

# 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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## Further History As To The Beginning Of The Mormon Church

During, and about the time of the pretended translation, Joe Smith told many tales regarding the plates, maintaining most of the time the real existence, but varying from this at times, saying one "that the box contained nothing but lead," another, "sand," etc. At one time he wags, namely W. I. Hussey and Azel Vandiver demanded him to see the plates. Smith, with all the solemnity he possessed, flatly refused. But Hussey exclaimed, "Egad, I'll see whether it's lead or live or die." And, on snatching the canvas from under him, uncovered a large tile brick. The story was believed by all the Mormons, and as set forth in his history which was written by Sidney Rigdon, in 1838,

at Nauvoo, Ill., is as follows: Joseph Smith at about the age of sixteen attended a union meeting of the churches at Manchester, where the Smiths then lived. He was disturbed over which church he should join, so after reading James 1:5, "If any of you lack wisdom, let him ask of God," he set out for a hillside to pray. While in prayer he was attacked by devils who nearly murdered him. He was beyond all power of speech, but just before giving up he managed to call upon God for help. Immediately the devils disappeared, and in a moment two personages stood before him. Of them he has this to say, "I saw two personages, whose brightness and glory defy all descrip-

tion, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is my beloved son. Hear him.'"

Next came the meeting with the angel Moroni, three years later, and the subsequent obtaining of the plates along with the Urim and Thummin, a pair of magic glasses which enabled him to translate the plates into English. This was done by placing his face into a hat into which the Urim and Thummin had been placed, (many witnesses say that the peekstone above referred to was the article used), and then calling out what he had seen, his scribe would write it down. He was supposed to be (Continued on page four)

## A Faceious Fool

In Proverbs 14:9 we read, "Fools make a mock at sin." Fools mock sin by treating it lightly, as though sin were of little consequence. Someone is making merry with a sly wink and a smirking smile. What is he laughing at? At sin! Who is laughing? The text gives the answer: a fool. He may be cultured and well dressed or filthy and lying in the gutter, but nevertheless he is a fool. Only fools make a mock of sin.

There are many mockers now. One only needs to listen to the conversation of acquaintances to find evidence of this. As we listen we hear the sordid story of sinning friends and neighbors. Young people are especially bold in bragging about sin. Youth is no excuse to sin. People are making easy excuses for sin, and make cheap jests at wrongdoing; this is the way modern fools make a mock of sin.

The spirit of lawlessness mocks sins. There is abroad a spirit of irreverence and lawlessness in the home. Disobedient, "smart," rebellious children are a tragedy of our day. This attitude on the part of children is taken lightly by many parents. The command to "honor thy father and thy mother"

is regarded as a joke by both parents and children. The child who makes trouble in the community is the rebellious, undisciplined child in the home. America is a lawless nation. Our homicide record is enough to frighten any thoughtful man. Our standard of living is the highest but so is our crime record.

Amusements mock sin. Sensual, obscene moving pictures belittle marriage and popularize sin. The musical shows of our day are nothing more than burlesques. Sporting events make a mock of God's holy Sabbath. Our entertaining agencies make a mock of sin, and Americans love it. The modern dance mocks sin. Privileges are taken on the ballroom floor that would never be allowed in decent society. Anybody familiar with the dance knows that it tends to make young people immoral and indecent.

Church members treat sin lightly. They tolerate in their children what they would never think of doing themselves. They follow worldly customs regardless of what the Bible says. A Negro was digging a ditch. There was a cave-in. The dirt came up to his chin and he was (Continued on page four)

## Can A Backslider Be At Rest?

Some affirm that Christians will never be guilty of worldliness. The Scriptures prove the contrary. The Apostle Paul speaking of the odious sins prevalent among the Corinthians believers, addressed them as "carnal" "And I brethren could not speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Cor. 3:1). Or again in presenting the claims of Christ upon the life of every believer Paul said to the Romans, "And be not conformed to this world but be ye transformed" (Rom. 12:2), thereby conceding it is possible though contrary to God's will, for Christians to be conformed and controlled by things of this world.

How pitiable is the restlessness of those Christians who do seek satisfaction in the things of the world. They find these worldly pleasures but sham and vanity. They find the world they love so much turns to dust and ashes at their touch. Worldliness does not feed the soul of the one who has been washed in the

blood of the Lamb. It can only bring disappointment; can only sting and cloy the soul. When a Christian turns to sin for satisfaction, that sin will only burn, scorch and bring reproach. When a sheep of God begins to act like one of the devil's goats he finds no satisfaction in the practices of the world. This fact is demonstrated in the lives of countless multitudes of believers who have been unwilling to step out in separation from the world into yieldedness to Christ. They are trying to say "good Lord" and "good devil" at the same time and make it "stick." But what is the net result? It is apparent, the worldly Christian cannot rest.

