

When you rob God you cheat yourself.

BIBLICAL PREMILLENNIAL MISSIONARY BAPTISTIC

# The Baptist Examiner

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

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## Could The Disciples Forgive Sins?

ROY MASON  
Tampa, Florida

Scripture must be studied in the light of other Scripture, for no Scripture is of any private interpretation, says the Bible. That is, a Scripture is not to be taken aside—privately—from other Scripture and interpreted alone. The best argument is the uniform teaching of the Bible in anything.

John 20:23 says, "Whosoever ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Does that mean that the disciples were given the power to actually, personally, forgive sins to refuse such forgiveness? This passage were taken purely by itself, one might so conclude.

But let us consider how sins were remitted, as taught uniformly in the New Testament Scriptures:

tures:

See Acts 10:43, John 3:14-18, John 1:12, Acts 16:31, I Cor. 15:1-4. Now note:

That the saving truths mentioned above are committed to the church for proclamation.

There is no other way in which sinful humanity can be saved. Therefore Christian people have it within their power to withhold the way of life from mankind, by withholding the life-giving message.

In the light of the above then, it is easy to see that we have the right to state the terms of remission of sins. We can bring to the lost remission of sins by bringing them the life-giving message, or we can be the cause of their sins "being retained" by withholding that message.

A Further Scripture

Note Romans 10:11-17. You will observe the following

truths:

Faith comes by hearing the Word of God. (v. 17).

People will not call upon one in whom they haven't believed. (v. 14).

And they cannot believe in one of whom they have never heard. (v. 14).

And they are not going to hear unless the gospel is preached by someone.

And the gospel will not be preached unless somebody is sent to preach it. (v. 15). This is an unanswerable missionary argument. This passage makes plain how remission of sin is received. It comes in response to faith—faith comes in response to the hearing of the Word—the Word must be preached—and somebody must preach it.

Summary

Scripture sums up in substance. (Continued on page four)

## Our Twentieth Anniversary



On behalf of the First Baptist Church, Russell, Kentucky, Brother Roy Powell presented the editor with an envelope containing \$130 at the close of the evening service on Sunday, April 17, which marked the beginning of my twenty-first year as pastor in Russell. Other gifts included personal wearing apparel, a fifty pound country ham, and a Lord Elgin wrist watch. These tokens of esteem, and the love which prompted them shall never be forgotten. Thank God for a great church like this one. It took 40 years for Moses to get the Jews out of the wilderness. This ought to mean that we are about half way.

## Does This Resemble Any Of You?

An old man sat by the open fire and dreamed the years away. While outside in the battle of life many perished in the toils of the day.

He never did any good. Nor did he ever do very wrong. He just sat by the open fire and dreamed the whole day long.

Now he's left a vacant chair. And they say he's gone up higher. But if he still does what he used to do, He's still sitting by the fire.

## THE SECRET OF JOY

In an address given on his twentieth birthday, George Muller stated that for sixty-nine years and ten months he had been a very happy man. That he attributed to two things. He had maintained a good conscience, and he was wilfully going on in a course he knew to be contrary to the Word of God.

Secondly, he attributed it to his love of Holy Scripture. Of his years his practice had been to read the Scriptures, with application to his own heart, and with meditation; and that when he was a greater lover of the Word than he was sixty-nine years ago. It was this, and maintaining a good conscience, that had given him all these years peace and joy in the Holy Spirit.

Namaan had two diseases. Leprosy and the pride had to be mastered, before the leprosy could be healed.

## Russellism, A Devilish, Deceptive Delusion

(Continued from last week)

(2) *Russellism Teaches That the Body of Jesus Did Not Rise from the Dead.* (Vol. 11, pp. 128-130): "Whether the body was dissolved into gases, or whether was still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows; nor is such knowledge necessary." In Vol. 1, page 231, we read: "Jesus therefore at and after his resurrection, was a spirit—a spirit being, and no longer a human being in any sense." Here,—the climax in audacity and falsehood is reached for here the basal, vital truth on which Christianity rests, viz. "The absolute certainty of Christ's literal and bodily resurrection" is denied and utterly perverted in the face of the four Gospel accounts and of all the Epistles and the Book of Revelation, and of the glorified

Son of God Himself.

Notice some prophecy concerning His resurrection. Psalms 16:9-10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Peter applied this to the resurrection of Jesus, Acts 2:26-33. Also read John 20:26-28; 21:1-4; Luke 24:36-43.

In Luke 24:36-43 we read: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified, and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? and why do thoughts arise in your hearts?"

### Mused Uncle Mose

Pahson say dey's lot a chu'ches a-heavein' an' a-settin' in de energy uv de flesh, tryin' to make a suc-cess outta God.

## The First Baptist Pulpit

### ✓ "THE RAINBOW"

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen. 9:13.

