in Cumberland College. It was about a two hundred mile journey. I'll never forget the train ride that day. I would say that the train I rode on that day prob-

ably passed through twenty-five tunnels from the time that I boarded it, until I got off. Sometimes we would go through a tunnel and would barely get through the darkness into a little light until we would go back into another tunnel. All through that day, at varying intervals, from 8 o'clock in the morning when I boarded the train until about 3 o'clock in the afternoon when I got off, it was into one tunnel and out, and into another tunnel and out all day long.

I have often thought of that experience through the years gone by, and I think that that very nearly describes our spiritual ex-

periences here within this world. We go through one tunnel of darkness and out into the light. We go into another tunnel of darkness—maybe a short one or maybe a long one—and out into the light. Thus we continue on in life. You have a problem of some kind and barely get over it and out into the light until you have trouble of another kind, and on and on through life we pass first into one tunnel of darkness after another, and then out.

I thank God, beloved, that some of these days we are going to pass completely through the last tunnel of darkness and we (Continued on page 5, col. 3)

"ACCEPT CHRIST"

This unscriptural expression is being used over and over again by a very large per cent of the preachers, Baptists and others. But I failed to find it in my Bible. The words are not there, and, so far as we were able to discover, the thought is not there.

Where any form of the word "Accept" is used to express a relation between God and man, the Lord is the One who does the accepting, not man. So, to tell a sinner to "accept Christ" is not only unscriptural in words but unscriptural in thought.

It is certainly all right to tell a sinner to "believe on Christ," but not to "accept Christ."

Better stick to the Bible, brethren.—The Faith, 1947.

THIS NEGRO PASTOR KNEW WHAT HE WANTED

"O, Lawd, give Thy servant dis mawin' de eye of de eagle and de wisdom of de owl; connect his soul with de gospel-teleform in de central skies; 'luminat' his brow with de sun of Heaven; saturate his heart with love for de people; turpentine his 'magination; grease his lips with 'possum; loosen him with de sledge hammer of Thy power; 'lectrify his brain with de lightnin' of Thy Word; put 'petual motion in his arms; fill him plum full of de dynamite of glory; 'noint him all over with de kerosene oil of salvation and sot him on fire! Amen!"—Selected.

The Baptist Examiner

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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Examiner Editorials

By Bob L. Ross

Baptism

(Continued from page one)
"minor." (Ibid., June 6, 1958).

But we need not give quotations from unionists to convince those who are in any wise at all familiar with their faith and practice. It is common knowledge to most of our readers that the unionists either take no stand at all on baptism or else do not give it much place.

Now we shall focus this discussion upon the question, "Is Baptism a 'Minor Detail'?" We answer: **NO**. This answer is based entirely upon the teaching of the Word of God, and we shall now give the Scriptural reasons why we so answer.

1. Baptism is Plainly a Commandment of the Lord Jesus Christ.

When our Saviour gave the commission, He included baptism in it. He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," etc. — Matthew 28:19.

Baptism is plainly a commandment of Christ, embodied in the "Great Commission." It is the solemn duty, therefore, of every preacher, every church, every Christian to obey the Lord on this matter just as on any other commandment. We shudder to think of any one's so blasphemously speaking of our Lord's commandment as to say it is a "minor detail."

2. Jesus, Our EXAMPLE, Was Baptized.

So far as we know, the Lord Jesus Christ never preached a sermon until he had been baptized. He never set out to win souls, heal the sick, raise the dead, or DIE ON THE CROSS until He had been baptized. When He came to John for baptism, and John somewhat objected to it, the Master said: "Thus it becometh us to fulfill all righteousness." Whatever Jesus meant by that phrase He certainly had some kind of reference to baptism. The Lord Jesus had a high regard for the act of baptism and was Himself baptized by John. What, then, does the Master think of those who so lightly esteem the sacred ordinance? What does He think of those who brand His commandment a "minor detail?" We will be wise to follow our Example, and not those who so lightly esteem baptism.

3. The First Act of Obedience Performed by Believers in New

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By C. H. Spurgeon

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Testament Times Was to Be Baptized.

As we have already seen, our Lord placed baptism second in the commission. Salvation was first, then baptism, and thirdly, teaching. If the reader will simply take his Bible and read the book of the Acts of the Apostles he will see that when people were saved in New Testament times, the first thing they did was to be baptized. This was in obedience to their Lord. How did these people know to be baptized in obedience to the Lord? **BECAUSE NEW TESTAMENT PREACHERS WERE NOT SUCH PREACHERS AS THOSE WHO SAY THAT BAPTISM IS A "MINOR DETAIL;" BUT RATHER THEY OBEYED THE COMMISSION OF THE LORD JESUS CHRIST.** Imagine what would have happened in New Testament times if our modern "minor detail" advocates had lived then! We are grateful to the Lord for this record of the faithfulness of the apostles and early churches to the commission.

4. Baptism Held Such a Major Place in New Testament Times that No One Was Received into the Church Until He Had Been Baptized.

Again we refer the reader to the book of Acts. There he will find that the church was made up of only those who had professed faith in Christ and had been baptized. There is no record whatsoever that any one was ever received into the church without having been baptized. Baptism was the initiation into the church (I Cor. 12:13). Thus we see how important the ordinance of baptism really is. It is so important that one cannot be a member of the Lord's body without it.

5. Baptism Is Important Because It Is that Act Which the Lord Has Chosen to Show Forth His Death Burial, and Resurrection.

For proof of this the reader can consult Romans 6:4-6. Surely the symbolical act which sets forth the truth of the Gospel — Christ's death for our sins and His resurrection — is not merely a "minor detail." We might as well say that all the Old Testament types were minor details as to say such of baptism. Yet how carefully our Lord instructed His ancient people about the types! He would not allow them to use but certain animals; he would not tolerate any thing that was not exactly as He commanded. Is our Lord any less exact today? No! To pervert baptism is a sin just as perverting the Old Testament types brought down God's wrath. It is not, then, a "minor detail," but very important.

6. Since Baptism is Clearly a Commandment of God, It Is Sin If We Do Not Obey Him.

Certainly it is wrong to disobey God. It is sin to do so. Well, if God has commanded us to be baptized, it is sin if we do not obey Him. **THEREFORE, BAPTISM IS NOT A MINOR DE-**

TAIL, UNLESS SIN IS A MINOR DETAIL! If it is a minor thing to sin against God, then it is minor to do wrong about baptism. If it is a minor detail whether or not we obey God, then baptism is a minor detail. **BUT WE DARE NOT SAY SUCH THINGS!** Adam's one sin brought death to the human race. One sin is not minor; therefore, baptism is not minor, for it is a commandment of God for us to obey. God's Word is our authority in faith and practice; therefore we are to obey it.

7. Ephesians 4:5: "ONE LORD, ONE FAITH, ONE BAPTISM."

When a "fundamentalist" names off the "fundamentals," he does not include baptism. But when the apostle Paul made his great statement in Ephesians 4:3-6, he included baptism. If baptism were so much of a "minor detail" as we are told today, then certainly the apostle Paul would not have embodied it in this great declaration of his to the Ephesians. **BUT PAUL KNEW THE IMPORTANCE OF BAPTISM. HE KNEW THE LORD JESUS HAD COMMANDED IT; HE KNEW ITS SIGNIFICANCE. THEREFORE HE WAS FAITHFUL TO THE LORD IN GIVING PROPER PLACE TO IT.**

8. Nothing that God Commands or Says Is a Minor Detail.

The apostle Paul, writing by divine inspiration, said: "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."

The goal of every Christian is to be perfect. Of course, none of us will ever attain to that in this life, but nevertheless that is our goal. How are we to reach forward to it? By taking heed to the Word of God. By following the Scripture, for Paul says that it is by the teaching of the Scriptures that we are led on. So you see, there is nothing given of God that is not profitable for us in our race. To say that something God has revealed is a minor detail is to blaspheme the God who spoke the Word. Every word is profitable to us; therefore it is important. And because God gave it, it is not minor!

9. The Master Commissioned His Church to Teach "ALL THINGS."

To teach "all things" is the third part of the Master's commission as given in Matthew 28:19, 20. So whether or not baptism is a "minor detail" does not matter. If it is a "minor detail" we are still to teach it for we are commanded to teach **ALL THINGS**.

The Lord Jesus did not indicate that any doctrine is a "minor detail." Instead, he exalted even the least commandment to a place that is worthy of all acceptance. He said: "Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." — Matthew 5:19.

Again in Luke 16:10. "He that is faithful in that which is least is faithful also in much; and he

(Continue on page 3, col. 1)

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by Frank Beck

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"I Should Like To Know"

1. While you are answering questions and making comments as to the so-called universal-invisible church, you might as well comment on a few more passages. I love to read the truth about the church and hate to see the Word of God misapplied and perverted to uphold a false theory. **So please refute the ideas of the universal theorists on the following passages:**

(1) Matthew 16:18. This verse reads: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Our brother asks us to deal with this passage as it is used by those who teach the universal, invisible church theory. So we will confine our remarks to that particular matter.

It is indeed enlightening to notice that Scofield's note on this passage makes a concession that is fatal to the universal, invisible church theory. He says: "Gr. ecclesia (ek—'out of,' kaleo—'to call'), an assembly of called-out ones. The word is used of any assembly; the word itself implies no more." (Our emphasis).