### Rebellion Against God

Worldliness is unbelief. In Paul's letter addressed to Titus, he definitely asserts that the Christian who has caught a glimpse of the grace of God, is to deny ungodliness and worldly lusts, and is to live soberly, righteously and godly in this present age" (Titus 2:11-12). Instead of partaking of worldliness, the Christian is commanded to DENY ungodliness and worldly lusts. When a believer disobeys this injunction and deliberately chooses to live a life conformed to the world, he is thereby declaring his unbelief in God's Word and at the same time forfeiting the privilege of enjoying the rest and peace which God provided. Israel failed to enter into God's rest because of unbelief (Heb. 4:6).

Unbelief is rebellion. Therefore the worldly Christian cannot rest because worldliness is rebellion against God. The Christian who refuses to heed the admonition, "Come ye out from among them, and be ye

separate, said the Lord, and touch not the unclean thing" (2 Cor. 6:17), is rebelling against Almighty God. God has called His own out from the world to be a "peculiar people"; set apart for Himself; living a life not conformed to this world but transformed from glory to glory by the power of Him "Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). As the nation Israel rebelled because of her unbelief, so the worldly Christians of today at the thought of being a "separated people"; a "peculiar" (Continued on page four)

### Consider Her Ways"

Prov. 6:6

Paul and Anne were watching ants busy at work. Some were crawling into the ant hill carrying big loads of food to be away in the rooms down town. Others seemed to be running house. They crawled of the ant hole with dirt and trash that they threw away. Everywhere it seemed to be, "Hurry! Hurry!"

One day in Sunday School Paul and Anne's teacher talked to them about the ants. They were surprised when they heard read from the Bible, "Go to ant, thou sluggard, consider her ways and be wise." Prov.

(Read John 6:22-50).

For twenty-five or more years I have been a daily reader of The Louisville Courier-Journal and in last Sunday's rotogravure section of the Courier-Journal, Cissy Gregg had a very temptingly arrayed dinner, photographed in color, and over the top of it she had the title of my message — "A Summertime Diet."

I am not talking to you about the kind of diet which Cissy Gregg photographed in color in last Sunday's paper. The fact of the matter is, I am not talking to you about any kind of a

### Mused Uncle Mose

Pahson say de reason he don't shake han's at de doah is dat sometimes w'en he git through preachin' he know de peoples ain't in no han'shakin' mood.

## The First Baptist Pulpit

### "A SUMMERTIME DIET"

diet that affects the "belly." Instead, I want us to turn through the Word of God and notice some of the things which people feed upon which are listed in the Bible.

I

FIRST OF ALL, I WANT YOU TO NOTICE SOME OF THE DANGEROUS DIETS THAT ARE MENTIONED WITHIN THE BIBLE.

In Hosea 12:1 we find that Hosea is talking about people who are FEEDING ON WIND. Listen:

"EPHRAIM FEEDETH ON

WIND, and followeth after the east wind: he daily increaseth lies and desolation."

Beloved, a diet of wind is not a very good food. In fact, it leaves you empty. It was the diet that backslidden Israel was feeding upon when they had backslidden in the service of the Lord. There are a lot of folk just like backslidden Israel today. As Ephraim was feeding on wind, there are folk today who are feeding entirely upon wind. There are folk who just feel that they were meant to be talkers and that the sole re-

(Continued on page two)

### Can You Explain Me?

In the days of Joseph Barker, an infidel lecturer in a mining town in the North of England concluded an address in which he thought he had demolished all the arguments for the Bible, Christ, and Christianity, by saying, "Now I hope I have succeeded in explaining to you that the existence of Jesus Christ is a myth." He had hardly finished speaking, when a miner, who had entered in his grimy clothes, stood up and said: "Sir, I'm only a working man, and I don't know what you mean by the word 'myth.' But can you explain me? Three years ago I had a miserable home, I neglected my wife and children, I cursed and swore, I drank all my wages till someone came along and showed me the love of God and His Son Jesus Christ. And now all is different. We have a happy home, I love my wife and children, I feel better in every way myself, and I've given up drink. A new power has taken possession of me since Christ came into my life. Sir," and his face was all aglow, "can you explain me?" The lecturer had no explanation to give, and that working man sent people home feeling that the Bible was still the Word of God.—Selected.



The wrecking gangs are full up, but the construction crews are badly in need of some more workers.

## THE BAPTIST EXAMINER

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### "A SUMMERTIME DIET"

(Continued from page one)

quirement of a good conversation is for that individual to have somebody who is a good listener. Such an individual just feeds on wind. You've seen folk that are tale-bearers, that are tattlers, that are gossips—folk whose chief delight in life is to get on one end of the telephone line and to hold that line busy for one solid hour's time. That is the individual who is feeding on wind.

Here is a little poem which might illustrate this:

"Have you ever heard of Gossip Town,  
On the shores of Falsehood Bay,  
Where old Dame Rumor, with rustling gown,  
Is going the livelong day?

It isn't far to Gossip Town,  
For people who want to go;  
The Idleness Train will take you down  
In just an hour or so.

