

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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What Mormonism Blasphemously Teaches

C. H. SHAFER,
Blackfoot, Idaho

We have found in the past that the founders of Mormonism were of a character that one would have expected from them anything except the founding of a church. We have also found that the practices installed into the church by these men were both vulgar and blasphemous. Let us investigate, today, some of the teachings of this denomination.

All the books that I am going to quote from are books that the church holds sacred. Either written by an allegedly inspired pen, or spoken by men who had the supposed gift of prophecy and authority. They are all held to be without error, consequent-

ly far above the Bible, as they say: "The Bible is not a sufficient guide and is full of error."

What Mormonism Says About God

"Adam is our Father and our God, the only God with whom we have to do." (Journal of Discourse, Vol. 1, Page 50). My Bible says: "Thou shalt have no other gods before me." It wasn't Adam talking.

"When our Father came into the garden of Eden he came with a celestial body and brought Eve, one of his wives, with him." (Journal of Discourse, Vol. 1, page 50). But they fail to tell us where he got the rest of them.

"God was once as we are now

and is an exalted man. You have got to learn how to be Gods yourselves, the same as all other Gods have before you." (Journal of Discourses, Vol. 1, page 4). In their Sunday School they say in unison, among other things, "As God was once, man now is. As God now is, man may become." The thought is, both God and man getting better and better, neither ever reaching perfection.

"Are there more Gods than one? Yes, many." (Catechism, Page 13).

About Jesus Christ

"Jesus was not begotten of the Holy Ghost." (Journal of Discourses, Vol. 1, Page 50).

(Continued on page three)

A Stirring Negro Editorial As To The Catholic Menace

The following editorial appeared in the May 1 issue of the National Baptist Voice, official organ of the National Baptist Convention, U. S. A., Inc. This one convention of Negro Baptists claims 27,000 preachers, 25,000 churches, and 4,000,000 members. The editor, J. Pious Barbour is well informed and a courageous writer and preacher. This editorial was meant for Negro Baptists, but Baptists and other groups need it as badly as they do.

"THE CATHOLICS ARE COMING"

"I am impelled to write thus because of two recent experiences. First, the hierarchy has appointed a priest from Belgium to work among Negroes of my home town, Chester, Pa. It is his job to go from house to house and persuade Negroes to join the Catholic church.

"The second thing that has me stirred up, is a piece I saw by Drew Pearson in a Philadelphia paper. He said that by far the best looking educational build- (Continued on page four)

The Distinctive Doctrine Of Baptist Baptism

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the Word, unless the Word is wrested or twisted to make it mean what it does not say. II Pet. 3:16. The ordinance of baptism, given to the church, is a church ordinance, and was intended to be of universal and perpetual force.

When we examine the denominations, we find some of them practicing sprinkling almost exclusively. Others practice immersion, pouring and sprinkling. There are some who practice immersion exclusively, but administer it believing and teaching it is essential to salvation or the culminating act of salvation. That means baptismal regeneration and robs the ordinance of its Scriptural design. Except for a few small bodies of Christian people, the Baptists stand alone in contending for Scriptural baptism and in rejecting all substitutes as to mode or modification of the purpose of the ordinance.

What Constitutes New Testament Baptism?

There are four things essential: viz., a proper subject, a

proper design, a proper mode, and a proper administrator.

1. A Proper Subject

One who has gladly received the Word and been saved is the only proper subject. See Acts 2:41; 8:12, 37-39, 44-48; 16:14, 15, 30-33. The baptism of believers only eliminates infants and children who have not reached the age of accountability. Sin is not imputed where there is no knowledge of sin. The infants and small children are not capable of repenting and believing.

2. A Proper Design

Baptism is not to be submitted to as a saving ordinance, but merely as one that symbolizes certain facts in Christian experience. We are not baptized in order to be saved, but because we are saved. Baptism is an outward, visible ordinance, showing forth that an inward work of grace has taken place in our lives. Baptism symbolizes the very heart of the Gospel: the death, burial, and resurrection of Christ. See I Cor. 15:1-4. When Jesus requested John the Baptist to baptize Him, He said: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Only by His sacrificial death for sin, His burial, and His resurrection could a robe of righteousness be provided for sinful man. Baptism, on the part of the one submitting to it, symbolizes death to sin. Rom. 6:5-8, 11. As Christ died for our sin, we die to sin. Baptism symbolizes the burial of the old life, the planting together in the likeness of His death, and the rising, emerging, from the watery grave to walk in the newness of resurrection life. Rom. 6:4, 5. It also sym-

Mused Uncle Mose

Pahson say, "W'en you gits under tamptashun de thing to do is pray fo' de Lawd to remove it." But Sist' Julie Simpson say dat at dem times she kinda 'shamed fo' de Lawd to know whut she doin'.

bolizes the resurrection of our bodies when our Lord returns.