I want us to go back tonight to the time of Noah as a basis for my message. In this you have the story of sin in all of its abhorrent stages, and of God's destruction of the human family in the days of Noah. I don't know of any portion of God's Word that is much more interesting to read than the sixth, seventh and eighth chapters of the book of Genesis which brings

us the story of the flood.

We think we have plenty of sin today, and we do have, for beyond any peradventure of a doubt, beloved, the world is going to hell in high gear this very hour. And yet there has always been plenty of sin in the world. There was plenty of sin in the days of Noah. There was plenty of sin in those days before the flood. The Word of God tells us that that civilization became so corrupt that God finally determined to destroy it from the face of the earth.

Of all individuals who were

living in that day there wasn't but one that found grace in the eyes of God—that was the family of Noah including his wife his three sons and their three wives. These eight individuals found grace in God's sight so that God determined to save them and gave explicit directions to them concerning the building of the ark. I am sure that you recall that God told them the size the ark was to be made, and how many stories that it was to have, the one door that was to be put into the side, and the one window that

(Continued on page two)

## The Test Of Really Great Preaching

An enthusiastic admirer of Charles H. Spurgeon, who was continually extolling him as a preacher, was conversing one day with a friend who said, "I have never heard this man, but I will go to his church next Sunday and find out whether he deserves such extreme praise." Upon his return from the service, his friend said, "What did you think of him?" "Nothing," was the reply. All I can think of is the great Saviour whom the preacher proclaimed." People nowadays have their own ideas of pulpit effectiveness, but great preaching is what causes the hearers to see "Jesus only."

## WAR PREPARATION

Russia spent more than \$1,225,000,000 on atom bomb development and other military research in 1947, according to Brig. Gen. Edwin L. Sibert, assistant director, central intelligence group.

In an article prepared for the 1948 Britannica book of the year, he said:

"The U. S. S. R. kept more than 500 German scientists at work on guided missiles and other new weapons—among them a new tank which probably is the largest ever built."

He also states: "The Soviet Union is building up a trained reserve which by 1955 will amount to 15,000,000 to 20,000,000 men."

These three items of news clearly show that while the nations speak peace, they are preparing for war. Now that Israel is established in Palestine as a sovereign nation, the next great war may well be the last before the glorious appearing of the Prince of Peace.



A saint needs no halo about his head, but he should have a solo in his heart.

## THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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### "THE RAINBOW"

(Continued from page one)

was to be put into the top. Thus Noah built the ark just like God told him to build it. It took him one hundred and twenty years to build that ark and in that period of time, he preached to those who gathered about as he worked.

I'm satisfied that Noah was mighty faithful to God in his preaching in that one hundred and twenty years. In fact, every board he put into that ark was in itself a testimony against that ungodly civilization. Every time that he drove a nail, it was a testimony against the sinfulness of his generation. Finally the ark was completed, the cargo gathered, and the flood came. The fountains of the earth were broken up from beneath and the heavens gave forth their rain from above, until the whole world was deluged for forty days and nights with a flood of water upon the earth. The stoutest swimmer, the strongest beast, the swiftest birds all perished in that flood. The only ones that were saved were those inside the ark.

A little over a year after the floodwaters began, Noah and his family came forth from the ark upon Mount Ararat and began a new civilization with God. I have in mind that it must have been a glorious experience when Noah stepped off the ark with the realization that there wasn't any vestige of sin in the world, with the realization that his generation was gone. It must have been a marvelous experience for this man to know that God had cared for him and blessed him through the days of the flood and now he was starting a new civilization with the nucleus that he had saved by the ark.

Pretty soon God made a covenant with Noah. I read to you of that covenant in this ninth chapter of Genesis. And then as a seal to this covenant, signifying that God would keep His promise unto Noah and his family, God gave a new phenomenon in the sky. Hitherto, they had known what the sun, the moon, the stars were. But now, Noah has a new phenomena in the sky, put there especially for his benefit, and for all succeeding generations as well—the rainbow, which God gave as a sign of the covenant. God had said, "I'll never again destroy the world with a flood of waters." You can rest assured, beloved, that when the river comes up and when it overflows its banks, we'll never have another flood like that in the days of Noah, for, beloved, God hung a rainbow in the heavens as a sign to Noah, tacitly saying, when you see a rainbow that is an indication to you that though the clouds may come across the skies, and though in the days to come, water may fall in great

## OUR DAILY PRAYER



"Peter seeing him saith to Jesus, Lord, what shall this man do? Jesus saith unto him, If I will that he tarry till I come, WHAT IS THAT TO THEE? follow thou me."

—John 21:21,22

amounts in various places, but never again will I destroy the world with a flood of waters. This, then, was God's sign to Noah and to us that he would keep his covenant that he made with Noah of never destroying the world again with a flood of waters.

Now, beloved, there can be no clouds without a rainbow. To be sure we don't always see the rainbow, but though it isn't always visible to us, it may be visible to others only a few miles hence. However, I repeat, there can be no cloud without a rainbow and everytime a cloud appears in the sky, there will be a rainbow some place in the sky as well.