The Thoughtless Road is a popular route,  
And most folks start that way,  
But it's steep down grade; if you don't watch out,  
You land in Falsehood Bay.

You glide through the valley of Vicious Town,  
And into the tunnel of Hate,  
Then crossing the Add-to bridge you walk  
Right into the City gate.

The principal street is called 'They Say,' and  
'I've Heard' is the public well,  
And the breezes that blow from Falsehood Bay  
Are laden with 'Don't You Tell.'

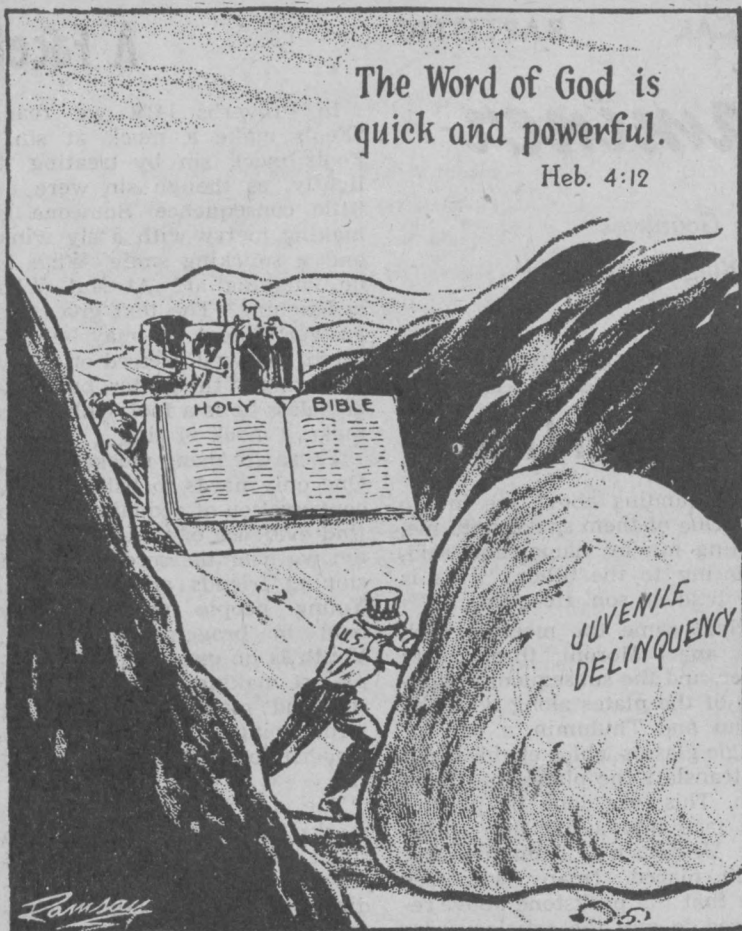
In the midst of the town is 'Tell Tale Park';  
You're never quite safe while there,  
For its owner is Madame 'Suspicious Remark,'  
Who lives on the street 'Don't Care.'

Just back of the park is Slander's Row,  
'Twas there that Good Name died,  
Pierced by a dart from Jealousy's bow,  
In the hands of Envious Pride.

From Gossip Town peace long since fled,  
But envy and strife and woe,  
And sorrow and care you'll find instead,  
If ever you chance to go."

A few days ago I saw an advertisement in the paper of a piece of furniture that ought to sell in Russell very readily. It was called "The Gossip Bench." It is on sale over here in a furniture store in Ashland. It is a

## MAN! YOU NEED THE BULLDOZER!



picture of a bench or seat with the telephone affixed beside the individual. To me a telephone is an instrument which can be of tremendous use and a wonderful value, but it is a terrible thing when a telephone along with a seat degenerates into a gossip bench. Notice some Scriptures in this respect:

"The WORDS OF A TALE-BEARER ARE AS WOUNDS; and they go down into the innermost parts of the belly."—Proverbs 18:8.

"Thou shalt not bear false witness against thy neighbor."—Exodus 20:16.

Yes, Ephraim wasn't the only individual who fed on the diet of wind. There are a lot of people down to this day whose chief diet is that of wind.

Let me read you another little poem of like nature.

We may get through this world, but 'twill be very slow  
If we listen to all that is said as we go;  
We'll be worried and fretted and kept in a stew,  
For meddlesome tongues must have something to do—  
For people will talk, you know.

If quiet and modest, you'll have it presumed  
That your humble position is only assumed;  
You're a wolf in sheep's clothing, or else you're a fool,  
But don't get excited, keep perfectly cool—  
For people will talk, you know.

If generous and noble, they'll vent out their spleen,  
You'll hear some loud hints that you're selfish and mean;  
If upright and honest and fair as the day,  
They'll call you a rogue in a sly sneaking way—  
For people will talk, you know.

And then if you show the least boldness of heart,  
Or slight inclination to take your own part,  
They will call you an upstart, conceited and vain  
But keep right ahead, don't stop to explain—  
For people will talk, you know.