3. A Proper Mode

As to mode, I do not hesitate to say: "THERE IS ONLY ONE CORRECT AND SCRIPTURAL MODE OF BAPTISM—IMMERSION." Where is the picture of the death, burial, and resurrection of Christ to be found in any other mode of baptism than immersion? Where is the picture of the death of a believer to sin, burial to sin, and his resurrection to walk in newness of life to be found in any other mode than immersion? Where is the promise of the coming resurrection of the body to be found in any other mode than immersion? Whenever you change the picture of baptism, you change the meaning of baptism itself and it no longer conveys to the world what our Lord designed. We dare not change this beautiful ordinance which is a conservator of vital truth. We should as Baptists earnestly contend for the truth in these days of apostasy.

4. A Proper Administrator

Who is the proper administrator? Who has the Scriptural right to baptize? The ordinance was not given to the disciples as individuals. If it had been, when they died the command (Continued on page three)

The First Baptist Pulpit

"HOW A BAD MAN WAS SAVED"

(Read II Chronicles 33:1-16)

It has always been unusually conspicuous to me that in the Bible God saved some outstanding and some notable sinners. Take for example, Manasseh, of whom we have just read. God saved him, and as we shall see in our story, he was an outstanding sinner.

Or, there is the experience of Saul of Tarsus who murdered God's people and who thought he was doing God a favor when he killed Christians in the days of the early persecution of Jesus' infant church. Yet, the Lord

saved Saul of Tarsus.

I might go on and mention Barabbas. I might call attention to the Philippian jailer. I might mention that woman spoken of in John 5, who had had five husbands and was then living with a man who was not her husband. I might mention that woman of whom it was said, "Out of her had come seven devils" when she was saved. All of these are but examples to show you how the Lord is in the business of saving sinners. The worst, the vilest, the meanest, the most no-good sinner in all

the world God is not only able to save but God does save. Whenever I think of this, I am reminded of the words of that old song which says,

"There's a wideness in God's mercy

Like the wideness of the sea,
There's a kindness in His justice
Which is more than liberty;

For the love of God is broader
Than the measure of man's mind
And the heart of the Eternal
Is most wonderfully kind."

Beloved, in view of the fact that (Continued on page two)

DIDJAKNOW COLUMN

1. That it was a Jew who was the founder of stainless steel? Benno Strauss.

2. That Digitalis was discovered as a heart remedy by a Jew? Ludwig Trabo.

3. That Benjamin Disrael (Lord Beaconsfield) the great British statesman and writer who lived from 1804 to 1880, was a Hebrew Christian?

4. That a Jew will rule the whole world when Gentile overlordship, which is fast drawing to a close, will end? His name—The Lord Jesus Christ.

Are Some Real Truths About Church Membership

ROY MASON, Tampa, Fla.

WHO SHOULD COMPOSE MEMBERSHIP?

People who become true believers in Jesus Christ. That is who is meant by the people who are receiving the Word" (Acts 2:41). There is no intention that any unsaved person should be received into a church family. The New Testament times, of course excludes babies, and they cannot believe.

People who are scripturally baptized (by immersion) (Acts 2:41). Here we find that "receiving the Word" and baptism are being "added to the church." In other words, none "added to" save the converted and immersed.

People whom "the Lord added" (Acts 2:47). Notice that passage correctly translated "The Lord added to the church day by day, those that were being saved."

then, a church is not an institution that is supposed to take in with a view to saving. It is a fellowship of all saved and baptized people (continued on page four)

MORMONISM

recent date we have been reading some articles as to the Mormons. Three of these have already been printed. Naturally, they have brought some return from the Mormons. One of them, living in Florida, sent a little tract as to Mormon-

the basis of good health, industry, education, prosperity and morality the author endeavored to convince others of the correctness of the Mormon religion. His conclusion he says: (Continued on page two)

Live so that you would not be ashamed to sell the family parrot to the town gossip.

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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Ohio Allows Fees To Christian Science Practitioners

COLUMBUS, O. (RNS) — A long legislative battle by the Christian Science Church to allow practitioners to charge fees in Ohio for their services in the treatment of human ills through prayer has ended successfully.

A new law, climaxing several years of legislative effort, will become effective 90 days after Gov. Frank J. Lausche signs the bill passed by the Ohio General Assembly.

It requires practitioners to comply with the health and sanitary laws of the state and also provides that no individual shall be denied medical or surgical care, if desired.

To many, the distinctiveness of the Christian Science religion is its drugless healing. This, however, is not as serious to a Bible-taught believer as its denial of some of the most vital doctrines of Christianity. For example, Mrs. Eddy, the founder, taught that there was no sin, sickness, or death. She also said that the blood of Christ was just as effective in washing away sin (which she says does not exist) when it flowed in Christ's veins, as it was when it was shed on the cross of Calvary.

This teaching puts her in the position of disagreeing with the Word of God, when it says, "Without shedding of blood is no remission" (Heb. 9:22).