I have often read this scripture and thought how that clouds are symbolic of the dark and tragic experiences of our lives. Clouds come into the lives of everyone of us. They came into the life of Joseph; clouds came into the life of Jeremiah; clouds came into the life of David; and of Paul and of Peter. Clouds come into your life and into mine. Yet, beloved, over the cloud always is the rainbow.

I

THE CLOUD OF GUILT IS ARCHED WITH THE BOW OF PARDON. Every individual within this house stands guilty before God of sin.

"For ALL HAVE SINNED and

BRO. R. F. HALLFORD



This is the pastor of the Headland Avenue Baptist Church of Dothan, Alabama, whose timely and Scriptural articles appear in our paper from time to time.

I have never met Bro. Hallford but I deeply appreciate his ministry of writing and am especially happy for his contributions to the columns of this paper.

By reputation, I know him to be a splendid evangelist and pastor's helper. Whenever you need help for a revival, I ask you to prayerfully consider Bro. Hallford.

come short of the glory of God." —Rom. 3:23.

"The scripture hath concluded ALL UNDER SIN."—Gal. 3:22.

Surely, beloved, all stand guilty in God's sight so far as the question of sin is concerned. Long ago, Nathan, the prophet, stood in the presence of David, lifted the accusing index finger in his face and said as he pointed at him, "Thou art the man." Concerning the matter of sin and concerning the matter of guilt, God says to you and me, "Thou art the man." It doesn't matter how sin may manifest itself within your life. It doesn't make any difference what form or shape sin may take within your experience, nevertheless, beloved, you are a sinner. We are all guilty in the sight of God. Everyone of us from the day of Adam down to this very hour, stand guilty of sin.

It is that cloud of guilt, beloved, which keeps you tonight from the Lord. Quite often when I have preached someone will say, "Brother Gilpin, it seems that you made the Word of God so plain that I don't understand why that every unsaved person isn't saved." Well, I understand, brethren, why they are not saved. It's that old depravity of your heart that keeps you from believing, sinner friend. It's that guilt of sin within your soul that keeps you from receiving Jesus Christ as your Saviour.

"In whom the GOD OF THIS WORLD HATH BLINDED THE MINDS of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:4.

The God of this world is the devil. He blinds the minds of the unsaved, so that they cannot see nor understand the things of God. And it is only when God tears the blind from the eyes of the unsaved man, that he is able to see and know spiritual precepts. Brother, listen, that cloud of guilt keeps you, tonight, from the Lord.

I remember reading some time ago of a young woman who was blind from birth. She had a loving, kind father who had very solicitously and very kindly taken care of her all through the days of her life. Finally as a young girl of twenty, she was operated upon and when the operation was proven successful and the bandages removed from her eyes, she saw her father for the first time. She said, "And to think I had this wonderful father all this time and I never saw him before." My brother, it's the cloud of guilt that keeps you from seeing the most wonderful heavenly father that any individual might ever imagine. If it were not for that cloud of guilt over your soul tonight, you would see how wonderful our heavenly father and our Saviour, Jesus Christ, really is.

But, brethren, in spite of the

fact that you stand guilty and that that cloud of guilt keeps you from the Lord, in spite of that, above that cloud of guilt is the bow of God's pardon. Listen:

"Christ died for our sins."—I Cor. 15:3.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

Beloved, above and beyond the cloud of guilt that rests over your soul tonight is the bow of God's pardon which arches over the guilt of your life. Oh, I'm glad, tonight, that I can talk to you about a Saviour who died for your sins. I'm glad that I can tell you that in spite of all the sin of your life, I can give to you a remedy in the person of my redeemer, Jesus Christ. In spite of all the sin of your life, in spite of all the guilt there is within your experience, in spite of the fact that that guilt keeps you, and has kept you away from God all these years, I'm glad that I can tell you that beyond the cloud of guilt, there is the bow of God's pardon resting over you.