If threadbare your coat, or old fashioned your hat,  
Someone of course will take no-

tice of that

And hint very strong that you can not pay your way;  
But don't get excited, whatever they say—  
For people will talk, you know.

If you dress in fashion, don't think to escape,  
For they'll criticize then in a different shape,  
You're ahead of your means, or your tailor's unpaid  
But mind your own business, there's naught to be said—  
For people will talk, you know.

If a fellow but chance to converse with a girl,  
How gossips will talk, and their scandal unfurl,  
They'll canvas your wants, or talk of your means,  
And declare you're engaged to a chit in her teens—  
For people will talk, you know.

They'll talk fine before you, but then at your back,  
Of venom and slander there's never a lack,  
How kind and polite in all that they say,  
But bitter as gall when you're out of the way—  
For people will talk, you know.

The best way to do is always do right,  
And at last you will always win out in the fight,  
Of course, you will meet all sorts of abuse,  
But don't think to stop them, it is not any use—  
For people will talk, you know.

Some few years ago I visited a wealthy farmer up near Delaware, O. He was a breeder of fine high type Percheron horses. I was particularly impressed while looking over his farm by a row of tall stately trees growing close together that had been planted just to the right of his house. I asked him why it was that he had that row of trees planted there and he said that it was a windbreak—that most of the heavy winds that he got came from that direction, and that this row of trees was planted there to give protection. Many, many times in the last few years since that experience I have gone back in my mind and said, "I would to God

that we could put up a spiritual windbreak like that to protect individuals against those whose chief delight is to feed on wind.

Now, beloved, ere I leave this portion of the summer's diet which is, as I have said, a very dangerous diet—ere I leave this portion, let me read you one more Scripture.

"Where no wood is, there the fire goeth out: so WHERE THERE IS NO TALEBEARER, THE STRIFE CEASETH."—Proverbs 26:20.

If you run out of wood, the fire is going to burn out. If you can run out of talebearers, the strife is going to cease.

Another diet which is dangerous is that of a DIET OF ASHES. Listen:

"For I have EATEN ASHES like bread, and mingled my drink with weeping."—Ps. 102:9.

"He FEEDETH ON ASHES: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"—Isa. 44:20.

Beloved, ashes represent the remains of the former glory. In other words, a pile of ashes indicates all that remains when the fire dies down. There are many, many individuals who are feeding on a diet of spiritual ashes today. They are continually absorbed in grieving over the past and they want to tell their friends all about the days that are gone by.

I visited in a home sometime ago—a home where there had come financial and pecuniary difficulties. They had lost their big house and their fine furniture as a result of financial failure. The woman of the home continually lamented that the things in the home were not as nice as they used to be. The big house that they used to live in had now shrunken into an apartment. She apologized for that. The automobile that used to stand at the door with the liveried chauffeur had now shrunken to a bus, or a taxi at best. The servants that she used to have, likewise were no longer theirs, and she was compelled to do the work of a servant in her home. She grieved constantly because things were not like they were yesterday. I thought when I left her home how that she was feeding on a diet of ashes, just eating and being continually absorbed with the glories of yesterday—the things that remained from yesterday.

I was in a church sometime ago and the pastor said in a very lamenting tone of voice, "My church isn't as good as it used to be." I was there for several days and I think that he apologized for his church fully ten times a day because it wasn't as good as it used to be. Many had moved away; the congregations were not as large; their offerings for missions weren't anything like they used to be and the result was that he was constantly absorbed in the days gone by—the ashes of yesterday. Before I left I cited him a verse of Scripture and if you are content to feed upon ashes, I'd suggest this same Scripture for you. Listen:

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

Brother, sister, you and I have no business lamenting over the things of yesterday and the days that are gone into eternity. Today is the day that you are living. Our business is to forget

the past instead of thinking about and feeding upon the ashes of yesterday.

There is a third diet that some people are on and it, likewise, is a dangerous diet. It is the DIET OF TEARS. Listen:

"Thou feedest them with the BREAD OF TEARS; and givest them tears to drink in great measure."—Ps. 80:5.

I recognize the fact that sorrows come into the homes of everyone of us and I would not speak at all disrespectful of you when you mourn over the loss of a loved one, or when you grieve because of some sorrow that has come into your home. In fact, I'd try to be as sympathetic as possible with you in regard to any sorrow that would ever come into your life. But, beloved, there are some people who when they lose a child or a relative or a companion or a friend, never seem to recover from it, but just keep living in the graveyard, mourning and sorrowing and feeding on tears.

A woman came to me this last week over in Ashland when I was visiting in the hospital and said, "Brother Gilpin, my sister is in a serious and difficult position. There isn't a thing wrong with her as far as her body is concerned, but she is mourning herself to death all because that she has lost her husband months and months ago." When I asked her how long it had been since her sister's husband had died, I found out that it had run into years and that this woman was still feeding on tears.