So Scofield, although he is an advocate of the universal theory, admits that the word "ecclesia" implies nothing but an assembly. This word will not, then, admit of anything larger or smaller than an assembly. Therefore, there is no such thing as a universal, invisible "ecclesia" (assembly). **Nothing is an assembly unless it is assembled.**

So if "ecclesia" means assembly, in Matthew 16:18 Christ spoke of an assembly. That the church of Matthew 16:18 is a real assembly, let us compare the verse with Ephesians 2:19-22:

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." (English Revised Version).

Notice in this passage that reference is made to the saints being "built" and "builded together," so as to make a "habitation" or "temple" of God in the Spirit. This has reference to a real, visible assembly. Paul says that "each several building" is such a "holy temple."

It is clear, then, that the church of Matthew 16:18, which Jesus built, is a real, visible "temple of the Lord."

It has been noted that the word for "build" in Matthew 16:18 is a word meaning to "edify" or "build up." This perfectly harmonizes with what we have just said, for it is a real, visible assembly that is "edified" and "built up" by the Lord Jesus, the Head of the church.

It has been affirmed by an advocate of the theory under consideration that Matthew 16:18 has reference to "all the saved who will be called out at the rapture" (Rice). However, to say the least, this lacks Scriptural proof. It is merely a theory, and at that an unproven theory. It is similar to Scofield's theory, and like it, has nothing to offer as proof.

It is also interesting to note that Rice admits that "ecclesia" means a called-out assembly. He says, "In the Bible, as you know, the Greek word *ekklesia* simply means a called-out assembly." In that case, the word cannot be used to apply to an unassembled group of people. When all the saved get to Heaven and are assembled, then the word "ecclesia" will be appropriate. But, as Rice says, "that body is not completed, it is not now assembled any-

where." (Our emphasis). Why doesn't Rice practice what he knows to be truth and cease referring to the idea of all Christians being in the church now? They are not all in the church now for the simple reason that the "ecclesia" (assembly) in glory has not yet assembled! Unless Christians are in a real, visible, Scriptural assembly, they are not now in the Lord's church. **AND UNTIL THEY GET TO GLORY, THEY ARE NOT IN THE HEAVENLY ASSEMBLY.** An assembly is something real.

Let us clearly be understood on this matter: All the saved are not in the church. It is true that **ALL THE SAVED WILL MAKE AN ASSEMBLY IN HEAVEN. BUT ALL THE SAVED DO NOT NOW COMPOSE AN ASSEMBLY FOR THE SIMPLE REASON THEY ARE NOT ASSEMBLED AND HAVE NEVER ASSEMBLED. WE ARE NOT NOW ASSEMBLED IN HEAVEN; THEREFORE, WE ARE NOT NOW IN THE HEAVENLY ASSEMBLY.** We are members in prospect, yes, but not actual members.

The New Testament Church (assembly) on earth is the one in which we are now members. Christ is its Head, the Spirit is its Indweller (Eph. 1:22, 23; 2:22), and each member in it is a "lively stone" (I Peter 2:5). This assembly is "the pillar and ground of the truth" (I Tim. 3:15) in which God is to be glorified "throughout all ages" (Eph. 3:21). Too many people make their boast about being in an assembly that is yet to come and fail to give glory to God in the church that NOW IS. Such is the evil of the "invisible" church theory.

God has been pleased, in times past, to be glorified in the Tabernacle and in the Temple. In the future He will be glorified in the Heavenly Assembly. **BUT RIGHT NOW HE IS PLEASED TO BE GLORIFIED "IN THE CHURCH,"** concerning which He declares that "each several building" (assembly) is "AN HOLY TEMPLE IN THE SPIRIT."

(2) Acts 2:47. Scofield's center-reference tags the church in this verse as being the "true church," by which he means "the whole number of regenerate persons from Pentecost to the first resurrection" (Scofield Reference Bible, page 1304, note).

Let us read the verse and see if there is anything that suggests such an idea as that of Scofield. We quote Berry's Greek-English Interlinear:

"And the Lord added those who were being saved daily to the assembly."

Now, we raise this question: what is there in this verse that gives Scofield or anyone else the idea that the assembly here spoken of is a universal, invisible something? Is there any reason why we should not believe that this verse simply means that saved people were added to a real, visible assembly? Mr. Scofield gives nothing to favor a "yea" nor a "nay," but simply tags the church of Acts 2:47 as the "true church." Such is without the slightest foundation.

A similar verse, somewhat parallel to Acts 2:47, is Acts 16:5. We quote it in order that more light might be had on 2:47:

"And so were the churches established in the faith, and increased in number daily."

It is quite clear that this verse speaks of real, visible assemblies. About the only difference between this verse and Acts 2:47 is that in 2:47 the singular ("ecclesia") is used, whereas in 16:5 the plural is used. The reason

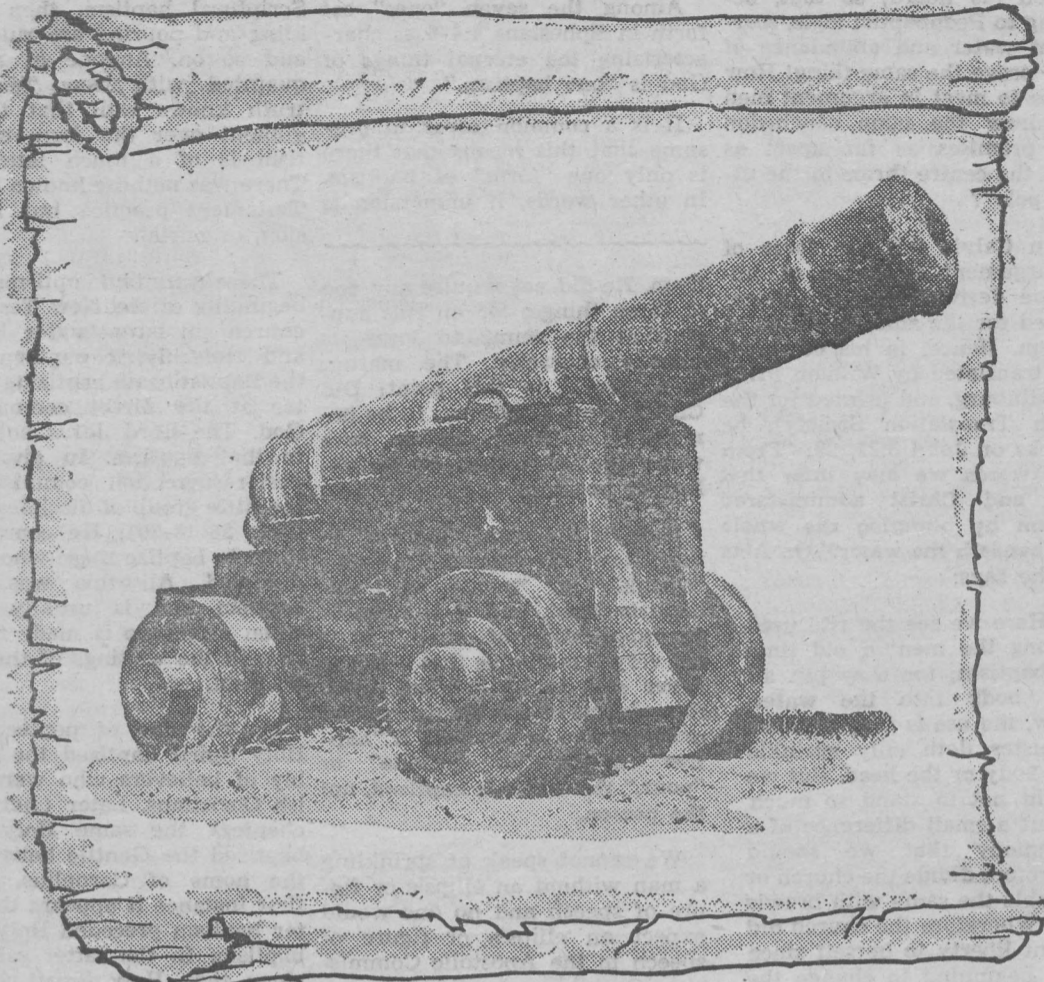
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NEXT WEEK:

"FREE GRACE"
Sermon by C. H. Spurgeon

STEADFAST IN DEFENSE

New Testament Church Authority



Many a long year has passed since this cannon faithfully defended the ramparts. We present it to symbolize our basic functions—that of contending for the truth, and defending it against all heretics.

God has said:

"Earnestly contend for the faith which was once delivered unto the saints."—Jude 1:3.

Baptism

(continued from page 2)
that is unjust in the least is unjust also in much."

So what if baptism were something "minor," the words of the Master make even the "least" commandments of MAJOR IMPORTANCE. Rice says that baptism is "minor" compared to the deity of Christ and the inspiration of the Bible. Well, a million dollars is "minor" compared to five hundred million dollars; one gold mine is "minor" compared with Fort Knox; a hand is "minor" compared with the head; drunkenness is "minor" compared to murder; etc. But who will say that such things aren't very, very important! We are not saying that some things are not greater than others. We are saying that everything God commanded is of importance and it is not a "minor detail," a "non-essential," or an "incidental."

Why contend for the deity of Christ yet kick His Word around as if He were a lowly bum whose word and commandment are just "minor details?" Why contend for the inspiration of the Bible if we turn right around and say that portions of it are "minor?" If we do not intend to obey the Bible, we might as well forget about the doctrine of inspiration for it means nothing to us.

10. God Has Revealed that He Is Not at All Pleased with Those Who Do Not Obey Him in All Things.

Does God look upon certain doctrines and commandments as "minor details?" Let us call to our remembrance some instances where God revealed that He does care about seemingly unimportant matters.