Mormonism

(Continued from page one)

"By their fruits ye shall know them." This is the only just standard of judgment. Judged by the Divine standard, the Latter-day Saints, according to the testimony of scholars, moralists, and statesmen of international note, are a healthy, industrious, intelligent, prosperous and virtuous people.

That religion is best which produces the best people."

It is highly conspicuous that he makes no appeal to the Scriptures to justify Mormonism. Mormonism can't be justified in the light of God's Word.



"How A Bad Man Was Saved"

(Continued from page one)

God saves vile sinners, I preach to you this sermon tonight.

I want you to see tonight that the love of God is broad enough and deep enough to encompass and engulf the vilest sinner in all the world.

I have in mind that we are

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

Temples And Shrines

CHRISTIANITY. In the Old Testament, the temple stood as a type of Christ. In its inner sanctuary, God manifested His presence. In the New Testament, God has changed the place of His abode to the hearts of His children. "Ye are the temple of the living God." —2 Cor. 6:16.

BRAHMANISM has a multitude of temples, but no congregational worship. Spiritual fellowship in prayer, song and testimony in a house set apart for public worship is quite unheard of among the heathen. Temples grew out of the increasing population and the popularity of certain gods, but the idea of public, social worship never developed.

A mixture of indifference with your worship will make your piety as truly powerless as any of these systems of darkness.

HINDUISM has many temples, shrines and sacred resorts. What Jerusalem is to the Jew, so is Benares to the Hindu. Their idols, symbols, sacred wells, springs, and pools are legion. The temples number 2,000. The city contains 500,000 idols.

BUDDHIST temples are usually located in picturesque places and have generous courts and capacious buildings. They are believed to be the dwelling place of spirits. Priests and often monks and nuns live in the temples or near by. Many wealthy people build temples or pagodas as a work of merit.

TAOISM. A common saying among Chinese is that the more temples a village has, the poorer the people are, and the worse their morals. The larger temples are built by subscription; the donors' names and gifts, fictitiously enlarged, are conspicuously posted. Sometimes funds are secured by special assessments on the land of the villagers.

CONFUCIANISM. Confucian temples are richly ornamented within, the floor is paved and the walls contain landscape paintings in the best style of Chinese art. These exist in every part of the empire and in them the mandarins perform ceremonies in honor of Confucius, in the second and eighth months of each year.

"It is manly to love one's country. It is Godlike to love the world."—J. W. Conklin.

ZOROASTRIANISM. Herodotus, the "father of history," wrote: "It is not customary for them (Persians) to have idols made, temples built, and altars erected; they even upbraid with folly those who do so." The persecutions of later years confirmed this practice which is still seen in the plainness of the Parsee temples.

THE PARSEE temples are small, simple buildings containing neither idols nor other sacred objects, except the ever-burning sacred fire. The peculiarities of Parseeism around which cluster their religious ceremonies, do not foster the erection of large places of worship.

SHINTOISM. The Shinto places of worship are called "shrines." They have two compartments: one containing the altar before which the people worship, and another inner room containing the mirror. The wood is never painted, indicating natural purity. The roof is thatched and the interior destitute of furniture.

MOHAMMEDANISM. The typical mosque is a dome-covered building with a court yard surrounded by colonnades. Minarets rise above it from which the muezzin calls the faithful to prayer five times a day. The pulpit end of the interior faces Mecca.

studying the vilest man of the Old Testament. To be sure when you read in the New Testament of Saul of Tarsus, you read that God Himself said that Saul was the "chief of sinners," so Saul was a greater sinner than even Manasseh, but so far as I'm concerned, I have in mind that Manasseh was definitely the chief of sinners of the Old Testament.

If you will go back and re-read the Scripture that I have read to you tonight when you go home, and study that Scripture carefully, you will find that Manasseh was certainly a man of sin. His father was Hezekiah, and Manasseh was born after Hezekiah had received the sentence of death in his own body. God had said, "Hezekiah, you are going to die." However, when Hezekiah prayed and turned his face to the wall in supplication to God, God heard him and spared his life and added fifteen years unto the length thereof. Three years later this son, Manasseh was born, and he was twelve years of age when his father died. That meant that he became king at the early age of twelve, and, under the providence of God, he reigned as king of Jerusalem for fifty-five years. The first of these fifty-five years were years, in the main, filled with sin. He

forgot about the house of God except insofar as he set up an altar to Baal and Astaroth within the very house of God itself. What would you think if some Sunday morning you were to come here where we preach Jesus, and were to find an altar to Baal and Astaroth. Well, beloved, it would be no more out of place here than it was in the Jewish Temple, for in the Jewish Temple they preached Jesus just as we preach Him today. The only difference is we look backward to the cross whereas in the Old Testament they were looking forward to His coming. Yet, beloved, an altar to these heathen gods would be as much out of place here in this Baptist Church as it was out of place back there in the Jewish Temple.

Furthermore, he made his children pass through the fire as a sacrifice. Sin on top of sin characterized the life of this man Manasseh, until, the Word of God says that he filled Jerusalem with sin from one end to the other. He shed more innocent blood on the part of those who opposed him than any individual that had ever lived. He didn't have any time for God. He was busy worshipping Baal and Astaroth.