I know of a Baptist preacher here in Kentucky who was married some thirty years ago and whose wife died in the first year of their married life. That man has never smiled one time since that day. He still goes around with a look upon his face as if he were suffering misery, and he is. He is feeding on tears.

I remember a woman in Richmond, Va., who came to me a number of years ago at the close of a service and said, "Brother Gilpin, you have comforted my heart so much in your preaching tonight. I want you to please pray for me. I am in great sorrow." She wiped the tears from her eyes and it was evident that she was grieved and grieved deeply. In order to offer a little consolation and comfort to her, I said, "Sister, I do sorrow with you. I am sorry for you, whatever your grief is. What is your problem that has caused you so much grief?" She said, "My dear husband has died." I said, "Sister, how long has it been since he died?" She replied, "Thirty-one years ago this past summer." You and I almost smile over such an experience but, beloved, it wasn't a smiling matter to her. She stood there and wept profusely as she thought about the fact that her husband had died "thirty-one years ago this past summer." There was a soul that was just feeding on tears.

Let me give you another summertime diet which is likewise dangerous—a DIET OF FOOLISHNESS. Listen:

"The heart of him that hath understanding seeketh knowledge: but the mouth of FOOLS FEEDETH ON FOOLISHNESS."—Prov. 15:14.

There are some people who never see anything serious in life. Life to them is just a joke and they constantly seek to make new fun and new jokes out of everything that comes along in life. They never see anything serious, and everything to them is just a matter of a joke. If they go for an evening of social relaxation, they like to be recognized as the life of the

(Continued on page three)



The gospel was on its way to somebody else when it came to you -- have you stopped it?

## "A SUMMERTIME DIET"

(Continued from page two)  
...and they like to be able to give one joke after another. ...an individual who is never able to speak seriously on any subject, Solomon says is a fool and declares that he feeds on foolishness.

I was over in Virginia holding revival for the oldest Baptist church in the state some ten years ago and on Sunday the pastor, his family and I were invited to a home for the noon meal. On the way to the house the pastor said, "Brother Hopin, don't pay any attention to the man in whose house we are going to eat, for he is a fool." I said, "Do you mean that man is unbalanced mentally?" He said, "Oh, no, it isn't that. He is plenty smart mentally but he is always going on with some foolishness. He never has a serious thought." I was in his home until about 3:00 o'clock in the afternoon and I can truthfully verify everything that the pastor said concerning that man. The light of Solomon's words, that was a fool who feedeth on foolishness.

When I was in college I used to read for my own pleasure a number of Shakespeare's plays, and I remember that in practicing everyone of his plays that the king would have a court jester or a court fool. They didn't let him a jester. His business was to provide sport. They called him a fool because Shakespeare declared that any man whose business it was just to make fun was nothing short of a fool who fed on foolishness.

Let's notice another dangerous diet -- a **DIET OF SOUR GRAPES**. Listen:  
"But every one shall die for

his own iniquity: every man that **EATETH THE SOUR GRAPE**, his teeth shall be set on edge."—Jer. 31:30.

If you will notice the context, you will find that the sour grapes is the matter of sin itself. Jeremiah says that the man who takes sour grapes—the man who feeds on sin—that man is going to find his teeth will be set on edge.

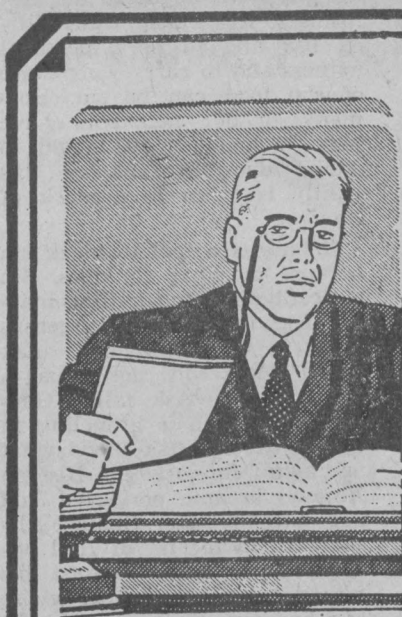
Do I speak to someone today whose main delight is a life of sin? Do I speak to someone whose life is just filled with sin, who lives daily with the thought in mind that he shall completely be satisfied and satiated by sin in one form or another? If so, God declares that you are feeding on sour grapes and that ultimately your teeth will be set on edge.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."—Eccl. 11:9.

Just go on and live a life of sin. Just go on and get drunk everytime that you want to and live any kind of a life as far as this world is concerned, but remember this, that God is going to bring you into judgment. Just remember that there is a judgment day coming and the man that feeds on sour grapes is going to find ultimately that his teeth are set on edge.

There is another dangerous summertime diet and that is the diet of **WORMWOOD AND GALL**. Listen:

"Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this



# A Summons

—from the—

## POLICE DEPARTMENT

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

## TO AVOID JUDGMENT

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

people, with **WORMWOOD**, and give them water of gall to drink."—Jer. 9:15.