Uzzah no doubt thought that it did not matter about his touching the ark of God and violating God's command. He perhaps thought that he was doing God a favor when he put his hand to the wobbling ark, in order to keep it from falling over. But God did not require such of Uzzah. In fact, God had plainly commanded that no one should touch the ark. This one act of Uzzah, though it might seem to be a "minor detail," cost the man his life. Thus God revealed that

He does care about such things. Saul was commanded of the Lord to smite Amalek and utterly destroy all, killing men, women and children, as well as the animals. But Saul spared King Agag, the best of the sheep, oxen, fatlings and lambs. Saul saw nothing wrong with this, but he had not done what God had said. Some one might say in defense of Saul, "But I would rather have Saul do what he did and be wrong on a few 'minor' things than do nothing at all." Well, God revealed what he thought of Saul's act by rejecting him as king over Israel. Furthermore, when Saul was killed, it was an Amalekite who finished him off. Saul's disobedience in not killing all the Amalekites "came home to roost."

Men think that it doesn't matter with God about certain things. But the Word of God reveals that it does matter.

In closing we wish to say a word as to the term "non-essential." This is often used in referring to baptism. Baptists have always been the opponents of salvation by works and the doctrine of baptismal regeneration. Baptists do not teach that baptism is essential to salvation. But Baptists do not debunk the Word of God simply because certain doctrines are not essential to salvation. We are to walk in good works, and the Bible directs us. Everything the Bible says is essential to baptism; what is said about prayer is essential to prayer; and so on. So there is no such thing as a non-essential.

Baptists need to stand today as never before against the unionism that seeks to overthrow the ordinances and commandments of the Lord Jesus. May God help us to do so.—BLR.

"I Should Like To Know"

(Continued from page two)
why the singular is used in 2:47 is because there was only ONE assembly in existence at that time!

(3) I Corinthians 12:28. Referring to Scofield again, it is indeed amusing to note that he finds three churches referred to in this verse! In his center-reference he has three references to this passage. He refers to "churches (local)," "church

(true)," and "church (visible.)" Just how Scofield deducts this from the word "ecclesia" is a mystery to us.

To us the passage is clear. We find only one "ecclesia" in it. Throughout the twelfth chapter of First Corinthians, Paul is speaking to the church at Corinth, explaining several things to them about the church. In 12:27 he tells these Corinthians, "Now you are a body of (in relation to) Christ, and members severally" (as rendered in *The Expositor's Greek New Testament*). It is strange that Scofield could not see that in verse 28 Paul was referring to the same kind of church (body of Christ) as in verse 27.

That 12:28 is not a universal, invisible something, consider what is said:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Such matters as referred to in this verse could only be characteristic of a real, visible church. Perhaps a consideration of this fact led Scofield to put in the references to a "local" and a "visible" church. But he was so wild for the "true church" theory that he would not leave this passage without trying to make it refer to his theory. Again we say, the idea that the word "ecclesia" (assembly) ever means a scattered people who never have and never do assemble, is without a particle of Scriptural proof.

(4) Acts 20:28. I get a paper in which the writer says the church here is "not an earthly visible organization but the heavenly invisible organism."—Ref. Link.

The author of that statement is very careless about his reading of the Word of God, and is evidently more concerned about his theory than about what the Bible says. In Acts 20:28 Paul is speaking to "the elders of the church" at Ephesus. He says to these elders, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Now the only flock of which these elders were "overseers" was the flock at Ephesus. This is the

(Continued from page one)
gelists and Bible teachers would rather preach in a tabernacle or tent or town hall. I hold in my hand two letters from a very popular radio evangelist concerning the arrangements for his rally. In the one letter his secretary writes: "..... would prefer to hold the rally in a NEUTRAL AUDITORIUM, such as a high school auditorium . . ." In the other letter, she writes: "Mr. did not explain why it was not possible to get the high school auditorium for this rally; but we assume that it was not possible to rent this auditorium; THEREFORE, the rally is being held in the Baptist CHURCH. Usually these rallies are held in NEUTRAL AUDITORIUMS where possible" (capital letters mine).

Why does this prominent evangelist prefer to ignore the church and preach in a neutral auditorium? Is it to get the unsuspecting to attend who would not otherwise come to the church? Is it to get away from the "churchy" idea? I do not know, but I do know that this is not New Testament evangelism, on the basis of Acts 11:26.

In Acts 13:1-4 Barnabas and Saul were "in the church that was at Antioch." This same evangelist told me himself that some of the missionaries his radio fellowship supports are not members of any church. His reason was that they have been "too busy winning souls." I don't know if that makes them any better than Barnabas and Saul or not, but Barnabas and Saul took time to join the church at Antioch; they were "in the church."

When the Holy Spirit inspired Paul to write to the believers in Corinth it was to the "CHURCH OF GOD" which was "at Corinth" (1 Cor. 1:2; also 2 Cor. 1:1). So also in the letters written to the Galatians (Gal. 1:2); to the Ephesians (Eph. 3:14-21); to the Philippians (Phil. 4:15); to the Colossians (Col. 1:18 and 4:15-16); to the Thessalonians (1 Thess. 1:1 and 2 Thess. 1:1); and to the saints scattered throughout Asia (Rev. 1:14 and 22:16); in all these cases it was always to visible CHURCHES in the vicinities. No other work was recognized. No other work should be recognized today, apart from the New Testament churches. Why do we not abide by the Word of God?

The apostles, prophets and teachers and evangelists of the New Testament were NOT independent of the local church. They were set by God "in the church" (1 Cor. 12:28). They recognized the authority of the church of God.

I know of NO Christian preacher or worker in the New Testament of whom it can be proved that he was independent of the church. I know of NO INSTITUTION or MINISTRY or CHRISTIAN WORK outside of the local church in the New Testament. Do you? But we have many today! And the people love to have it so.

New Testament Churches Alone Have God's Authority

In the New Testament the local church had its own God-given authority to pass sentence upon matters, select their own officers, send out their own missionaries and support whom they would. Examine the evidence as follows:

1. The church has authority to pass sentence (that is, within Scriptural limits). Christ taught that the highest court of appeal in difficulties between Christian

brethren was the ACTION OF THE CHURCH! (Matt. 18:15-18). No synod or Presbytery could be appealed to to reverse the verdict. So the church receives whom it will (Rom. 14:1) and dismisses whom it will (1 Cor. 5:4-5). It is the Christian's court-room (1 Cor. 6:4). Hence in Acts 15:22 the important decision as to whether or not Gentile converts had to be circumcised and keep the law of Moses was decided by the "WHOLE CHURCH" of Jerusalem—not by the apostles alone, or by some council or synod.

2. The New Testament church has authority to select its own officers. While Peter suggested the election of an apostle to take Judas Iscariot's place, it was the 120 disciples who appointed by lot, Matthias (Acts 1:15-26). Peter did not look like much of a pope there! In Acts 16:1-5 it was the "multitude of the disciples" and not the apostles alone, who chose the seven deacons as officers of the early church. In 1 Cor. 16:1-4 the church of God at Corinth had the authority to select its own messengers to carry its special offering for the poor saints at Jerusalem, even an apostle Paul had no authority to tell them. These messengers of mercy were "chosen of the CHURCHES" (2 Cor. 8:19 and 23).

3. The New Testament church only has Scriptural authority to ordain and send forth and support missionaries. I stand square on Acts 13:1-4 for this statement. It was the church at Antioch that sent forth Barnabas and Saul, and to that church later they made their report of "all that God had done with them" (14:27). I have said it to the face of two directors of Bible conferences and they have both agreed with me that their Bible conferences have NO SCRIPTURAL RIGHT to send out and support missionaries, that it is the work of the church. STILL THEY do it! Well then how will these missionaries be supported? Let them be supported by the same way pastors are supported and our own Baptist missionaries are supported and the same way the apostle PAUL was supported, by the gifts of the CHURCHES. Give your tithes and offerings through the local church of which you are a member. The church at Philippi sent once and again to Paul's support (Phil. 4:15-16). Of course this will mean that these independent evangelists and missionaries will have to give the churches financial reports and also declare their faith and become "denominational."

Yes, they are independent. They are not "tied down" by any church. Neither are they like the New Testament evangelists and teachers who were SERVANTS of the churches (Rom. 16:1). They are not limited like Barnabas, who went to Antioch by the authority of the church at Jerusalem to see how God had wrought among the Gentiles (Acts 11:22); or like Paul and Barnabas, who went down from Antioch to Jerusalem to discuss circumcision and the law of Moses, by the authority of the church at Antioch (see Acts 14:26-15:4).

I beseech you, do not be carried away with men and great numbers and sensational noise. Oh, I beg you, be bound to the Word of God and become "followers of the churches of God which . . . are in Christ Jesus" (1 Thess. 2:14). Amen!

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Distinctive Principles of Baptists—

More Bible Evidence That Shows Baptism Is Immersion

By J. M. Pendleton

SECTION V (Continued)

The places selected for the administration of baptism and the circumstances attending its administration, as referred to in the New Testament, supply an additional argument in proof of the position of Baptists.

The baptism of the Ethiopian eunuch, as recorded in Acts 8:38, 39, is worthy of special notice. The sacred historian says, "And they went down both into the water, both Philip and the eunuch," etc.