However, beloved, God will allow his elect to go so far and then He reaches out like the

long arm of the law, and when God puts His hand on a man, God, being sovereign, brings that man to his knees. For years on top of years Manasseh lived for the Devil until one day he looked outside the city and there was the invading army of Babylon, and when his own army was unable to cope with the situation, he fled from the city and tried to hide himself in a briar patch near Jerusalem. I wonder if you can see Manasseh squatting down in a briar patch like a scared rabbit, hiding for his life, while all about him are the enemies who are seeking Manasseh that they might capture him and take him bound back to the city of Babylon.

Eventually they found him hiding in the briar patch. They took him over to Babylon and put him in a dungeon, and it is strange, beloved, how that a man who has not had any time for God in his life before, begins to think about the Lord when he gets in trouble. That's true of everyone of us. You may have no time for the preacher and the people of God, you may try to be bold in your sin, but if the Lord were to lay you down flat on your back tonight, a preacher and God's people would look mighty good to you when they came around to pray with you.

Here's old Manasseh in a dungeon, and so far as he knows, he is there to die. So far as he knows, there is not the remotest possibility that he will ever get out of that dungeon. However, beloved, in his dungeon experiences he was called back in his mind to his godly father's teachings—the teachings of Hezekiah. Sometimes parents think that their teachings are all in vain. Sometimes it looks like all you can do goes for naught, but here's a man who is called back to his father's godly advice and example and teachings. There within that dungeon Manasseh came face to face with his father's God, and Hezekiah's God became real in the life of Manasseh.

The next morning the dungeon door opened, and Manasseh supposed that he was going to be led forth to his execution, but instead, beloved, the news was brought to him that the king of Babylon was pardoning Manasseh and sending him back to the city of Jerusalem.

I can see him when he got back home. He isn't the same Manasseh who reigned for years in Jerusalem. Now that he is back home, the people say, "We will praise the god of Astaroth and the god of Baal for granting to you such a speedy deliverance from the dungeon in Babylon." Manasseh says, "Not so," and I see him with his own hands as he takes the altars that have been built to Baal and Astaroth and throws them to the ground and smashes them on the pavement. The Christians who have been hiding in the city for fear of him, come out of their hiding and together, Manasseh, the man

who was saved after years of sin, and these Christians rejoice and praise the God who has effected his deliverance from prison.

Now from this simple Scripture story, I want us to get a few lessons.

I

FIRST OF ALL, NOTICE MANASSEH AS A SINNER. He was a great sinner. He wasn't any little sinner, as you might say, but rather, Manasseh was a big sinner.

Surely, beloved, when you read the Bible, you fall back on the fact that Manasseh was a great sinner. He reminds me of Saul of Tarsus of the New Testament. There isn't any man in the Old Testament who could be compared to him. No man is described in the Old Testament whose sins were like the sins of Manasseh. Only Saul of the New Testament could in any wise be compared to him. Listen to this:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; OF WHOM AM CHIEF."—I Tim. 1:15.

That's the statement of Paul the Beloved, this man Manasseh was a vile sinner of the worst type.

Furthermore in noticing him as a sinner, you see that he sinned against his father's training. As I said in the beginning of the message, he was the son of Hezekiah, who was born three years after Hezekiah's miraculous recovery from illness. That made him twelve years old when his father died and he began to reign. Though he was old enough to remember his father's godly advice and prayers, he did not do the very things his father had built up. Here's a man who sinned against his father's training.

Oh, the number of boys and girls of whom this could be said today. How many there are within this town tonight who are sinning against the advice and training, the example and prayers of fathers and mothers. This is the experience of Manasseh. He was unlike Hezekiah's son. He sinned and went contrary to the advice and example that his father had given before him.

You will notice likewise that he was a bold sinner, for the fourth verse of this thirty-third chapter of II Chronicles tells us that he built altars in the house of the Lord. There wasn't anything hypocritical about him; he was a bold sinner. Most people are rather shy in their sinning. Some few days ago I was over in Ashland in the evening and I noticed one of the members of a Baptist Church in Ashland walking in front of the theatre. He kinda' reminded me of Moses when he smote the Egyptian, for it says that Moses looked this way and that way and when nobody was looking, then he smacked him. This Baptist deacon over in Ashland reminded me of Moses, for he walked by the theatre and

(Continued on page three)

NOTICE

We have several hundred, maybe 10,000 copies of back issues of this paper, which have accumulated within the past few months. We'll be happy to send you as many of these as you can prayerfully distribute. Who'll be the first to write, asking for 100 copies or more?

THE BAPTIST EXAMINER

Russell, Kentucky

"How A Bad Man Was Saved"

(Continued from page two)

When there was nobody watching, so he thought, he took a dive into the front door. That wasn't the kind of a fellow Manasseh was. If Manasseh wanted to go to a theatre, he would have walked in boldly. He was a bold sinner. He even took the things of the house of God and set them aside and set altars to Baal and Astaroth in the very house of God.