There is many a fellow who enjoys this feast of wormwood and gall. With some people nothing is ever right—everything is wrong, everybody is wrong except that individual. God says that that man is just feeding on wormwood and gall.

I remember a man that I went fishing with eighteen years ago and it is indelibly impressed upon my mind as though it were only yesterday. It was the last time I ever went fishing with him. On the way he griped about the roads; they weren't as good as the state from where he came. He griped about the bait because he didn't have time to get the proper bait. He griped about the boat because it leaked and he got his feet wet. He griped about the fact that we didn't catch any fish and he lamented everything that happened that day. Beloved when we came back home I lamented that I had ever gone with him. Though I have seen him many times since, and though he has asked me on numerous occasions to go fishing again, I've always very conveniently found something else to do on that day. So far as he was concerned he was the only fellow that was at all anything like what he ought to be.

You've seen people that feed on wormwood and gall. They blame everything and everybody. They blame the bus driver, they blame the iceman, they blame the milkman, they blame the pastor, they blame the church, they blame their friends, and they blame everybody. They get a peculiar delight in feeding on their wormwood and gall and thinking that they are right and everybody else is wrong. They have a good breakfast of wormwood. They have a royal, sumptuous luncheon, and when dinner comes and even for a bedtime snack, they have their wormwood and gall in which they parade their own virtues in their mind and decry everything and everybody else, and they start out the new day with a fresh dose the next morning.

### II

HAVING NOTICED SOME OF THE DIET WHICH YOU DON'T NEED, WHICH IS INJURIOUS TO YOU, LET'S NOTICE THE DIET WHICH YOU NEED AS A CHILD OF GOD.

If you are God's child, beloved, you need plenty of **MILK**—the milk of the Word of God. Listen:

"As newborn babes, desire the **SINCERE MILK OF THE**

**WORD**, that ye may grow thereby."—I Pet. 2:2.

If you are going to do any growing as a child of God, you are going to need to feed on the milk of the Word of God—the simple things of the Bible. The church at Corinth hadn't been fed properly. Paul wrote to them and said:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you **WITH MILK**, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal."—I Cor. 3:1-3.

The church at Corinth couldn't take anything but a milk diet. They just hadn't grown like Christians ought to. Beloved, if you are a child of God, especially if you are a babe in Jesus Christ, the thing that you need in your summertime diet and in your wintertime diet and in your all-time diet is the milk of the Word of God—the simple things of God's Book. If you have grown a little bit and you have gotten a little beyond the baby stage as a Christian, then it is that you ought to enjoy some of the **MEAT OF GOD'S WORD**. That is a good part of any Christian's diet. Listen:

"But **STRONG MEAT** belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. 5:14.

Beloved, if you have been a child of God for any period of time, you ought to be on a meat diet. You ought to be able to understand and appreciate the deeper things of the Word of God. For example, if you are a mature Christian and if you have grown as a child of God, you ought to appreciate a Bible study on the doctrine of depravity. You ought to appreciate a Bible study on the doctrine of election. You ought to appreciate a Bible study on the doctrine of the security of the saved. In other words, the deeper things of the Word of God is the meat of the Bible. Every Christian ought to be interested in the deeper things of God's Word.

If you are a Christian you ought to enjoy not only the milk of the Word and the meat of the Word, but you ought to enjoy the **HONEY** of the Word of God. Listen:

"How sweet are thy words unto my taste! yea, **SWEETER THAN HONEY** to my mouth."—Ps. 119:103.

The milk of the Word is for babes in Christ. The meat of the Word is for those who have matured somewhat in the service

of the Lord. The honey of the Word is just those things which you gather from God's Book by constant study which is sweet to your taste, which fills your heart and soul with sweetness and make you rejoice because you are a child of God.

If you will turn through God's Word you will find Scripture after Scripture which just thrills your soul that is honey out of the Word of God. It is God's delicacy on which your soul can feed and feed safely.

### III

IT MAY BE THAT I AM SPEAKING TO SOMEBODY WHICH IS LOST. You don't need the milk of the Word. You don't need the meat of the Word. Neither do you need the honey out of the Word. If you are unsaved the very first diet you need is not milk, nor meat, nor honey, but you need the Bread of Life. Listen:

"For the bread of God is he which cometh down from heaven, and giveth life unto the world."—John 6:33.

Sinner friend, as a lost man you are entirely dead to God. You need to be made alive. There is just one that can make you alive and that is the Bread of Life—the Lord Jesus Christ—who came down from Heaven to give His life that you yourself might live. You are just like that prodigal son of whom you are a prototype. That prodigal son found himself out in the hog pen, desiring to feed on the husks that the hogs ate. That is what you have been feeding on. Every unsaved man and woman hasn't had anything to eat this past week spiritually but the husks that the world and the Devil can give you. You haven't had any of the milk of the Word. You haven't had any of the meat of the Word or the honey of the Word. You have had only the husks that the Devil and the world are able to provide for you. God help you, sinner friend, to realize today that you have been feeding on the husks of this world and may you turn from this world today to the Bread of Life—the Lord Jesus Christ—and feed on Him and find Him precious to your own soul.