II

THE CLOUD OF MYSTERY IS LIKEWISE ARCHED BY

## CAN YOU ANSWER THESE QUESTIONS?

1. Give a definition of baptism.
2. What is alien baptism?
3. Who has a right to baptize?
4. Give proofs of your position from: Baptism of Jesus, Disciples, Eunuch, Paul and Centurion.
5. About what time came the first schism in Christendom?
6. What was the cause of this division?
7. About what time did infant baptism arise?
8. What was the cause leading to infant baptism?
9. What time came the change to sprinkling for baptism?
10. What was the cause of this?
11. What were the people called who opposed infant baptism, sprinkling, and alien baptism?
12. Give the chronological order in which these three heresies appeared.
13. Give various names the Anabaptists were called in different countries.
14. What were the people called who opposed the Anabaptists?
15. When did the Roman and Greek Catholics emerge?
16. When did Christ build His Church?
17. How many churches did He build?
18. Who built the others (so-called) and when?
19. If Christ did not build them, have they authority to administer the ordinances?
20. Is the church Jesus built a visible or invisible church?
21. Prove that the Jerusalem Church was a Baptist Church.
22. Prove from Paedo-baptist historians, that Baptists have existed from about 200 A. D. to the present time.
23. Give some idea of the vast numbers of Baptists who suffered persecution down through the ages.
24. Why were they persecuted?
25. When came the Protestant Reformation?
26. What was the great mistake of the reformation?
27. Did Baptist persecution cease after the reformation?
28. When did alien immersion creep into Baptist churches?
29. Give the views of Mr. Cone of First Baptist Church, New York.
30. How stood early Virginia Baptists?
31. Give opinion of Mr. Mercer of Georgia.
32. How stood Kentucky Baptists?
33. Mention two outstanding men of Tennessee.
34. What did Mr. Whitsitt call alien immersion?
35. Tell something of the life-work of Mr. Graves.
36. What did he say about the design of baptism?
37. If one repudiates a certain faith, should he not also repudiate the baptism that is the expression of that faith?
38. What are the three terrible indictments against alien immersion?
39. What are the disastrous consequences of alien baptism in Baptist churches?
40. How can we have unity in Christendom?
41. What is the duty of every one that accepts the Baptist faith?
42. In the light of the scriptures and history, what would you say of those who are neutral on this question?

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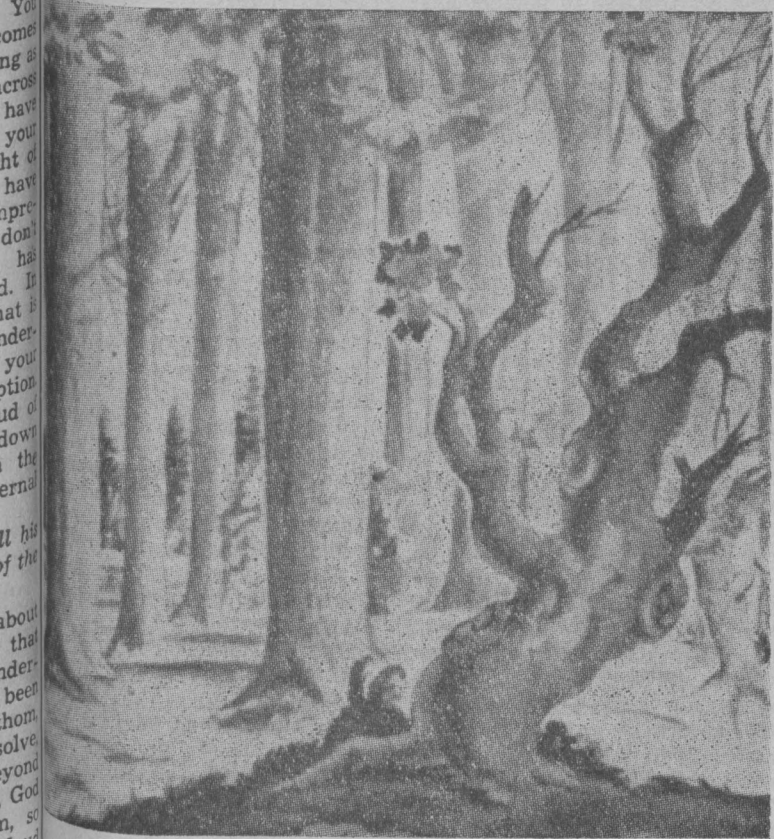
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## AS THE TWIG IS BENT



Tall — stately — full developed, or . . . twisted — warped — stunted? As a tree receives nourishment from the soil, sun and air — so it grows!

Likewise, as a child is trained, so will he develop — either to become a moral and spiritual giant or a distorted spiritual dwarf. God's Word says:

"Train up a child in the way he should go; and when he is old, he will not depart from it."—Prov. 22:4.

### "THE RAINBOW"

(Continued from page two)  
God Almighty's providence. As the song says:

God moves in a mysterious way  
His wonders to perform,  
He plants His footsteps in the sea  
and rides upon the storm.  
Deep in unfathomable mines of  
neverfailing skill,  
He treasures up His bright de-  
signs, and works His sov-  
ereign will.

Fearful saints, fresh courage  
take;  
The clouds ye so much dread  
are big with mercy, and shall  
break  
in blessings on your head.

Do not the Lord by feeble  
sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.

His purposes will ripen fast,  
fulfilling every hour;  
The bud may have a bitter taste,  
but sweet will be the flower.

And unbelief is sure to err,  
and scan his works in vain,  
God is his own interpreter,  
and He will make it plain."