Furthermore, beloved, it is interesting to see that he was not only bold, but he was influential in his sinning, in that he led others astray. Listen:

"So Manasseh MADE JUDAH AND THE INHABITANTS OF JERUSALEM TO ERR, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel."—II Chron. 33:9.

We see from this verse of scripture that he was not only bold in sinning himself, but he led others to sin likewise.

The sixth verse says that he made his own children to pass through the fire, a little later on the twenty-second verse, you will see that when Amon, his son, came to the throne, he followed the example of his father, Manasseh. Listen:

"But he did that which was evil in the sight of the Lord, as Manasseh his father; for he made images which Manasseh his father had made, and served them."

Notice, beloved, how influential Manasseh was in his sinning, for his own children, after he was gone, still sinned openly and boldly—they still carried on the same sins that they had seen their father commit, which reminds me that it is much easier for our children to imitate our bad examples than it is for them to emulate our virtues. Amon actually continued in the same sins his father committed, even after he was gone.

In noticing Manasseh as a sinner, you can see that he sinned in spite of the Lord's warning. The tenth verse says:

"And the Lord spake to Manasseh, and to his people: but they would not hearken."

Here's a king, and here's his people. God speaks to them but they will not hearken. You see how people walk down the street and you call to him. He doesn't pay any attention, but just goes on. You call to him again a little louder, but he still doesn't pay any attention to you. You call again, but then you pick up your mind that he doesn't want to have anything to do with you. That's how Manasseh and his people treated the Lord, for though God spoke to them and warned them, they went right on in their sinning day by day.

Listen to me, sinner friend, I'm talking about Manasseh, but wondering if you don't see yourself. Hasn't the Lord spoken to you and warned you about your sin, yet you have gone on in your sins just the same? Hasn't He said:

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

"For the wages of sin is death; the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

You have gone on and on in your sin. Yes, Manasseh had been warned of the Lord, but he went on in spite of the Lord's warning. Why, do you suppose? Tell you, beloved, Manasseh loved his sins too well. Suppose

you sat down and read to Manasseh the Ten Commandments. He wouldn't believe, not because he couldn't believe, but because he couldn't believe and keep his sin, and he loved his sin too much. How do I know he loved his sins? Well, beloved, tradition says that Manasseh loved his sin so well that when Isaiah, the prophet of God, looked him in the face and rebuked him, he had the prophet of God strapped to a tree trunk, and they sawed his body in half as they sawed the tree and Isaiah the prophet at the same time. Here's a man who loved sin, who loved what the Devil had to offer to the extent he would not hear God's Word nor God's man, and he continued to sin in spite of the warning of God.

II

NOW, BELOVED, LET'S NOTICE MANASSEH AS HE WAS CONVERTED.

God had to nearly kill him, and, beloved, God has to do that today sometimes. Sometimes the Lord has to nearly kill a man today in order for that man to be saved. As I have often said, a pig's eyes are put in his head in such a way that he can't see up, and the only time that a pig can see the sky is when you turn him over on his back and he looks out beside his nose and up into the sky. Sometimes God has to lay us down flat on our backs in order to get us to look toward the sky. Sometimes in order for God's elect to be saved, God has to knock them down and lay them down flat on their backs in order to get them to look up to Him.

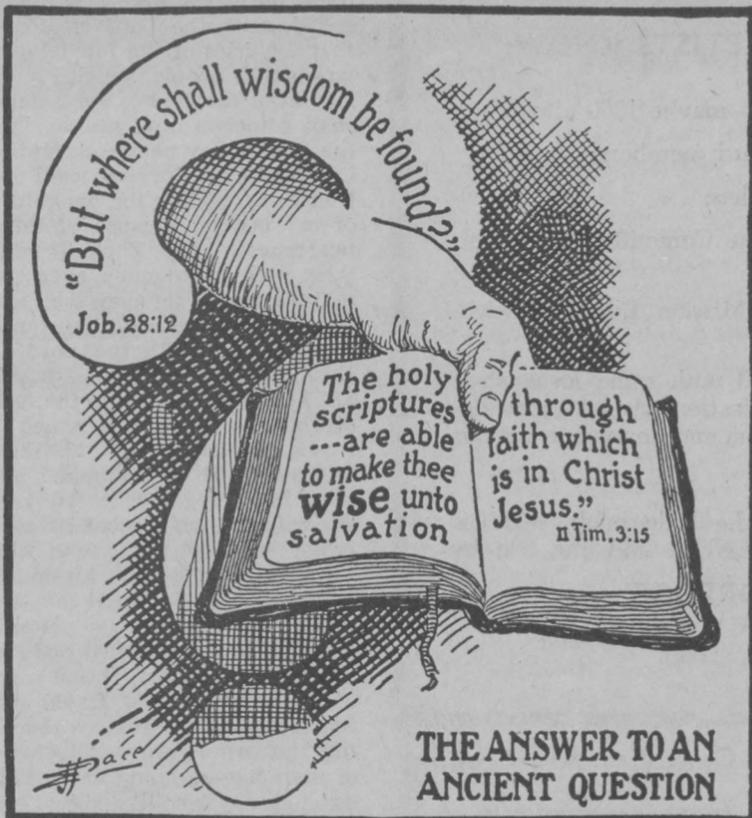
Here's Manasseh, as long as he was going around and as long as he was healthy and happy as king of Jerusalem, he had no time to think about God, but when the door closed behind him and he found himself on a stone floor in a dungeon in Babylon, it was a different story, and Manasseh, in that dungeon, turned back to his father's God. As I said, he was twelve years old when his father had died, and he remembered his father's godly advice, his prayers and his example, though he had not thought much about them through the years that had passed by. However, now he thinks about his father's advice, and the God of his father became real to him.