It has been often said that going into the water does not necessarily imply immersion. This is true. It is possible to go "down into water" and "come up out of water" without being immersed. But suppose, as in the case before us, between the two movements the act of baptism occurs. What then? Evidently the word "baptize" must determine the nature of that act. This is the view held by Baptists. They say, with strongest emphasis, that the term "baptize" shows what act Philip performed after he went down with the eunuch into the water; and they confidently appeal to all Greek literature, secular and sacred, in support of the position that baptizo means "to immerse."

Hence they would be as fully satisfied as they now are of the eunuch's immersion if not one word had been said about the descent into the water. Still, they regard the going down into the water and the coming up out of the water as furnishing a very strong circumstantial proof of immersion. They assume that Philip and the eunuch were men of good sense, and therefore did not go into the water for purposes of "pouring or sprinkling."

But it is often said that the Greek preposition *eis*, translated "into," means "to," and that Philip and the eunuch went only to the water. As sensible men they would not have done this if sprinkling or pouring had been the act to be performed.

With reference to this little word *eis*, Summers, in his book *On Baptism* (page 100), says: "When *eis* means 'into,' it is used before the noun as well as before the verb." The argument based on this statement is that, as *eis* is used but once in Acts 8:38, Philip and the eunuch did not go into, but only to, the water; and the conclusion is that "the eunuch was not immersed."

I concede everything which truth requires me to concede to Summers. It is true that when entrance into a place or thing is denoted *eis* is frequently used twice — once in composition with the verb, and once before the noun or pronoun; but in numberless instances it is used but once to express the same idea of en-

trance. Let any Greek scholar turn to Matthew 2:11-14, 20-22, and he will find *eis* but once in the phrases "into the house," "into their own country," "into Egypt," "into the land of Israel," and "into the parts of Galilee." If, then, Summer's statement is true without qualification, the "wise men" did not go "into the house" and did not return "into their own country," nor was Joseph required to "flee into Egypt" and to "go into the land of Israel."

Again, if Summers is right in his assertion, the demons referred to in Matthew 8:31-33 did not enter "into the swine," and the swine did not run "into the sea," and the keepers of the swine did not go "into the city." In all these places *eis* is used but once. It seems, also, that the Saviour, in Matthew 9:17, did not speak of putting wine into bottles, but only to bottles; for *eis* is used but once. Query: How could the "new wine" break the "old bottles" without being put into them? Once more: It is said in Matthew 25:46, "And these shall go away into everlasting punishment, but the righteous into life eternal." But in these passages Pedobaptists very readily admit that *eis* means "into." They have no objection to this meaning unless baptismal waters are referred to.

This little word *eis* is a strange word indeed if all said of it is true. It will take a man into a country, into a city, into a house, into a ship, into Heaven, into hell — into any place in the universe except the water. Poor word! Afflicted, it seems, with hydrophobia, it will allow a person to go to the water, but not into it. However, where baptism is not referred to, it may denote entrance into the waters to destroy him. Unfortunate boy! that *eis*, though used but once, thrust him "into the fire and into the waters."

Pedobaptists are very unreasonable in their management of the baptismal controversy. They insist that it is utterly improbable that water could be found in Jerusalem for the immersion of three thousand persons on the day of Pentecost — that there is no mention of a stream of water in connection with the baptism of Saul of Tarsus and the jailer. One would imagine that if there were anything said about "a river," "much water," something would be at once conceded in favour of immersion. But not so. For when Baptists refer to the Jordan or Enon, where there was "much water," or to the water into which Philip and the eunuch went down, Pedobaptists argue that an abundance of water by no means indicates that the act of immersion was performed. We cannot please them at all. They are like the Jewish children in the market-places. If we pipe to them, they will not dance; if we mourn to them, they will not lament. If there is no mention of a "river" in a baptismal narrative of the

New Testament, the cry is, "No immersion" and "Scarcity of water." If the river Jordan is named, the same cry of "No immersion" is heard; so that, according to Pedobaptist logic, scarcity of water and abundance of water prove the same thing! How are we to meet in argument men who draw the same conclusion from premises as far apart as "from the centre thrice to the utmost pole"?

John Calvin felt the force of the argument in favor of immersion derived from the places selected for the administration of baptism. Hence, in his commentary (translated by William Pringle, Edinburgh, and printed for the Calvin Translation Society), he remarks on John 3:22, 23: "From these words we may infer that John and Christ administered baptism by plunging the whole body beneath the water." On Acts 8:28, he says:

"Here we see the rite used among the men of old time in baptism; for they put all the body into the water. Now, the use is this, that the minister doth only sprinkle the body or the head. But we ought not to stand so much about a small difference of a ceremony that we should therefore divide the church or trouble the same with brawls . . . Wherefore the church did grant liberty to herself since the beginning to change the rites somewhat, excepting the substance."

So much for the testimony of the great Calvin.

Before proceeding to the historical argument for immersion, I will say that if baptizo means "to immerse," it does not mean "sprinkle" or "pour." If it means "sprinkle," it does not mean "immerse" or "pour." If it means "pour," it does not mean "sprinkle" or "immerse." It is at war with the philosophy of language to say that the word can denote three acts so dissimilar. Did not Jesus Christ, in enjoining baptism, give a specific command? It He did not, it is impossible to know what He requires, and the impossibility releases from all obligation to obey the requirement. I say boldly that it is not the duty of any man to be baptized if he cannot know what baptism is. All candid persons must admit that the Saviour gave a specific command when He enjoined baptism on believers. If so, He did not require them to be immersed in water, or that water to be sprinkled or poured on

The One Baptism

Among the seven "ones" set forth in Ephesians 4:4-6 as characterizing the eternal things of God is "one baptism."

It is a common error to presume that this means that there is only one "form" of baptism. In other words, if immersion is

Scriptural baptism, then sprinkling and pouring are ruled out and so on. Anyone at all acquainted with New Testament truth knows well that the argument over the form of baptism is of a much later date. There was nothing known in New Testament practice but immersion, or burial.

them. He did not require any one of three things; for on this supposition the command loses its specific character. The matter, then, comes to this point: Did Christ require believers to be immersed in water, or to have water applied to them by sprinkling or pouring?

Now, if the word "baptize" in the New Testament means "sprinkle" or "pour," as Pedobaptists insist, and if baptism is an "application of water," is it not very remarkable that water is never said to be baptized upon the subjects of the ordinance, and never said to be applied? If "baptize" means "to sprinkle" or "pour," the water is baptized, not the person.

We cannot speak of sprinkling a man without an ellipsis or figure of speech and no one would expect an ellipsis or figure of speech in the Apostolic Commission. Sprinkling implies the separation and scattering of the particles of the substance sprinkled. A man cannot be poured, because pouring implies a continuous stream of the substance poured. I say, again, that if "baptize" in the New Testament means "sprinkle" or "pour," the water is baptized.

But nowhere is water found in the objective case after the verb "baptize" in the active voice, and nowhere is it the subject of the verb in the passive voice. We never read, "I baptize water upon you," but, "I baptize you." It is never said that water was baptized upon them, but it is said that "they were baptized, both men and women." The subjects of the ordinance are baptized, the water is not; and therefore "baptize" in the New Testament signifies neither "sprinkle" nor "pour."

But substitute "immerse" for it, and how plain and beautiful is every baptismal narrative! I immerse you, not the water. They were immersed — that is, the "men and women." The plainness of this view renders a further elucidation of the point needless.

There were two baptisms in the beginning of the New Testament church ministry—water baptism and Holy Spirit baptism. John the Baptist came baptizing in water at the direct command of God. The Lord Jesus submitted to that baptism. In giving His post-resurrection commission to the little group of disciples (Matthew 28:18-20), He commanded them to baptize those whom they disciples. All this was water baptism and is usually meant when reference is made to baptism in the writings of the apostle Paul.

On the day of pentecost the Holy Spirit baptized the assembly of believers who were Jewish Christians. Later (Acts tenth chapter) the same Holy Spirit baptized the Gentile believers in the home of Cornelius. In the first instance it appears that water baptism preceded Holy Spirit baptism. In the latter case it is clear that Holy Spirit baptism preceded water baptism (Acts 10:47). After this there is no clear case of Holy Spirit baptism in the New Testament. Just as the individual Christian is to submit to water baptism before he begins his service unto the Lord, so was the church (first the Jewish element and then the Gentile portion) baptized in or by the Holy Spirit before it began its Christ-given ministry. Neither ever needs repeating.

But, whatever may be the various arguments concerning this question, it is clear that Ephesians 4:5 declares that there is only one baptism now. If Holy Spirit baptism is still in operation then there is no water baptism. If there is any Scriptural ground for water baptism, then it is certain that there is no Holy Spirit baptism now. It is either one or the other. There is "one baptism," not two.

This Scripture will settle a number of grievous errors of our day which have grown out of the misconception of the purpose and place of Holy Spirit baptism. *The Clarion*.

Sunday School Lesson — Outline and Notes by John R. Gilpin

LESSON FOR SUNDAY, JULY 27, 1958

The Book Of II Samuel

THE RESULTS OF DAVID'S SIN

II Samuel 12, 13

I. The Faithfulness Of The Prophet. II. Samuel 12:1-14.

After awhile the Lord sent Nathan, a prophet, unto David. Nathan was one of God's faithful mouth-pieces. He made no apologies and use no soft words when talking to David. He spoke to David as though he were a peasant. It was like a flash of lightning out of a clear sky, or a dash of ice water to a fevered brow, that Nathan said, "Thou art the man" (V. 7). He proceeds to tell David that the sword shall never depart from his house, that the Lord will raise up evil against him in his own house and what David has done secretly, another shall do openly (V. 1-12).