Brother, sister, there has  
never been a mystery in your  
life that God hasn't known  
about. There has never been a  
cloud of mystery that has come  
over your experience that hasn't  
been arched with the bow of  
providence. In the book of Reve-  
lation, we have a remarkable  
picture in this respect:

"And after this I looked and  
behold a door was opened in  
heaven: and the first voice  
which I heard was as it were  
a trumpet talking with me;  
which said, Come up hither, and  
I will shew thee things which  
shall be hereafter. And imme-  
diately I was in the spirit: and  
behold, a throne was set in

heaven, and one sat on the  
throne. And he that sat was  
to look upon like a jasper and  
a sardine stone: and there was a  
RAINBOW ROUND ABOUT  
THE THRONE, in sight like un-  
to an emerald."—Rev. 4:1-3.

Here in this life you have  
never seen a complete rainbow.  
All that you and I have ever  
seen has been only half of a bow  
stretching from horizon to hori-  
zon. But, when John saw our  
Lord sitting upon the throne he  
saw a green rainbow all the way  
around as a complete circle  
around the throne of God.

What does it tell us? What  
does the complete rainbow  
mean? Why, my brother, there  
is so little of this life that you  
and I can understand. There are  
mysteries of life we do not com-  
prehend. But, some day, breth-  
ren, we will understand. Now  
we see the bow stretched across  
the sky from horizon to horizon  
—half a bow at best, now we  
understand only half of  
what comes into our life, but  
when we stand in the presence  
of God we will see the complete  
rainbow round about the throne  
and you will understand fully  
the mystery you failed to com-  
prehend here. Ah, brother, I'm  
glad God is on His throne, to-  
night. I'm glad that the things I  
have not been able to under-  
stand, some day He'll make  
plain. I'm glad, brethren, to-  
night, that over the cloud of  
mystery that hangs over your  
life and mine from day to day,  
is arched the bow of God's provi-  
dence—that He is providentially  
leading, guiding and directing  
you and me from day to day.

Take Jacob as a good example  
in this respect. His sons hadn't  
been what he had wanted them  
to be. They had been a terrible  
disappointment to that old pa-  
triarch. His beloved Rachael had  
died, Joseph had been sold down  
into Egypt and Jacob mourned  
for him, thinking that he was  
dead, Simeon had been held cap-  
tive in Egypt, the sons came  
back and reported that the price  
of grain had raised and it was  
needless for them to return to  
the land of Egypt unless Benja-  
min would return with them for

the man in charge of the sale of  
food had told them not to come  
back unless they brought the  
younger brother with them.  
Then, it was that Jacob, looking  
back across these dark days,  
said, "Joseph is not, Simeon is  
not, and ye will take Benjamin  
away also. All these things are  
against me."—Gen. 42:36. But,  
brethren, Jacob was wrong. A  
little while later he stood out  
there and saw that train of wa-  
gons coming from the south—  
from Egypt. But what is this?  
Here they are coming back,  
bringing food, bringing Simeon,  
bringing Benjamin, therefore  
bringing news that Joseph is  
still alive. Thus it was that he  
learned the sequel of life's little  
experience thus far. It never  
was true that Joseph was not. It  
never was true that Simeon was  
not. It never was true that all  
these things were against him.  
He learned then that all things  
work together for good to them  
that love God; to them who are  
the called according to His pur-  
pose.

Oh, brother, sister, there is  
hardly a home here that has not  
had sorrow in these days that I  
have been your pastor, there has  
hardly been a home here but  
what has had griefs and heart-  
aches and I have been called to  
your home on numerous occa-  
sions for various sorrows to try  
to bring some comfort as God's  
man to you. Brother, let me tell  
you tonight, I have the best  
news in this world for you.  
Over the cloud of mystery is  
arched the bow of God's provi-  
dence. Some day every problem  
will be made plain.

### III

THE CLOUD OF SORROW IS  
ILLUMINED WITH THE BOW  
OF COMFORT. I've often  
thought how that Adam went  
weeping from his paradise,  
while you and I go weeping to-  
ward our paradise. God drove  
him out of the Garden of Eden.  
He went weeping from it. You  
and I go weeping toward our  
paradise. This old world is a  
world of sorrow. I'm positive  
that though you may veneer this  
world with a thin coat of gaiety  
—that you may be able by ar-  
tificial means to keep others  
from knowing the sorrow within  
your heart—from time to time  
sorrows steal over your soul like  
the water over the sands of the  
sea. Brother, sister, the cloud  
of sorrow is illumined with the  
bow of God's comfort. Listen:

"Blessed are they that mourn,  
for they shall be comforted."—  
Matt. 5:4.

This text of scripture gives to  
us a message of comfort from  
the lips of our Lord Jesus  
Christ.

"Come unto me, all ye that  
labor and are heavy laden and I  
will give you rest. Take my yoke  
upon you and learn of me, for  
I am meek and lowly of heart  
and ye shall find rest for your  
soul."—Matt. 10:28-29.

Oh, listen, tonight, brother,  
sister, that cloud of sorrow is  
illumined with the bow of com-  
fort. As the song says:

"From every stormy wind that  
blows  
From every swelling tide of woe  
There is a calm, a sure retreat  
'Tis found beneath the mercy  
seat."