This ought to be an encouragement to every father and mother. This ought to be an encouragement to every Christian parent here. Here's a man who forgot all that his father taught him for years, but when he got in trouble, he came back to the God of his father.

I see him, beloved, there within that prison, when he thinks he will die in prison, he turns to God and the Lord saves him. You say, "How do you know he was saved?" When he goes back home, his life was so changed and so different to what it had ever been before, he had to have had an experience with God—that's the only satisfactory explanation for the change in his life. Listen:

"And he TOOK AWAY THE STRANGE GODS, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace-offerings and thank offerings, and commanded Judah to serve the Lord God of Israel."—II Chron. 33:15, 16.

Listen to me, when a man gets right with God, there's going to be a change in his life. When a man comes to repentance, his



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life is going to be different to what it has ever been before. When a man comes to fall back on God and finds the Lord a sweet pillow upon which to place his head, his life will be different from that hour to what it was before that hour. Listen: "Therefore if any man be in Christ, HE IS A NEW CREATURE: old things are passed away; behold, all things are become new."—II Chron. 5:17.

Everything was new in Manasseh's life. The old things passed away when he got back home and I have an idea his friends gathered around him and said, "We'll have a great feast to the god of Astaroth and the god of Baal who have effected your release." Manasseh has nothing now in his mind for these heathen gods for he knows there is no power in them. It took the God of Hezekiah, the God of Jacob and the God we love and serve tonight in the Lord Jesus Christ to bring him out of that dungeon. Beloved, a change has been effected.

I think, as I have said, that he was the greatest sinner in the Old Testament, and as I have often said, the greatest sinners always make the greatest saints. That will doubtlessly explain the definite change in his life after he got back home and the things that he did in serving the Lord.

Oh, I wonder tonight if I speak to some Manasseh. I wonder, if in this house, there is somebody tonight who loves his sins more than he loves anything else in this world—somebody who is enraptured by his sins. Maybe you are as bad as Manasseh, maybe worse, but I have hope for you. If God saved Manasseh in the Old Testament, and if God saved Saul of Tarsus of the New Testament, God can save you tonight, and He will save you just like He saved Manasseh and Saul—He will save you on the basis of Calvary. Oh, look up to Him tonight and see that Jesus paid the penalty of your sins at Calvary. Thank God, He will save you!

Baptism

(Continued from page one)
to baptize would have been no longer in force or binding upon anyone. Christ gave the ordinance to His disciples in a cor-

OUR DEBT

Our debt is now standing at \$2163.49. The gifts of the past week are as follows:

| | | |
|----------------------------------|---------------------|--------|
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Remember—What none of us can do by ourselves, all of us together can do.



The lack of missionary spirit in the church in the first five centuries accounts for Africa being heathen and Mohammedian today.

Everyone enjoys gathering flowers; there is more joy in gathering souls for the Saviour's crown.

Corporate capacity—gave it to His church. Then it is a church ordinance, to be administered by authority of the church.

To which Church did Jesus give this ordinance? He gave it to the Church which He built and which has existed ever since and is in existence today. That Church is known today by the name Baptist. The only proper administrator is one authorized by a Baptist church to administer its ordinances. This being true, we cannot receive as valid alien baptism that is not properly authorized and administered by those to whom Christ entrusted the ordinance.



Mormon Teachings

(Continued from page one)

"The Son of Adam-God and Mary." (Journal of Discourses, Vol. 1, Page 50). They teach that Jesus was the son of Adam (and Joseph) through natural generation. That Joseph had several other wives beside Mary. Then please read this carefully:

"It will be borne in mind, that once on a time, there was a marriage in Cana of Galilee! and by a careful reading of that

transaction it will be discovered that no less a person than Jesus Christ was married on that occasion" (Journal of Discourses, Vol. 4, Page 259). Please read John 2:1-11 carefully and see if you can discover that Jesus Christ was married on that occasion.

"Christ's atonement was not sufficient for personal sins, from which men can be redeemed only by obedience to Mormon ceremonies." (Compendium, Page 8).