II. God's Children Do Sin.

Although David was "a man after God's heart," yet he sinned. Let no Pentecostalite, Nazarene, or Second Blessing fellow tell you that man can get above sin. Cf. I John 1:8-10; Eccl. 7:20; Rom. 7:18; Prov. 24:9.

III. David Did Not Lose His Salvation. II Samuel 12:13.

Although David had committed two grievous sins, breaking both the sixth and seventh commandments with his adultery and murder, yet he does not die spiritually. Why? When God grants salvation to one, that one is saved eternally and can never die. Cf. John 5:24; John 6:37; John 10:28, 29; Philippians 1:6; Jude 24.

IV. Chastisement Falls.

Although David does not lose his salvation, his sin has some terrible consequences in his own life.

We find that the child which Bathsheba had borne to him died (V. 19), that his son Amnon treats his daughter, Tamar, in like manner (II Samuel 13:29). While a man does not lose his salvation when he sins, yet God does chasten him. Cf. Psalm 89:30-33.

V. David's Repentance.

That David's repentance for his sin was genuine can be seen by his expressions in Psalm 51.

V. The Joy of Forgiveness.

If Psalm 51 can be said to show David's repentance, then Psalm 32 shows strongly his joy of forgiveness.

VII. David's Comfort. II Samuel 12:19-23.

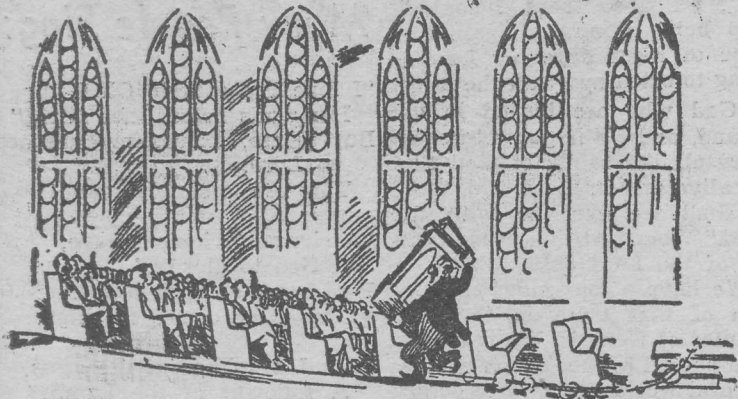
David sorrows for the child while it is living, but when death has come his sorrow ends. Most appropriately did he say, "I shall go to him, but he shall not return to me" (V. 23). Many homes darkened by mourning and grief have been illuminated by these words. In one sentence David destroys all hope of visitation from the dead, and in the next, he confers all hope of visitation to the dead with all joys of recognition and reunion possible.

VIII. The Cruelty of War. II Samuel 12:31.

Sowing and Reaping. David had sown adultery and murder in his kingdom. Can we expect to find his household and his people doing otherwise? Following his father's evil example, Amnon assaults his sister, Tamar, then following the father's example again, but with more justice, Absalom murders Amnon. Just as David had sown, so must he reap. Cf. Gal. 6:7, 8.

Ask for the old paths, and walk therein
Jer. 6:16

IS THIS YOUR CHURCH?



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

Imagine Seeing Again After Forty Years of Blindness!

Lester C. Crimson, 66, of Whitsett, North Carolina, was rendered blind in 1916 by iritis — an inflammation of the iris of the eye.

"It was the red-checked tablecloth I saw first. It was on the kitchen table and I could see the red and the green and the white in it.

With these, and similar words, farmer Crimson described the joys of being able to see again after 40 years.

We rejoice with Lester Crimson over his ability to see material things; but we know a greater joy than that.

The greater joy is to experience the opening of one's inner eyes, the eyes of the heart, to behold the greatest Gift — God's "unspeakable Gift" — our Lord and Savior Jesus Christ!

Satan has blinded the minds of unbelievers (II Corinthians 4:4), hence it is not surprising to hear them say, "I don't see that I'm such a sinner!"

Not until they have the light of the gospel of Christ to shine in unto them, will they be able to see spiritual things.

There is no reason why they should delay trusting in the Savior and rejoicingly sing:

"At the cross! At the cross! Where I first saw the Light, And the burden of my heart rolled away; It was there by faith, I received my sight, And now I am happy all the day!"

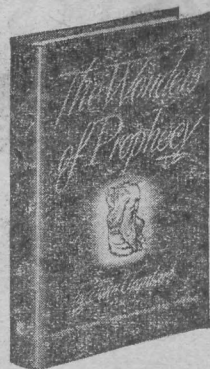
—Timely Topics

"Christ's Second Coming"

(Continued from page one) are going to come out into an eternal light with Almighty God. That will take place at the second coming of the Lord Jesus Christ.

"But evil men and seducers"

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EDITORIAL MISCELLANY

Do you need light on Revelation? If so, you might be interested to know that the mysteries of the book have been revealed to a certain man in Arkansas. He advertises in an Arkansas newspaper to this effect: "The book of Revelation was written for all to read, but it has been given into my hands to understand and reveal.

Campbellite says we "missed the point." That Campbellite who admitted that the name of the church is not "Church of Christ" has bounced back in a recent issue of a Campbellite paper to say that we missed the point.

shall wax WORSE AND WORSE, deceiving, and being deceived."—II Timothy 3:13.

As time passes by, we can expect that things are going to get worse—spiritually, morally, doctrinally, financially, economically socially, and in every phase of life.

The Word of God gives abundant promise of the second coming of the Lord Jesus Christ.

I don't know whether you realize it or not, but one out of every twenty-five verses of the New Testament talks about the second coming of the Lord Jesus.

Years ago, I read the prophecies through just for the purpose of comparing them, to see just how much was related to the second coming, and how much was related to the first coming.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:15.

Now the Lord God was speaking here to the Devil who had personified or impersonated the serpent, and He said, "I will put enmity between thee and the woman, and between thy seed and her seed."

Notice that God also said, "It shall bruise thy head, and thou shalt bruise his heel." That is, the seed of the woman is going to bruise the head of the devil.

Old "splitfoot" is still here in this world. His head hasn't been bruised yet. You can be certain (Continued on page 6, col. 1)

Bible term that describes the church is acceptable to me, not just one particular name." We are glad that the Campbellite called this to our attention. Notice that he says that he accepts any Bible term that "describes" the church. Well, so do we. But we will not accept any term that describes the church as being the name of the church.

Reader's Remarks

"Can't tell you how much I enjoy TBE each week. I wish it were in the home of every person that claims to be a Baptist. I thank God for you and the other writers of TBE that hold to the Baptist faith."

"I have been subscribing to religious papers for some seven or eight years from Baptists of the United States, and I must say The Baptist Examiner is the most excellent periodical I have ever come across."

"It is my conviction that the Baptist communion in general is in need of returning to the preaching and teaching of the old Calvinistic doctrines which are contained in Scripture and which the regular, orthodox Baptists of the United States taught until unsound Arminianism took hold to such a large extent."

"That is just where your paper is meeting a great need that is not being met elsewhere. As you well know, the vast majority of the Baptist churches and preachers are wedded to Arminianism. Our people need to be indoctrinated in the doctrines of grace, not just the final preservation of the saints doctrine alone, but all the related doctrines of which final preservation is but a part: election, predestination, total inability, the atonement, etc."

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"I have received the Examiner dated June 28 and liked your sermon 'We Have An Altar' so well that I read it three times. Keep up the good work and may God bless you."—L. C. H., Ohio.

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Rome's Bloody Day

The dawn of St. Bartholemew's Day, August 24, 1572, revealed the most horrid spectacle ever witnessed in Paris. The sounds of musketry and the screams and wails of the dying Christians were heard on every hand.

MURMURING HURTS US

I have read of Caesar, that having prepared a great feast for his nobles and friends, it fell out that the day appointed was so

Why Many Will Not Stand With Defenders Of The Faith

"For in many things we all offend" (James 3:2). Human nature being as it is since the fall, we all are constrained every day in all our dealings to make allowances for personality conflicts and idiosyncrasies.

But the spiritual coward uses differences of temperament to "pray thee have me excused." It is a strange logic that says, I agree with you doctrinally, but I do not like your methods; and so I am not going to stand with you in this fight.

One can imagine this dialogue: Apostle Paul: At my first answer no man stood with me, but all forsook me.

Fellow: Pray, sir, why no support for one so faithful as thou art? Doth none believe thy doctrines?

Apostle Paul: Nay, verily, many believe my preachments; but I should be less crude with my methods, they think.

Fellow: Ah, methinks the truth for truth's own sweet sake would compel them to your side.

Apostle Paul: To tell the truth, friend, the fear of man bringeth a snare. They are yet cowards at heart. I pray God that it may not be laid to their charge.

Or consider this one: Fellow: And where is thy travelling companion who is called Demas?

Apostle Paul: Demas hath forsaken me.

extremely foul that nothing could be done to the honor of their meeting; whereupon he was so displeased and enraged that he commanded all of them that had bows to shoot up their arrows at Jupiter, their chief God, as in defiance of him for that rainy weather; which, when they did, their arrows fell short of heaven, and fell upon their own heads, so that many of them were very sorely wounded.

SEND TBE TO OTHERS

SEND TBE TO OTHERS

saken me.

Fellow: Forsaken thee indeed! He whose talk was so brave and true? And hath he repudiated thy teaching so completely?

Apostle Paul: Nay, Demas doth yet loudly profess to believe and love the truth.