Thank God, tonight, there is  
never a sorrow—there is never  
a grief that comes but what you  
will find a comfort for it at  
the mercy seat of God.

Whenever I think of this, I  
naturally remember what my  
Lord said when He used the lit-  
tle sparrow as an illustration,  
saying, "Are not two sparrows  
sold for a farthing." And on  
another occasion said, "Are not  
five sparrows sold for two farth-

ings." The sparrow was an ar-  
ticle of diet in Palestine, and so  
cheap was it, that you could buy  
two sparrows for one farthing  
and if a man would buy as much  
as two farthings worth, the seller  
would throw in an extra spar-  
row. That little sparrow that  
amounted to so little to the  
buyer and so little to the seller  
—Jesus said, that that sparrow  
couldn't fall to the ground with-  
out the Father in heaven know-  
ing all about it. Brother, if God  
sees that little sparrow as it  
ceases in its flight and its wings  
become still, and it falls—if God  
sees the sparrow and takes note  
of its falling, surely God takes  
note of you. Why, he says that  
even the hairs of your head are  
numbered. If God sees every  
hair that falls from your head,  
surely God, the omnipotent God,  
takes note of every sorrow that  
comes into your life.

### HE LEADETH ME

In pastures green, not always.  
Sometimes,  
He who knoweth best in kind-  
ness leadeth me,  
In weary ways where heavy  
shadows be  
Out of the sunshine warm and  
soft and bright  
Out of the sunshine into dark-  
est night  
I oft would faint with sorrow  
and afflict  
Only for this, I know He holds  
my hand.  
So whether in the green or des-  
ert land,  
I trust, although I cannot un-  
derstand.  
So whether on the hilltops high  
and fair  
I dwell, or in the sunless valleys  
where the shadows lie  
What matter, He is there.  
Wher'er He leads me I can safely  
go.  
And in the blessed hereafter I  
shall know  
Why in His wisdom, He hath led  
me so."  
Brethren, listen, that cloud of  
sorrow is illumined with the  
bow of God's comfort.

### IV

THE CLOUD OF DEATH IS  
ILLUMINED WITH THE RA-  
DIANT BOW OF HOPE. I sat  
here, tonight, as I was waiting  
to preach and I thought how  
many homes there are repre-  
sented here where the death  
angel has come in these past  
twenty years. I've thought how  
many of you have passed  
through sorrow on account of  
death. I'm glad that that cloud  
of death is illumined with the  
radiant bow of hope. Brother, it  
gives me joy tonight to know  
that there is a hope that shines  
through even death itself. Long  
ago Job asked the question:

"If a man die, shall he live  
again."—Job 14:14.

A little later he answered his  
own question when he said:

"I know that my redeemer  
liveth and though after my skin  
worms destroy this body, yet in  
my flesh shall I see God."—  
Job 19:25-26.

The Psalmist, David, said:

"Tho I walk through the val-  
ley of the shadow of death, I will  
fear no evil for thou art with  
me. Thy rod and thy staff, they  
comfort me."—Psalm 23:4.

Paul, in the New Testament,  
would stand beside his own cas-  
ket and say:

"O death where is thy sting.  
O grave where is thy victory.  
The sting of death is sin; and  
the strength of sin is the  
law. But thanks be to God,  
which giveth us the victory  
through our Lord Jesus Christ."  
—I Cor. 15:55-57.

Brother, sister, I'm glad to-  
night the cloud of death is il-  
lumined with the radiant bow  
of hope. Have you lost a loved  
one? Look back across your life,  
have you lost someone who was  
near and dear and precious to  
you? That one, beloved, that  
died in Jesus Christ—that one  
who fell asleep in Him—that one  
will rise again with Him some  
day. And in that day beyond  
life's little day, in the world  
(Continued on page four)

## WHAT A CONTRAST!

It is very interesting to note that Paul specif-  
ically mentions Peter and James in this passage.  
Now Paul had met these brethren in Jerusalem  
(Acts 15) in an informal private conversation  
(Gal. 2:9). Their central interest in that con-  
ference was the meaning of the gospel and the  
purpose of Christ in His death upon the cross.  
Since Paul had little opportunity before this  
time to learn about the words of Jesus, it is not  
at all improbable that they sat up far into the  
night, while Paul listened to the stories which  
Peter and James and John told him. It might  
well have been on this occasion that he received  
of the Lord, through the beloved apostles, the  
story of the Lord's Supper (I Cor. 11:23-25).

The foregoing is an exact quotation from The  
Teacher, for January, 1949 (page 27), published  
by the Baptist Sunday School Board at Nash-  
ville, Tenn. It shows how the writers of quar-  
terlies like to make suppositions rather than to  
take the Word of God. Note the contrast between  
this and what God says:

"But I certify you, brethren, that the gospel  
which was preached of me is not after man.  
For I neither received it of man, neither was I  
taught it, but by the revelation of Jesus . . .  
Neither went I up to Jerusalem to them that  
were apostles before me, but I went into Arabia,  
and returned again to Damascus" (Gal. 1:11,  
17). Paul got his gospel in Arabia, not Jerusalem.