May God bless you!



"'Tis grace hath brought us safe thus far,  
And grace will lead us home."

THE BAPTIST EXAMINER

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### "CONSIDER HER WAYS"

(Continued from page one) told them. "In Proverbs 30:24, 25 God says, 'There are four things which are little upon the earth, but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer.' They seem to know that the storms of winter will come and keep them in their ant hill for many long months. The winter does not catch them unprepared.

"I wonder if we are as wise as the little ants? God has put within the hearts of boys and

girls, and men and women everywhere, the knowledge that there is a time coming for which they too must be prepared. It is the time of the great storm of God's wrath and judgment against sin.

"But so many do not listen to God's voice. They waste their days in pleasure and their own interests, and try to forget that some day they must meet God. They need to 'Go to the ant . . . consider her ways and be wise.'

"How can we be prepared? Listen to how clearly the Lord Jesus tells us: 'Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (punishment); but is passed from death unto life.' John 5:24."

"The prudent (wise) man foreseeeth the evil, and hideth himself; but the simple pass on, and are punished," Prov. 27:12.

—Gospel Light



### A FACETIOUS FOOL

(Continued from page one) helpless. A crowd gathered; an ambulance was called; policemen were there; the fire department came with shovels. Everybody was deeply concerned about the colored man's welfare. There is much sympathy and money expended for man's physical needs, but there is an appalling indifference to his spiritual needs. Christians, by lack of zeal — concern in reaching the lost, are making a mock of sin.

Only a fool will mock sin. We may very well ask the question, "What is sin?" Fundamentally, sin is not an outward act but an inward condition. Sin is the perversion of man's will; it is a disease of the heart; it is crookedness of character. Man is rebelling against God and His standard of conduct. This rebellion is manifested by lawless conduct. "Sin," John tells us, "is the transgression of the law." Sin brazenly walks over God's "thou shalt not." Every command of God was made for our protection, yet men break these commands every day with no thought of retribution. Sin is also a failure to do right. We read in God's Word, "To him that knoweth to do good, and doeth it not, to him it is sin." Sin is a refusal to do that which

we know we ought to do. Refusing to live a holy, Spirit-filled life and to be a personal witness and to carry your share of the load can be sin. How many of our neighbors have said, "I know that I ought to attend church!" To say this lightly is to make a mock of sin.

A man is a fool to mock sin because of what sin does. Sin is deadly; it is no trifling matter. Sin is the one dangerous thing in God's universe. Ask proud Rome why she fell as a world ruler. Ask fallen Germany why she is groveling in the dust today. Ask David what one awful sin cost him. His son Ammon became perverted and degraded his sister. Spoiled Absalom is in the pit of Hell because he rebelled against his father. Ask your neighbor whose boy has gone the limit in sinful pleasure how bad sin really is. Ask God what He thinks of sin. God thunders an answer from Sinai: "The soul that sinneth, it shall die." Listen to the groans of the Saviour in the Garden of Gethsemane, the cry of anguish at Calvary. These tell how awful sin is and what a great price was paid for our redemption.

Sin is a great divider: it separates man from God. The first page of human history displays this fact. Sin is the supreme genius at blotting out God from our vision and experience. Sin divides man from man. Back of every murder and hellish war stands sin as the cause. Paul suffered many things, but his bitterest cry was, "O wretched man that I am who shall deliver me from the body of his death?"

The man who treats sin lightly is a fool. Man is sin-sick; a damaging malady is eating at his heart. We need a physician for our souls. Let us take sin seriously and remember that God's remedy for sin is the gift of His Son as the world's Redeemer. "He was wounded for our transgressions . . . In whom we have redemption through his blood."

—The Missionary Worker



### MORMONISM

(Continued from page one) in a room all by himself, as it was too sacred for anyone to be with him, the scribe being in the adjoining room.

Nevertheless, when the Book of Mormon appeared, with it was found two statements, one signed by Martin Harris, David Whitman and Oliver Cowdery, to the effect that they saw the plates, etc. To say nothing about the character of these three men before they took up with Mormonism, it is sufficient to say that after Smith had repeated "revelations" regarding the work the Lord had appointed them to do as recorded in the "Doctrines and Covenants," each of them apostatized, and the same God which called them for such a great work cursed them and cast them out of the kingdom of God because of their evil deeds which caused more than eighty of the "saints" to write and sign a long letter which gave said defendants three days to depart out of their midst, accusing them as "united with a gang of counterfeiters, thieves, liars and blacklegs of the deepest dye, to deceive, cheat and defraud the saints out of their property by every art and stratagem which wickedness could invent."