Fellow: Pray why, then, would he miserably forsake one who verily personifies the truth?

Apostle Paul: If you would credit the account of Demas, he hath forsaken me because he disagrees conscientiously with my methods.

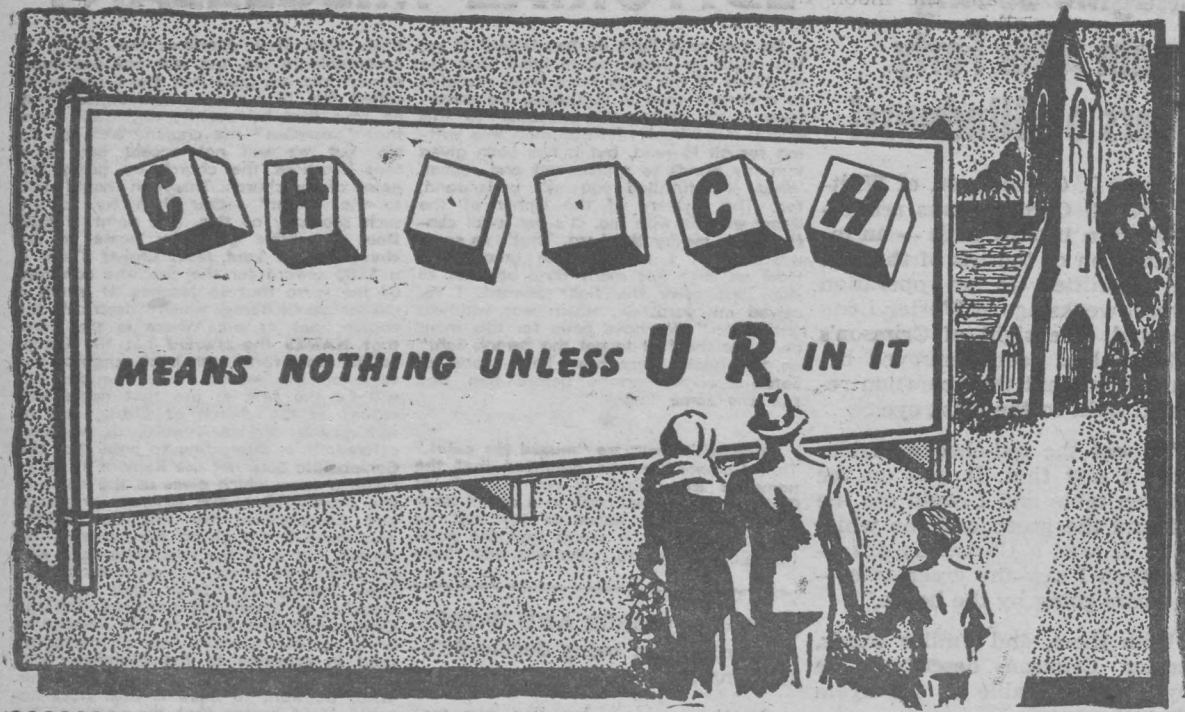
Fellow: And is it so? Apostle Paul: So Demas would fain believe. But the truth is, Demas hath forsaken me, having loved this present world.

Fellow: And so it is with cowards. For whilst they profess to be champions of the truth, they the meanwhile snatch at any straw that would fetch them to the shore of popularity and worldly ease.

And such cowards bring to mind one Mr. By-ends of PILGRIM'S PROGRESS fame, who thus discoursed concerning Christian and Hopeful:

"Why they, after their headstrong manner, conclude that it is their duty to rush on their journey in all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for holding their notions though all other men be against them; but I am for Religion in what, and so far as, the times and my safety will bear it. They are for Religion when in rags and contempt; but I am for him when he walks in his golden slippers, in the sunshine, and with applause."

FRED W. PHELPS.



"Christ's Second Coming"

(Continued from page five)
 of one thing, the devil is still going about—not with a pitchfork and a forked tail, but he is still going about. His head hasn't been bruised yet, but there is a day coming when the devil is going to be bruised—going to be destroyed, and that is at the second coming of the Lord Jesus Christ.

In the New Testament we have several promises relative to the coming of the Lord Jesus Christ.

I.
 "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

Here is a definite promise that Jesus Christ is coming back to this world. He said, "I go to prepare a place for you." Well, He went. He said, "And if I go and prepare a place for you, I will come again." Beloved, He went; therefore His coming is certain. The very fact that He went away guarantees His return to this world to take us unto Himself.

In the Gospel of Luke we have the story of the Good Samaritan. You remember how the Good Samaritan went down from Jerusalem to Jericho and found the man who had fallen among thieves, and who had been stripped of his raiment, and wounded, and left as dead by the roadside. The priest and the Levite had passed him by and had given no assistance, but when the Samaritan came by—the man who was of a hated race—he went over beside the man that was fallen by the wayside and poured oil and wine into his wounds, and put him on his donkey and took him to the inn and took care of him. Then the Word

of God says:

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, WHEN I COME AGAIN, I will repay thee."—Luke 10:35.

Beloved, that Good Samaritan represents the Lord Jesus Christ. As I have often said, there never was but one Good Samaritan in all the world and that was the Son of God. That Good Samaritan, the Lord Jesus Christ, that we read of in this tenth chapter of Luke's Gospel said, "I am going away, and I'm going to leave this man in your care. If you spend more than this, when I come again, I will repay you." What does it tell us, beloved? It tells us of the second coming of the Lord Jesus Christ. He came into this world and died for sinners. He came to save the soul. One day He is coming back to this world to save the body. He came one day to redeem the spirit; He is coming back one day to redeem the body out of the grave.

I tell you, beloved friends, as this Good Samaritan said to the innkeeper, "You take care of him and whatever more you spend, when I come again, I will repay thee," it certainly tells us that Jesus Christ, the Good Samaritan, who came for us to meet our needs, who made provision for our future needs, has gone away, but He said, "I am coming again." Beloved, we can expect the return of the Lord Jesus Christ to this world.

Let's read another promise of Jesus' return to this world:

II.
 "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven."—Acts 1:11.

The Lord Jesus Christ led His disciples out to Mount Olivet, and there on Mount Olivet, the last place where His feet touched when He was here within this world, He suddenly began to lift Himself up. Little by little, the Lord Jesus Christ went up into the air and into the skies and out into the ethereal spaces, and as He went up, those disciples, I am satisfied, stood there gazing longingly upon His vanishing body. As they saw Him go out of sight, suddenly the angels of God came down and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

This is certainly a definite promise and prophecy of the return of the Lord Jesus Christ back to this world.

III.

Let's notice again:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall

we ever be with the Lord."—I Thessalonians 4:16, 17.

When Jesus comes again, some of His saints will be alive, and some will be dead and in the grave. All the bodies of the Old Testament saints that died and were buried, and all that have been buried since the day of Jesus, are still within the graves. The Word of God says that when the Lord Jesus Christ comes back that "the dead in Christ shall rise first." I don't know whether old Adam will come out first or not. I don't know what will be the order—whether they will all come out at the same time or not—but I know one thing, there is a glorious day coming when Adam's body will come to life, when Isaac and Jacob and all the patriarchs of the Old Testament, and all the prophets of the Old Testament, and all the martyrs of the New Testament days—there is going to be a glorious day when God reaches down and shakes each sleeping believer and brings him out of the ground and takes him up, up, up, to be with the Lord. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Years ago, I went down to the rolling mill at the invitation of a man who operated a powerful electric crane. As that crane moved along, some heavy pieces of iron and scrap instantly attached themselves to that electro-magnet. This man asked me to get down closer to the ground and notice closely as he brought that magnet within about six inches of the ground. Beloved, when he did so, it looked as if the ground itself suddenly became alive. It looked as if the ground itself was working. I saw those steel shavings and filings and pieces of rust that had gotten imbedded down within the ground come under the influence of that powerful electro-magnet. I could see them literally leaping

up. As I stood there, I couldn't help being reminded again that some of these days my Lord is going to catch away all the saints of God who are buried in the ground, and He is going to catch away all the saints of God that are alive and in the world. "And so shall we ever be with the Lord." When? At the second coming of the Lord Jesus Christ.

We have a marvelous illustration of that truth in the fifth chapter of Genesis. We read of a man named Enoch. Enoch lived in a sinful world, and nearly everybody in Enoch's day was sinful but Enoch. The Word of God says that: "Enoch walked with God." I don't think that it means that they walked hand in hand, though they might have, but Enoch and God walked together in sweet communion, and one day Enoch never came home at night. When he left that morning, he left not knowing that he wasn't coming back, but he walked with God, and God's Word says:

"And Enoch walked with God; and he was not; for God took him."—Genesis 5:24.

Beloved, I can see Enoch as he walked with God until he walked right out yonder in space, as the Lord took him up. It reminds me of the fact that Jesus Christ is coming again, and He is going to catch away the saints of God when He comes the second time.

We have another illustration in the Old Testament of the second coming of the Lord Jesus Christ. The Word of God tells us how that Elijah had a premonition from the Lord that he was going to be taken away, and Elisha wouldn't leave him. Elijah said "You tarry here," but Elisha said, "I will not leave thee." As they went from place to place, the prophets of God said to Elisha, "Knowest thou that the Lord will take away thy master from thy head today?" Elisha said, "Yea, I know," but he refused to leave Elijah. After a while they crossed over the Jordan river, and when they came to the other side, there came a parting. The Word of God tells us how God came down and picked up Elijah and took him up to be with the Lord.