"All scripture is given by inspiration of God."  
(2 Tim. 3:16).

" . . . holy men of God spake as they were  
moved by the Holy Ghost" (I Pet. 1:21).



## "THE RAINBOW"

(Continued from page three)  
beyond this one, you'll see that the cloud of death is illumined with the radiant bow of hope.

Some day you and I will come down to the same place if our Lord tarries, and when we depart. I'm glad for His promise, "I'll go with you, even unto the end."

Thank God, brethren, every cloud that comes into your life is illumined in some manner by God. That cloud of guilt, sinner friend, is arched over with God's bow of pardon; that cloud of mystery is arched with God's providence; that cloud of sorrow is illumined with the bow of comfort and the cloud of death is made bright with the radiant hope of life beyond death. I'm glad that God hung the rainbow in the sky as a sign to Noah that there would never be another devastation of the earth by a flood of waters. I'm glad that it is a sign to us tonight that God is on His throne, taking care of His own.

Let me ask you a question in closing tonight. Do you know Him? Is He your Saviour? "Acquaint now thyself with him and be at peace." —Job 22:21. The only way you can know Him is through His son. Listen: "No man cometh unto the Father but by me." —John 14:6.

May you be irresistibly drawn to Him now!

## RHYME AND REASON

"If a man would be a soldier, he'd expect of course to fight,  
And he couldn't be an author if he didn't try to write.  
So it isn't common logic, doesn't have a real, true ring,  
That a man to be a Christian doesn't have to do a thing."

"If a man would be a hunter, he must go among the trees,  
And he couldn't be a sailor if he wouldn't sail the seas.  
Then how strange for any member of a church to think that he  
Can stay away from worship and a worthy member be!"

### COULD THE DISCIPLES FORGIVE SINS?

(Continued from page one)  
stance, as if the Lord said to us, "I have committed unto you the way of salvation for the remission of sins. Pass it on, otherwise men will remain in their sins, and you will be responsible."

#### Errors To Which A Wrong Interpretation Has Led

The error that a priest can forgive sin. This makes priestcraft to flourish, and holds people under fear and bondage.

The error that one should confess his sins to a sinful human being. What a travesty on the truth that people should go and confess their sins to an old beer soaking bachelor! All sorts of abuses have grown out

of this practice. True, the Bible says, "confess your sins one to another" but that is not with the idea of securing Heaven's forgiveness, but of securing one another's forgiveness for the wrongs we do each other.



### RUSSELLISM

(Continued from page one)  
died on the cross was now risen in all the power of endless life. He was and still is the same Jesus, I Cor. 15:41-44.

(3) *Russellism Teaches That After His Resurrection Jesus Became Divine.* Vol. 11, pp. 107-108, 11 and 155). The following Scriptures will not only show that He was Divine after His resurrection, but that He was Divine before just as well. I Tim. 2:5-6, "For there is one God, and one Mediator between God and man, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time." (I Tim. 3:16), "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Notice, FIRST: He was the "MAN CHRIST JESUS" and HE WAS "GOD MANIFEST IN THE FLESH." See also Acts 2:32-36; Rom. 8:34; Eph. 1:1-23; Phil. 2:6-11; I Thes. 1:9,10; Heb. 1:3,4; I Pet. 3:21,22; and Rev. 1:17,18. He was always Divine.

(4) *Russellism Teaches That the Second Advent of Christ Took Place in October, 1847.* Or that He came back to the earth the second time at that time. (Vol. II, pp. 187-189, 234-235). On page 187, we read: "But this is not the type, but the reality; it was not a jubilee year but the anti-typical thousand years of restitution of all things, which commenced October, 1874." Page 188: "On the strength of this inspired statement alone we have clear evidence of the fact that our Lord's second advent was due when the times of Restitution was due to begin, viz., in October, 1874, as marked by the Jubilee arrangement. (Vol. II, p. 251), "This culminates in the year 1844, just thirty years before A. D. 1874 when Christ the Bridegroom and Reaper actually came." Now what do you think of that? Christ actually came in 1874, so says, "Pappy Russell." I shall not make an argument here other than just give you a few passages of Scripture to read. Please turn and read Matt. 24:23-27; I Thess. 4:13-18; I Cor. 15:51-57; Rev. 3:16.

(5) *Russellism Teaches That the Resurrection of the Saints Took Place in 1878.* Vol. III, p. 324, "And since the resurrection of the church must occur some time during this 'end' or 'harvest' period, Rev. 1:18, we hold

that it is a most reasonable inference, and one in perfect harmony with all the Lord's plan, that in the spring of 1878 all the holy apostles and other 'overcomers' of the gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master."

