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Marriage vows are not something you live up to, but love up to.

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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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The Importance Of The Unseen When Contrasted With The Seen

By ROY MASON
Tampa, Florida

There is an old saying "Out of sight, out of mind." People take more interest in the things that they can see—indeed they are almost wholly concerned about the things that lie within the range of their vision. A job that earns a few cents a day, often lures a boy or girl to quit school at an early age. They can't SEE the future, but they CAN see new clothes, a bicycle or a new radio, or something of that sort that money will buy. People are like that with reference to the little perishable things of this present life, in contrast to the life of the future.

Why A Person Can't Afford To Stake Everything On The Seen

Because the things that are seen ARE TEMPORAL. (Temporary). (See 2 Cor. 4:18).

What does "temporal" mean? What is the word derived from? Name some of the things that are "seen."

Name some of the things that are "not seen."

How many fortunes of, say ten centuries ago, remain?

How many great buildings remain?

How many of the nations of antiquity remain?

How many ancient languages remain?

This world as now organized shall pass away. (I John 2:17; I Cor. 7:21).

The economic and political and social systems shall pass away. They shall be even as those of the past.

We shall soon pass away. (See Job 7:6). (Note also Psa. 90:10).

Seldom does one live to be over a hundred years old. The average of human life is only a (Continued on page four)

GOD'S PEOPLE AND THE THEATRE

By ELD. RAYMOND SMITH
Bristol, Virginia

When one raises his voice against the commercial theatre as we know it today, it IS NOT AGAINST VISUALIZED EDUCATION OR EVEN ENTERTAINMENT BY THIS MEANS. In fact more and more both in the schools and in the churches, we are learning the value of the use of the film. In the nature of things, the television has also come into being with the general approval of religious efforts as well as for the education and entertainment.

We must also admit that there are some good pictures . . . pictures that within themselves are harmless and really positively on the side of the good. It is possible that both the producers and the Devil himself may have the occasional good picture to take the edges off the censorship of people. This, of course, is merely a conjecture.

The objection to the theatre, based on the principles laid down, would be that they have sunken down from the lofty ideals to a place of being purely commercial and thus catering to the sensual nature of man are thereby corrupted. The EXCEPTIONAL PICTURES IN THE INDUSTRY IS NOT A STANDARD OF ALL AND NOT A REASON FOR THEIR ENDORSEMENT. In fact Christian people have lifted their voice against the movie industry because it serves to mould the fashions, love making and fosters the divorce philosophy of each as nothing else (Continued on page four)

"...AND EVERYWHERE THAT MARY WENT..."



"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid."—Matt. 5:13,14.

The Licentiousness Of Mormonism Exposed When Examined By The Bible

By W. B. DAVIDSON
Pastor Calvary Baptist Church
Tampa, Florida

If there be any who object to the practice of the author in exposing the many heresies of today, let them remember this one fact: The Lord Jesus Christ and the apostles set the precedent. They exposed the many heresies of their day. No greater condemnation has ever been pronounced upon anyone than that which was pronounced upon the heretics by our Lord Jesus Christ in the days of His earthly ministry, and record-

ed in Matthew 23: 1-39.

Paul and Barnabas dissented so vigorously and debated so earnestly against baptismal regeneration, that the matter was carried to Jerusalem for the apostles to render their decision. The record of this action is found in Acts 15:1-30.

Peter in his second epistle speaks of the coming of scoffers in the last days who would walk after their own lust, and would be ignorant of the Word of God. The record of this statement can be found in II Peter 3:3-18.

John warns of the coming of false prophets and exhorts us to "Believe not every spirit, but try the spirits whether they are of God; because many false prophets shall come, and will deceive many." (Continued on page three)

An Appreciated Letter From One Of Our Faithful Readers As To Value Of T. B. E.

Dear Bro. Gilpin:

I am not saying what you said in the following paragraph just to make you feel good. I really mean what I say and say it so that you may know whether you are heading editorially in a direction that encompasses the thoughts of your constituency. I know that you are in no sense trying to please your subscribers at the cost of truth and principle but your people approve of what you say or they wouldn't help you keep the paper going.