I wish I could fully grasp the picture of God's fiery steeds and fiery chariot as they came down and parted those two inseparable friends, Elijah and Elisha, and took Elijah up into the skies. This would tell us, beloved, that when Jesus Christ comes again, He is going to catch away some of us who are alive at that time without having to die. I believe that as surely as God took Enoch and Elijah without dying, God is going to take away from this world, when He comes again in the person of His Son, those of His saints who are alive, and they will never see death, and will never pass through the valley of the shadow of death. What a glorious experience it will be for a child of God to be here in the world when Jesus Christ

Many People Sing:

"I love thy church, Oh God,
 Her walls before thee stand,
 But please, excuse my absence,
 Lord,
 This bed is simply grand!

"A charge to keep I have,
 A God to glorify,"
 But, Lord, no cash from me;
 Thy glory comes too high.

"Am I a soldier of the cross,
 A follower of the Lamb?"
 Yes, though I seldom pray or pay,
 I still insist I am.

"Must Jesus bear the cross alone
 And all the world go free?"
 No! Others, Lord, should do their
 part,
 But please don't count on me.

"Praise God from whom all
 blessings flow!
 Praise him all creatures here
 below!"

Oh, loud my hymns of praise I
 bring,
 Because it doesn't cost to sing!
 —TED V. VOORHESS.

comes again.
 Let's notice another Scripture:
IV.

"Be ye also patient; stablish
 your hearts: for the COMING OF
 THE LORD draweth nigh."—
 James 5:8.

If you will read this fifth chapter of James, you will see that we are living right now in the light of this chapter. It is the story of the conflict between capital and labor. It is the story of wealth on the one hand, and labor on the other. It is the story of how there shall be continuous conflict between capital and labor until Jesus comes. Beloved, I think one of the greatest signs of the second coming of the Lord Jesus Christ is the continuous fight between capital and labor that has existed for the last half century. I believe that we can expect His return momentarily.

I like to think of the time when the Lord Jesus Christ walked on the waters of the Sea of Galilee. The Word of God says that they were trying to cross over the Sea of Galilee. They had started but there arose a storm and it looked as if their little vessel was going to sink. Experienced seaman as they were, they pulled at their oars, but it looked as if their boat was going to be sunk and that there was no hope for them at all. The Word of God says that Jesus came and put in His appearance and said, "It is I; be not afraid," and immediately there was a calm.

I would like for you to notice that there wasn't but one boat there. There wasn't any fleet. There weren't any destroyers nor submarines. There was just one little boat. I take for granted that that little boat represents the (Continued on page 7, col. 1)

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JESUS SAID "WHOSOEVER DRINKETH OF THIS WATER SHALL THIRST AGAIN: BUT WHOSOEVER DRINKETH OF THE WATER THAT I SHALL GIVE HIM SHALL NEVER THIRST."—JOHN 4:13, 14

"Christ's Second Coming"
(Continued from page 6)

church that Jesus built. You say, "Was it a Baptist boat?" Well, the Lord Jesus didn't start anything but a Baptist Church and I don't think that He would have taken that boat through that troubled water if it hadn't been. The Word of God says that a storm arose, and I want to tell you that from the day that Jesus Christ's church was launched, there has been a storm brewing. That storm has gotten worse, and at times has blown out its fury, and then it has regained its fury at other times. I tell you, beloved, the church that Jesus built hasn't had an easy time since the Lord Jesus Christ put it here within this world. His church has had a continuous fight.

Notice that it says that these men continued rowing. They didn't give up; they just kept pulling at the oars. Beloved, you and I haven't any business giving up. Sometimes things seem dark and difficulties seem great and it looks as if we might just as well give up and let the devil and his crowd take control. This little crowd kept pulling at the oars. That was about all that they could do, but thank God, they did what they could do. You and I need to do the same.

Notice that it says that they rowed about twenty or thirty furlongs before Jesus came. Why didn't the Lord say exactly how far they rowed? I will tell you, beloved, if He had, somebody who thinks himself exceedingly smart in figuring out the prophecies of God would have decided how long a furlong was, and would have figured out exactly the time when the Lord Jesus is coming back. The Son of God said that they rowed twenty-five or thirty furlong. He knew, but He wouldn't tell them exactly how long.

Beloved, those disciples couldn't still the storm. They couldn't put an end to the storm, but they did stay with the boat, and they did pull at the oars.

I want to tell you, beloved, you and I are not going to still the storms so far as the world is concerned. We are not going to put

an end to the immorality and the vice that is abroad in the world today. We are not going to destroy juvenile delinquency. We are not in any wise at all going to put an end to all the difficulties that this world is facing today. Beloved, when Jesus Christ comes, He is going to find things in a bad shape. As there wasn't any calm until Jesus came and stilled the troubled waters, so there isn't going to be any calm until the Lord Jesus Christ comes back a second time. We are going to have troubles and difficulties and problems and heartaches and distresses and perplexities one after another until Jesus comes again.

Notice also that when Jesus came, "the ship was at the land whither they went." That was the end of the journey. There wasn't any room for any further journey.

I want to tell you, beloved, I believe in the second coming of the Lord Jesus Christ. The only hope that we have for this sin-cursed world is the coming of Jesus Christ back to this world again.

Let's notice another prophecy:

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." — II Peter 3:9-11.

Beloved, you can't read this verse of Scripture without realizing that Jesus is coming. There is going to be a day when He is coming back to this world. It says that the elements are going to melt with fervent heat and that they are going to pass away with a great noise, and that the Lord will come as a thief in the night. Beloved, a thief doesn't send you word when he is going to break into your house. He comes when you least expect him. Likewise, when you least expect the coming of the Son of Man, Jesus Christ is going to put in His appearance.

I like to think of Joseph. He dreamed some dreams as a lad. When Joseph dreamed those dreams, the Word of God tells us that his brothers made fun of him, and his old father even took him off to one side and said, "Son, do you really mean to say by these dreams that your mother and brothers and I are going to bow down before you? You said

you dreamed one dream in which you saw the sun and the moon and eleven stars all bowing to one star." That was to signify that the mother and father and all eleven brothers were going to bow to him. The father said that it couldn't be so, but it did come to pass.

I like to read about Joseph. I like to read how he was sold, and what a type he was of my Lord. They sold Joseph for twenty pieces of silver; they sold my Lord for thirty pieces of silver. They sold Joseph, the redeemer of Israel, and Jesus Christ, the Redeemer of the elect of God, for just a little better than twenty-five dollars in American money.

I see Joseph as he is sold as a type of the Lord Jesus Christ. I see him numbered with the transgressors. They put him down into a dungeon. Here is a butler and a baker who have displeased their master and they are there. Here are all the balance of the transgressors in that dungeon. I can see Joseph numbered with the transgressors, just like it was said of my Lord that He was going to be numbered with the transgressors, and when Jesus died, He died with a thief on one hand and a thief on the other hand. How marvelously Jesus fulfilled the typology set by Joseph.

Finally, beloved, I see Joseph brought out of that dungeon. They put him in a chariot to ride through the streets, and I see the people bow before him. I see everybody as they bow their knees to worship Joseph. I see Joseph exalted.

Beloved, they took Jesus Christ to the cross. They nailed him there, but one day Jesus came forth from that grave in which they buried Him. He didn't stop in just coming out of the grave, but He ascended on high. Listen:

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." — I Peter 3:22.

When Joseph was exalted back there in Egypt, it was only a type of what was going to take place in the life of the Lord Jesus Christ. When Jesus Christ came out of the grave and ascended on high, the angels and authorities and powers were made subject unto him.

I look at Joseph and I see how that his authority was publicly owned and how King Pharaoh said, "I will be greater than Jos-

eph only on the throne. Other than on the throne, Joseph's word shall be final. Everybody is to recognize him."

Beloved, Joseph is nothing more nor less than a type of Jesus Christ. Some of these days the Lord Jesus Christ is going to be owned just exactly like Joseph was owned and exalted. Listen:

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; And that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father." — Philippians 2:9-11.

As Joseph drove along the streets of Egypt, everybody pointed at him and said, "That is the man that is the saviour of Egypt. That is the man that is second only unto the king. That is the man who has all authority within this country except when the king sits upon the throne.

Beloved, the Lord Jesus some of these days is coming back to this world again, and when He comes, every knee is going to bow to Him. Just as Joseph's brothers bowed down to him when they came to buy grain, just as Joseph prophesied they would, so every individual in this world is going to bow to the Lord Jesus Christ. There are people in this world who think that Christianity is all foolishness and they think that we are a group of simpletons because we come together and worship the Lord. Beloved, some day the Lord Jesus Christ is coming back and every knee is going to bow to Him. Lots of people wouldn't bow before Him now, but they are going to bow before Him then. Lots of people won't even be found in a church service today, but they are going to bow before Him then, and every tongue is going to confess Him. It won't be of any value to confess Him then. It will be too late for their salvation, but they are going to own His sovereignty and His Lordship, and they are going to own that He is the Lord Jesus Christ. Every tongue is going to confess and every knee is going to bow before the Lord.