The very idea of such a thing being taught to the people and expecting them to believe it, that Jesus came in 1874 and the saints arose in 1878. If that be true Christ has been on earth 73 years and the saints have been resurrected 69 years. I've not seen a single one of them and I do not believe any Russellite has either. Let us see what is to happen when Jesus comes and the saints are resurrected. Matt. 24:27: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Nothing of this kind has happened. When Jesus comes there will be a "shout," a "resurrection," a "catching up of the living saints," a "changing in a moment, in the twinkling of an eye," a "rewarding of the saints," the "crowning of Jesus as King of the universe," a "fighting of the Battle of Armageddon," the "binding of Satan," the "judgment of the nations," the "conversion of a nation in a day"—the "remnant of Israel returning," and many other things which we all know has not taken place. This is Bible teaching versus the teaching of Russellism.

(6) *Russellism Teaches That the Final Consummation of the Age Came in October, 1914.* Vol. II, p. 234; Vol. II, p. 153, "And with the end of A. D. 1914, what God calls 'Babylon,' and what men call 'Christendom,' will have passed away, as already shown from prophecy."

Mark 13:22, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Jesus Himself when He was doing this talking did not know when He was coming back to this earth. But way down here in the twentieth century fallible men, viz.: C. T. Russell, and J. F. Rutherford, claim they knew when. This is next to blasphemy.

(7) *Russellism Teaches That in A. D. 1920 the Republics Disappeared.* "Finished Mystery," p. 258, "Even the republics will disappear in the fall of 1920." He means by this that all nations will come to an end. It is strange that we should be going to an end. It is strange that we should be going on here, as we are if all republic came to an end in 1920. It seems to me that now in 1947, when practically for war the republics have not ended yet. I suppose if "Pastor Russell" or "Judge" Rutherford

had been at Pearl Harbor December 7, 1941, they would have thought the republics had not ended. They might have thought they were coming to a very sudden end at that time. But alas! such is Russellism.

(8) *Russellism Teaches That After 1918 it Will Be Dangerous to Teach the Fundamental Doctrines of the Christian Religion.* Hear him! "Finished Mystery," 228, "In the spring of 1918, and from that time onward forever, it will be as unsafe to tell the lies that have filled Babylon's exchequers as it will to be a king."

We see from the above that it is dangerous to be a king since 1918, and also dangerous to preach the "lies" of Christendom—such "Lies" as an "Eternal Hell," the "Bodily Resurrection of Jesus," the "Divinity of Christ," the "Blood Atonement of Christ," the "Plan of Salvation by Grace through Faith," and many other very precious truths.

No kingdom of the earth has been destroyed: no kings have been martyred. Neither has anything real serious happened to any preacher that I know of. Romanism and Modernism have made it hard in some instances, but nothing as serious as "Pastor Russell" indicates.

(9) *From the Following Scripture We Know That Russell and Rutherford are False Prophets.* Jer. 23:9, "The prophet that prophesieth of peace, when word of the prophet shall come to pass then shall the prophet be known, that Jehovah hath truly sent him."

Here are six prophetic falsehoods of Russell's. If we can prove him guilty of six prophetic falsehoods, surely he is a false prophet:

1. HE SAID CHRIST CAME IN 1874—73 years ago.
2. HE SAID THE SAINTS WOULD RISE IN 1878—69 years ago.
3. HE SAID THE WORLD WOULD END IN 1914—33 years ago.
4. HE SAID THE WORLD WOULD END IN 1920—27 years ago.
5. HE SAID IT WOULD BE DANGEROUS TO BE A KING AFTER THE SPRING OF 1918—29 years ago.
6. HE SAID IT WOULD BE DANGEROUS TO PREACH THE DOCTRINES OF CHRISTENDOM AFTER 1918.

None of these things have happened as he said they would, hence, we know him to be a false prophet. He is dead but his damnable heresies are still being taught.

(Continued next week)

Even little deeds of kindness bulk large on the horizon of eternity.

## A BIBLE RIDDLE

God made Adam out of dust,  
But thought it best to make me first;  
So I was made before the Man  
To answer God's most holy plan.

My body He did make complete,  
But without arms or legs or feet.  
My way and action did control  
And I was made without a soul.

A living thing I then became,  
And Adam gave to me my name.  
Then from his presence I withdrew  
And more of Adam never knew.

I did my maker's law obey,  
From then I never went astray.  
Thousands of miles I run, I fear,  
But seldom on the earth appear.

But God in me did something see  
And put a living soul in me.  
A soul of me my God did claim  
And took from me that soul again.

But when from me the soul was fled  
I was the same as when first made,  
And without hands or feet or soul  
I travel now from pole to pole.

I labor hard by day and night,  
To fallen men I give much light.  
Thousands of people young and old  
Will by my death great light behold.

No fear of death doth trouble me  
For happiness I cannot see,  
To Heaven I shall never go  
Nor to the grave nor Hell below.

The scriptures I cannot believe,  
If right or wrong I can't conceive.  
Although my name therein is found  
They are to me an empty sound.

(Watch For The Answer Next Week.)

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