If this is the best that their own brother saints could say of the pillars of the church, who had been appointed by divine revelation, something must be wrong with the revelation. Of the eight signers to the other

statement little better can be said.

My wife was a devout Mormon. Her grandmother came from Denmark to Utah in the fifties, and crossed from Missouri to Utah with the hand-cart expeditions in which men, women, and children pulled carts with their belongings those many miles to the capitol of Zion, in order to escape great persecutions and tribulations that were to come on all the outside world. Her people have been leaders in this work for three generations. I, at the time of our marriage, was not a member of any church, although a firm believer in the Bible.

After our marriage I set out to convert myself into Mormonism, but I failed and along with it my wife has been won from one of the strongest lures of Satan to be one of the most earnest and conscientious Bible Christians I have ever known.

My studies of Mormonism have brought me to the absolute belief that the Book of Mormon was actually compiled by a re-writing of a manuscript written by Solomon Spaulding, who was born in 1761, was a graduate of Dartmouth College, studied divinity and spent some years in the ministry. After leaving the ministry we find him in 1812 interested in an iron foundry in Conneaut, Ohio. While here some of his men unearthed some skeletons. "I vividly remember," says his daughter, "how excited he became, when he heard that they had exhumed some human bones, portions of gigantic skeletons, and various relics." It was from this incident that he conceived the idea of writing a fanciful history of this continent. This he did, and held very high hopes for what he considered a masterpiece. He read portions of this manuscript to many of his friends around Conneaut, and then in order to try to find a publisher moved to Pittsburgh, Pa. Before making arrangements with a printer he died in 1816. His daughter testifies that she had the manuscript in an old trunk along with other papers that had belonged to her father. After the Book of Mormon came out and the Mormon missionaries began to preach around Conneaut, Ohio, the people recognized the theme as being the same as Spaulding's manuscript, also the names used and the general style. A search was started for the Spaulding manuscript in the hope that the publication of same would show up the Book of Mormon. When Spaulding's daughter was found, then married to a man by the name of McKinstry, and living at Monson, Mass., and a search for the manuscript began, it was found to be gone and has never since been found.

The belief is that Sidney Rigdon somehow got possession of this manuscript and transferred it to Joseph Smith and otherwise assisted him in the work that followed. Although this is not an absolute proved fact, a study of the evidence on both sides will reveal it much nearer a proved fact than the theory claimed by the Mormons.



### THE BACKSLIDER

(Continued from page one) people" in the eyes of the world. Rather than live a life separated for God's glory, many Christians choose to live a life conformed to this present world and in open rebellion against God. What an inconsistent life! What an unhappy life! What grief it must bring to the heart of God to see His children go a whoring after the husks of this world when He would offer them the

## THE GOSSIP BENCH



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choicest blessings from heaven's bounties. We are reminded of the words of the apostle James when he says "To be a friend of the world is to be the enemy of God" (James 4:4). There is no middle ground. The Christian must be "all out" for God, or he will compromise and drift into worldliness. The child of God who refuses to obey God's command to live a separated life is a rebel.

### Chastening

In I Sam. 15:22 we read, "For rebellion is the sin of witchcraft and stubbornness is as iniquity and idolatry." From this passage it is evident that the Christian who is rebelling against God by persisting in living unto the world, is sinning against God. Sin in the life of the believer has a two-fold result. In the first place it separates between God and man. God is holy and righteous, He cannot wink at sin. He cannot fellowship with those of His own who persist in rebelling against Him by following the sinful practices of the world. When sin is manifested in the life there is broken communion and fellowship with God. In the second place, sin in the life of a believer results in chastening. Sooner or later God's chastening hand will be laid upon the disobedient one who in unbelief and rebellion chooses to walk in the way of the world. Chastening is God's way of bringing His straying sheep back into fellowship and communion with Himself. Israel suffered when she drifted from the Lord and is still suffering being deprived of her promised blessings and scattered through the nations of the earth. The question now arises, how can the worldly Christian enter into rest?

### Be Ye Not Faithless

We note from God's Word that rest, like every other blessing God would bestow upon His people, can only be had by faith. God's rest can be the portion to be enjoyed even by the worldly Christian if he will but turn from his wandering, forsake his worldly habits and seek the Lord, "For we which have believed do enter into rest" (Heb. 4:3). Secondly we note that rest is a product of obedience to God's will. God is looking for willing souls. He never forces anyone to do His will but leaves the choice entirely with the individual. The invitation is extended to anyone and everyone. "Come unto Me all ye that labour and are heavy laden and I will give you rest." Third, rest is reserved for the righteous, those who trusted in the Lord Jesus Christ and whose "faith is counted to them for righteousness." There is rest awaiting even those who have sinned against God by embracing worldliness, if they will but turn from their wicked ways and claim by faith the privileges and favours which became theirs when God in infinite grace numbered them among those who are accounted righteous—"The Voice."