CONCLUSION

Oh, what a glorious thought it is that Jesus Christ is coming back. He came once, but He is coming back a second time. He

Divine Paradoxes

1. We see unseen things (2 Cor. 4:18).
2. We conquer by yielding (Matt. 5:5, with Rom. 12:20, 21).
3. We rest under a yoke (Matt. 11:28-30).
4. We reign by serving (Mark 10:42-44).
5. We become great by becoming little (Matt. 18:4).
6. We are exalted by being humbled (Matt. 23:12).
7. We become wise by becoming foolish (1 Cor. 1:20, 21).
8. We become free by becoming slaves (Rom. 6:17-22, with Rom. 8:2).
9. We possess all things by having nothing (2 Cor. 6:10).
10. When we are weak, then we are strong (2 Cor. 12:10).
11. We triumph by defeat (2 Cor. 12:7-9).
12. We glory in our infirmities (2 Cor. 12:5).
13. We live by dying (John 12:24, 25, with 2 Cor. 6:9, 10). — Marsh.

came once in shame; He is coming in splendor. He came once to die upon the Cross; He is coming back to be coronated. He came once to redeem; He is coming back to reign. He came once that He might stand before Pilate; He is coming back that Pilate might stand before Him. He came once to die upon the tree; He is coming back that He might sit upon the throne. He came once and when He died, He was denied even water to cool His parched lips; but when He comes again, kings and princes of this earth will live with one another for the privilege of bringing the choicest water to give to the Lord Jesus Christ.

Oh, my brother, my sister, can I impress upon you that Jesus Christ is coming back to this world a second time, and when He comes, every knee shall bow and every tongue shall confess Him, to the glory of God the Father.

Are you looking for His coming? Would you be happy if He were coming today? Would you be satisfied with yourself as a Christian if He were to come today?

Sinner friend, you will not be ready for His coming. Might the Lord save you and might you be ready for the coming of the Lord Jesus Christ.

May the Lord bless you!

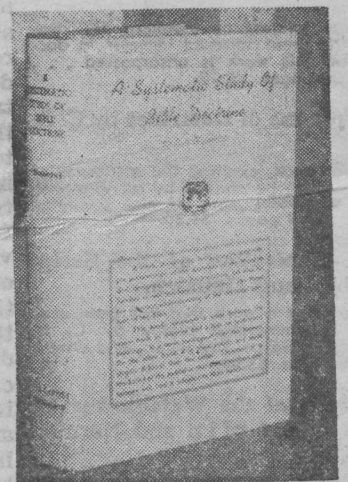
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"No Condemnation"

(Continued from page 1)

demnation." This grand fact rests upon a trinity of reasons.

1. It Rests upon the DEATH of Christ.

The death of Christ was FOR US. Therefore, Christ was condemned to death instead of us. To condemn us now would be to say: (1) That the death of Christ was not sufficient; (2) that there is no justice with God, for He would get two payments for one debt. For God to do either of these things, is to dishonor Christ. His Son, or to overthrow the stability of His own throne, founded, as that is, on exact justice. The salvation of every believer rests upon the fact that justice has been satisfied, that law has been honored, that God has been glorified, in the death of His Son. The question at issue between God and the believing sinner is now ended forever; henceforth, the security of the trusting soul is co-ordinate with the throne of God.

2. It Rests upon the Resurrection.

The resurrection of Christ is God's receipt to Him that He is satisfied with what Christ has done. It is the receipt given by the Lord Jesus in the face of all the universe that He has discharged the obligations laid upon Him. Before God can condemn the soul that trusts in Christ He must deny the value of the death at the cross. He must demand a re-trial and judgment. In order to do this it would be necessary to take the Lord Christ from the throne in Heaven and nail Him to the tree again amid the hootings of the cruel mob. This is true by the law of representation. He represents us on the cross. In virtue of that He represents us on the throne. If the representation in Heaven is not satisfactory, there is nothing left but to go down from that place to the hall of scourging once more. Thus it is accepted and secure before God and His throne, so is each believer. We are bound up in the bundle of life with Him.

3. No Condemnation to the Believer Rests on the Ground of Intercession.

The high priest acted only for the children of Israel, the people

of God; hence the presence of the priest before the mercy seat for Israel is a proof that they were accepted as the people of God, and that God had communion with them through him.

It is a mistake to think the Lord Jesus Christ is High Priest for all people. In fulfillment of the type, He is before God only on behalf of His chosen ones; hence His intercession on God's throne in behalf of believers, or in behalf of anyone is a proof they are sons, and there can be no condemnation against the Son, inasmuch as being sons, we are in Christ, therefore, the intercession of Christ is a conclusive proof there is now no condemnation to them that are in Christ Jesus.

With this three-fold cord of death, resurrection and intercession, the weakest believer is bound to the heart of God. Now, if there is no condemnation upon the believer and none in store, what remains? We answer, the future holds for the believer in Christ Jesus NOTHING BUT GLORY. I do not look for judgment, but for the appearing of our Friend and Saviour, who, at His judgment seat or BEMA, will reward us according to our service here. It is in His coming our complete acceptance shall be made manifest, for we shall be glorified with deathless, painless bodies; we shall shine in the image of Him who has redeemed us, then shall He roll off the curse of condemnation from this sad earth, fill up the many graves, batter down the monumental piles, uncover the flowers, and give glad song to creation's long-hushed lips.

No condemnation, so says the Blood; no condemnation, so says the Master's empty grave; no condemnation, so says the opened heavens, where Jesus sits at God's right hand. What a happy people we who believe this, ought to be.

Our present is safe as God can make it, for added to the cross, the empty grave, the ascension, and the resurrection at His Coming, is His promise and His Word. He says so, what more is needed?

Our future is provided for; we shall dwell on this earth, walk in its fields, smell of its breeze blown from gates of joy, and live on, and live ever, with never a pulse to grow weary or a thought to droop.

We ought to be a THANKFUL people, no merit of our own caused it; sovereign grace alone.

We ought to be a LOYAL people; loyal to Him who has been so loyal to us.

If we realize this grace, then we shall exemplify in full, the latter clause of the verse, "Who walk not after the flesh, but after the Spirit."

Evolution

(Continued from page one) then to detail the bringing of animal and plant and human life into existence. It is made plain that God created man as a special creation, and that he made

him a man to start with, and did not consume ages of time in that creation. We would scarcely expect Satan to let this be accepted without attempting another explanation. Other explanations were offered by heathen philosophers, but their absurd theories are not acceptable to men of this modern day, so Satan devised another counterfeit theory—the theory of EVOLUTION. This theory rules out the necessity for God, and holds that from a single original cell, all living forms have evolved "by resident forces." Man is considered the climax of this evolutionary process.

Evolution appeals to the man of the world who is predisposed against God, and the theory of evolution may be designated as "Man's best guess without God." There was great controversy over evolution back some years ago, but religious forces have grown quiescent until there is little protest against the teaching of evolution in our schools. IT IS prominently taught in the higher institutions of learning. It is even taught in some "Baptist" colleges. This information has come to us direct from students and graduates of some Baptist schools. Southern Baptist pastors are so idolatrous concerning the Co-operative Program that they blind themselves to the fact that evolution is being taught with Co-operative Program money.

"Theistic" Evolution

Modernistic preachers, always ready to hitch their little wagons onto the vanguard of the world, have tried to reconcile the Bible with evolution. They have perfected a weak theory called "Theistic Evolution." That is, they say that evolution was God's method of bringing human life into being on this planet. To maintain this theory they have to deny the Bible or else reduce the first chapter of Genesis to allegory. For in the first chapter of Genesis we have the oft repeated statement, "after his kind." (For examples see Genesis 1:21-25). This completely contradicts evolution which necessarily holds to transmutation of species. The Bible teaches that the species were created separate and distinct and that they do not mix. A good illustration is the mule. Attempt is made to cross two species and the result is a hybrid, which is unable to reproduce his kind. Such is the mule, who is "without pride of ancestry, or hope of posterity," as someone has said.

The devil's counterfeit, evolution, has wide ramifications, such that it involves adversely almost all of human life.

Evolution and Religion

In the light of the evolutionary theory, Christianity becomes

Are You Saved?

To this question is given many different answers.

One says, "I am trying to be." Another replies, "I hope I am." Another person answers, "I think I am."

Others say, "I used to be." Many reply, "I belong to the church."

Also, we hear, "I do the best I can."

Someone else says, "I have been baptized."

We have also heard, "I was never lost; I was saved as a baby when I was baptized."

Some others are embarrassed by such a question, and exclaim, "What do you think I am, a heathen!"

These are some of the common replies to the question, "Are you saved?"

All of these replies, though not intended as such, say, "No, I am not saved. I am lost."

The Christian answers the question: "Yes, I am saved. Christ Jesus loved me and gave Himself for my sins."

To be able to say this, a person must have realized that he is a lost sinner and that through Christ has his sins put away.

If you can't answer "yes" to the question, then "Believe on the Lord Jesus Christ" for salvation, and then you can say, "Yes, I am saved. Christ Jesus is my salvation."

an evolution. It is assumed to be a development from the pagan beliefs of the past, and it is supposed to be "evolving" all the time. For instance the "social gospel" of the Modernist is supposed to be the outgrowth of the gospel of individual salvation. The modernist has "outgrown" the old faith, and has gone to higher things in the evolution of religion. This "social gospel" was fittingly characterized by the apostle Paul. (See Galatians 1:6-9).

As regards SIN, the evolutionist does not believe in an actual Satan as the author of sin. Sin is considered as a sort of hangover from a brute ancestry.

As regards JESUS CHRIST, the evolutionist does not regard Him as deity, but as an evolution. The human race merely evolved a model man as a sort of flower of the race.

It is probable that the last two great world wars grew largely out of the evolutionary theory. Present-day juvenile delinquency is in part the product of evolutionary teaching, for "monkey men make for monkey morals."

IS HE YOUR ANCESTOR?



WAS YOUR GRANDMOTHER AN APE?