"All are damned who do not avail themselves of these ceremonies." (Journal of Discourses, Vol. 1, Page 339).

"The doctrine of Justification by Faith in Christ alone is evil." (Articles of Faith, Page 120).

About the Holy Spirit

"The most refined and subtle of substances." Like electricity, etc. (Key, Page 39).

"The Holy Spirit is received only by the laying on of hands of Mormon Priests." (Mormon Doctrine, Page 16).

"Man may receive the Holy Ghost . . . and it may not tarry with him." (Doctrine and Covenants, Sec. 130, Verse 23).

About Spirits

"Spirits are eternal. At the first organization in heaven (the creation) we were all present and saw the Saviour chosen and appointed and the plan of Salvation made, and we sanctioned it. . . . We came to the earth that we might have a body. . . . The great principle of happiness consists in having a body. The Devil has no body and herein is his punishment." (Compendium, Page 270).

About Satan

"Satan's only punishment is that he has no body as we have. His retaliation is, using men's bodies and making them miserable." (Compendium, Page 259).

About Creation

"This earth was organized or formed out of other planets which were broken up and remodeled and made into the one on which we live. The elements are eternal." (Compendium, Page 270).

About Baptism

"Might as well baptize a bag of sand as a man, if not done in view of the remission of sins and the baptism of the Holy Ghost." (Compendium, Page 262).

About Polygamy

The Book of Mormon, the one Book above all others in the sight of the Mormon, says, "Behold, David and Solomon truly had many wives and concubines, which thing was an abomination before me, said the Lord; Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and harken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none; For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts. . . . For" (Continued on page four)

DO SOUTHERN BAPTISTS KNOW:

That 5% of our ministers—maybe 1300 altogether;
Also 30-35 southwide board members;
Also 55-75 (local) churches;
Also the Inter-Convention Committee on Negro Ministerial Education;
And our great Foreign Mission Board at Richmond;

Are all definitely aligned with some local, state or national unionizing organization? And in open defiance of the three most solemn and unanimous actions of the Convention?

Read all about this in the little book, *WHILE SOUTHERN BAPTISTS SLEEP*, sold for 60c by

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Vital Truths About Church Membership

(Continued from page one)
ple. This doctrine of a regenerate church membership is one of the great distinguishing doctrines of Baptists. In actual practice this doctrine is violated. How? (1) *By decision days.* (2) *By clap-trap evangelism.* (3) *By urging people to "join the church" regardless of conversion.*

II. WHAT CHURCH MEMBERS ARE TO DO.

First of all, they are to witness to Christ. (Acts 1:8). Not just the preachers or teachers or deacons—but ALL Christians are to witness—to tell of what Christ has done for them.

2. They are to assemble regularly for public worship. (Heb. 10:25). Not just once in a while but every Christian worthy of the name, ought to be at church every time the church meets unless providentially hindered. It is the rarest thing to find a Christian who even thinks that he or she ought to even consider being at all of the services. That is the reason for the poor, miserable, back-slidden, unfruitful, joyless, profitless lives of church members. Mighty few times will you be absent, if only providential hindrance stands in your way. Apart from absence from the city, the pastor is not providentially hindered from being at church once a year. Two-thirds of the membership are situated in the same identical way.

4. They are to support the work of the Lord in a financial way. (cf. I Cor. 9:11-14). This involves the support of those who give time to teaching and preaching. This involves supporting public meeting places in which to gather.

5. They are to have regard for those in leadership in the church. (Read Hebrews 12: vs. 7-9 and 17 in Revised Version if possible).

6. They are to be peaceable, law-abiding people. (See I Tim. 2:2; I Thess. 5:13; 2 Tim. 2:22).

A church membership that lives right, witnesses right, gives right, worships right, and responds to leadership of those whom God calls into the gospel ministry, will be a mighty force in any community.

Catholics Are Coming

(Continued from page one)
ing he saw in Montgomery, Ala., was the Catholic school for Negroes. I could go on ad nauseam. By why go on? Even the most dense Baptist preacher is waking up to this menace. And that is just what it is.

"Now don't think one minute that it is a matter of bigotry. The Catholics can't work that trick on me. In Spain where they control, they kill the Protestants and then accuse the Protestants of bigotry if they even open their mouths in America, and the vacuum-head Protestants fall for such duplicity. No, it is not bigotry. I will be dead before they get all the Baptists and it will not hurt me personally. But I know what the Catholic religion will do to a country and to a people. Just look around you! Every country where it has gotten power is on the beggar list and is ridden with Communism. Having been run out of Europe, it is trying to recoup its losses in America. Some even say that plans have been laid to make New York the Holy City and Spellman the Pope. Yet our jelly fish politicians quake in their boots at this menace, more terrible than Communism. Between a country enslaved to Catholicism and one enslaved to Communism, I take Communism without one swallow of water. And why this attitude?