The articles on Masonry are of special interest. There are many preachers who are playing Masonry for all it is worth to help increase church attendance and to boost their influence among worldly people. These silly preachers do not realize that they are unequally yoked, and I mean yoked, together with unbelievers and that the majority is on the unbeliever's side. The Masons have a rule that no atheist can belong to the lodge but they also have another ruling that anyone who is blackballed may apply within six months again.

Yours in Him,

Clarence O. Baker
Pueblo, Colorado

The First Baptist Pulpit

"ADOPTION"

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

—Eph. 1:4,5.

I am sure, beloved, that all of you are familiar with the principle of adoption, — how that you take some person who is no relation to you by blood and go into the courtroom and there legally and formally adopt that individual into your family. It is not a modern principle. There is nothing new about it. It is old as civilization itself. The fact of the matter is, beloved, you can go back to Egypt and find the principle of adoption in ancient Egyptian history. The same is true with the Greeks and the Romans. It has been true since the dawn of civilization.

Beloved, what is true of the natural family is also true with Almighty God, for God likewise adopts folk into His family.

Every once in a while it brings a thrill of joy to my soul when I see some childless family adopt some little homeless child and give that child the comforts of their own home. Whenever I look upon a child thus adopted into a good family to be cared for materially, and schooled mentally, and reared spiritually for God,—whenever I see it, I am reminded of the fact that the only way that God could have a family was for God to adopt those who were not His children into His family.

I
THE GROUND OF ADOPTION.

There is a basis, or a ground, for adoption. Adoption originates in the eternal, sovereign, unmerited grace of God. You and I would never have been a child of God and adopted into His family if it hadn't been for the grace of God.

In my text, before Paul even mentions the matter of adoption, he reminds us of the fact that God has made a choice—a choice that was made before (Continued on page two)

WHEN CAN WE HAVE A REVIVAL?

If all the sleeping folks will WAKE UP,
And all the lukewarm will FIRE UP,
And all the dishonest folks will CONFESS UP,
And all the disgruntled folks will SWEETEN UP,
And all the discouraged folks will CHEER UP,
And all the depressed folks will LOOK UP,
And all the estranged folks will MAKE UP,
And all the Gossipers will SHUT UP,
And all the Dry Bones will SHAKE UP,
And all the True Soldiers will STAND UP,
And all the Church Members will PAY UP,
THEN YOU CAN HAVE A REVIVAL!

—Baptist Times

LOOK! WHO IS FOLLOWING YOU?

Bro. George W. Truett tells about a meeting he was holding in a certain place. Every night a fine 16 year old boy was at the meeting and seemed deeply interested. The preacher said to him one night, "I notice that you have been interested in the services—why don't you come to Christ?" The boy replied, "My father is a doctor—he never goes to church, he is not a Christian and he is the finest man I know—I am going to follow him. He says by his example that the Christian religion is not worthwhile." The next morning the preacher found his way to the doctor's office and said to him, "I want to talk to you about your boy. I have never known a finer boy, but I am worried about him. He has been to our meetings and is (Continued on page three)

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tion unless renewed or special arrange-
ments are made for their continuation.

"Adoption"

(Continued from page one)
the foundation of the world;
and as a result of that choice
whereby he elected us to be
His child by grace, He adopts
us into His family.

I would remind you that you
would never be a child of God
were it not for grace. You
would never be an adopted
child—that is adopted into the
family of God, were it not for
God's grace.

Beloved, it thrills my heart
whenever we sing:

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

It thrills my heart because I
realize that as an adopted child
of God, my adoption has been
made possible because of the
underlying grace of God.

II

IN ADOPTION, THE CHILD
IS TAKEN FROM ANOTHER
FAMILY TO BE ADOPTED
INTO THE FAMILY TO WHICH
IT COMES.

In like measure, sinners, are
not originally members of God's
family but are estranged from
God and are members of the
family of Satan. In order to
be adopted into God's family,
they have to be taken out of
the family of the Devil and
thus adopted into God's family.

The Word of God makes it
clear again and again that
every individual who is out-
side of the Lord Jesus Christ
is a child of the Devil. Listen:

"Ye are of your father the
devil, and the lusts of your fa-
ther ye will do: he was a mur-
derer from the beginning, and
abode not in the truth, because
there is no truth in him. When
he speaketh a lie, he speaketh
of his own: for he is a liar, and
the father of it."