"The Catholics are coming! Like Paul Revere, the Protestant preachers had better gallop up and down the land and warn those who have not yet gotten into their clutches. The Catholics have the movies, press and radio. Every time you pick up a paper you see somebody kissing a cardinal's toe or you hear over the radio some husky voiced commentator trying to plunge us into a war for the political preacher Mindzenty of Hungary. I could go on but I must stop. This question stirs me to the very depths, as I can see with crystal clearness the subtle moves of these men who in the name of Christ play world politics for their own glory. But alas! all that I can do is wail: 'The Catholics are coming!' " — *Baptist Standard.*

Mormon Teachings

(Continued from page three)
behold I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people because of the wick-

edness and abominations of their husbands, and I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of Hosts; For they shall not lead away captive the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction: for they shall not commit whoredoms, like unto them of old, saith the Lord of Hosts." (Book of Jacob, 2:24-28, 31-33). Nevertheless, in the face of this, Joseph Smith issued a revelation dated July 12, 1843, at Nauvoo, Ill., a command authorizing polygamy. A few verses will give an idea of its contents: "Verily, thus saith the Lord unto you, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter; therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for Behold! I reveal unto you a new and an everlasting covenant; and if ye abide not in that covenant then ye are damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who have a blessing at my hands, shall abide the law which is appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God. . . . And again, as pertaining to the priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man then he is justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore he is justified." Verses 1-6; 61, 62. These statements in the face of the ones just given from the Book of Mormon shows just how much of a hold Joseph Smith had on his followers, or at least, most of them. Among those who failed to accept this doctrine was his wife Emma.

We find from accounts that she bitterly opposed the plan, therefore Joseph, or the Lord, thoughtfully added a few words in this revelation for her. "And let my handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; . . . And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and

multiply him and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds." (Vs. 52-22).

This opposition and other difficulties that arose caused H. C. Kimball, one of the First Presidency, to make the following statement in the Tabernacle at Salt Lake on February 1, 1857: "Suppose that I lose the whole of them before I go into the spiritual world, but that I have been a good, faithful man all the days of my life, and lived my religion, and had favor with God, and was kind to them, do you think I will be destitute there? No. The Lord says there are more there than there are here. They have been increasing there; they increase there a great deal faster than they do here, because there is no obstruction. They do not call upon the doctors to kill their offspring. In this world very many of the doctors are studying to diminish the human race. In the spiritual world . . . we will go to brother Joseph . . . and he will say to us, 'Come along, my boys, we will give you a good suit of clothes. Where are your wives?' They are back yonder; they would not follow us. 'Never mind,' says Joseph, here are thousands; have all you want.'" (Journal of Discourses, Vol. 4, Page 209).

These words seem utter folly to you, I'm sure. They are; the vilest kind. But to the real Mormon they are as true today as they ever were, except that the government has prohibited this practice, so an accommodating God excused them from it for the present. They don't practice open polygamy any more, but they scarcely have any moral pride. If the government should lay down the ban in a short time they would be into polygamy as much as they ever were. Their books teach it, and they still hold the books to be without fault.

And what do they say about the Bible that we hold so dear. "And because my words shall hiss forth, many of the gentiles shall say, A Bible! A Bible! We have got a Bible and there cannot be any more Bible. Thou fool, that shall say, A Bible, we have got a Bible, and we need

no more Bible. Have ye obtained a Bible, save it were by the Jews? Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither ye suppose that I have not caused more to be written." Book of Mormon, II Nephi 29; 36; 6:10).

"The Bible is not a sufficient guide and is full of error." (Divine Authority of Book of Mormon, Page 218).

"The Book of Mormon, Doctrine and Covenants, and Sayings of Joseph The Seer are guides in faith and doctrine as much as the Bible." (Compendium Preface).

"The Book of Mormon is more Holy and nearer God than the Bible." (Compendium, Page 256).

The Mormon Priesthood

"Men who hold Mormon Priesthood possess divine authority to act for God, and by having part of God's powers, they are in reality part of God." (New Witness for God, page 187). According to this wife's father, a brother and uncle are "Gods."

"The Mormon Priesthood holds the power and the right to give laws to individuals, churches, rulers, nations and the world, also to appoint, ordain and establish kings, presidents, government, or judges." (Key Stone, Page 70).

"The Mormon Priesthood is the rule of God, whether in heaven or on earth." (Journal of Discourse).

(And what do they say about your pastor?)

"The ministry of the so-called Christian churches is spurious; all ministers are counterfeit." (Mormon Doctrine, Page 21).

"Any person who receives an ordinance from ministers of other churches will be sent to hell with them, unless they afterwards become Mormons." (The Seer, Vol. 1, 2, Page 255).

Brethren, I have tried, in a very brief way, to give you a glimpse of what Mormonism really is. There are thousands of people who are thoroughly honest who are following in the teachings of this denomination and going down to hell. It is my desire to do all that comes within my power to take them to the "glorious gospel of Christ." Will you help me, at least, with your prayers?

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