—John 8:44.

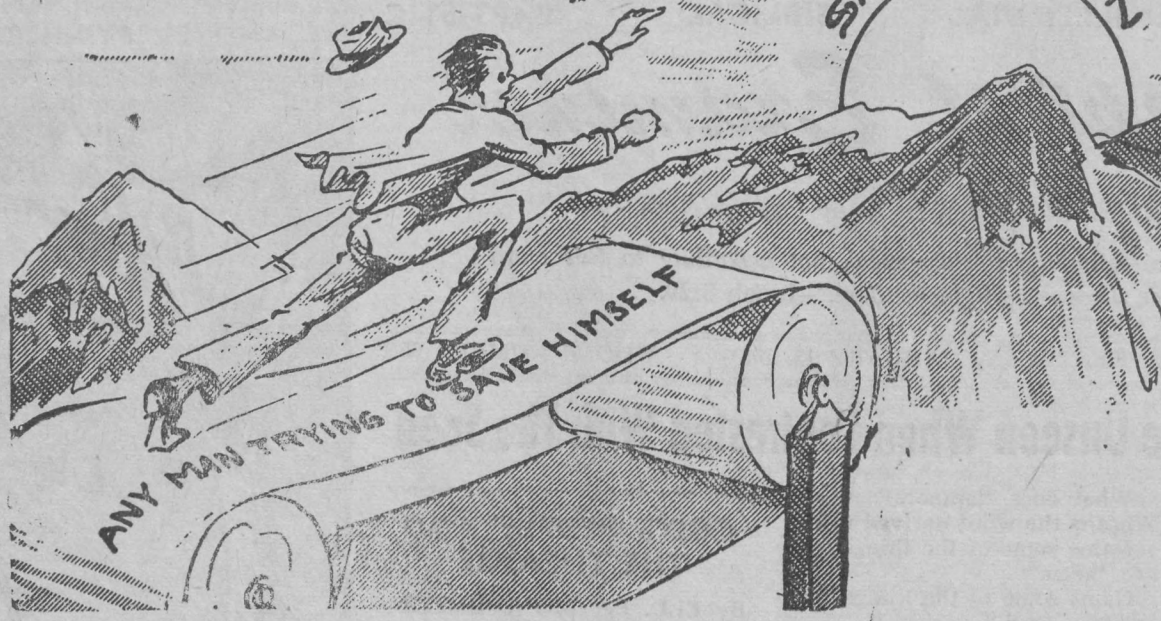
"The field is the world; the
good seed are the children of
the kingdom; but the tares are
the children of the wicked one."

—Mt. 13:38.

This is Jesus' explanation of
the mystery of the parable of
the tares sown among the
wheat. When He explains it,
He says that the field represents
the world, the good seed re-
presents the saved, whereas the
tares represent the children of
the wicked one, or the children
of the Devil.

Let me insist that every child
born into this world is there-
by a child of the Devil. I can't
say it strongly enough. I can't
insist upon it with enough
vehemence. I'd like to burn it
into your very soul. You are
not God's child when you are
born into this world. You are
not in the kingdom of God. You
are not saved. Instead, you are

FOR BY GRACE ARE YE SAVED THROUGH
FAITH; AND THAT NOT OF YOURSELVES: IT
IS THE GIFT OF GOD.—EPHESIANS 2:8



born with a sinful disposition.
You are born as a child of the
Devil. You are born an alien to
the grace of God. The only
way that you can get into the
family of God is for God to
reach down and take you who
are born a child of the Devil,
and thereby adopt you into His
family.

Beloved, as it is true in nat-
ural life that a child that is
adopted has to be taken from
one family into another, so
spiritually every person who is
adopted into the family of God
is originally taken out of the
family of the Devil and there-
by adopted into God's family.

III

IN ADOPTION THERE IS
USUALLY SOMETHING AMI-
ABLE AND ATTRACTIVE IN
THE ADOPTED ONE WHICH
EXCITES THE REGARD OF
THE ADOPTER.

Beloved, you would never
adopt a child that did not have
something about it that would
in some wise excite your inter-
est in that child; and unless
there was something amiable
and attractive about it, you
would never have wanted to
adopt it.

For example, if you were to
go into a foundling home and
were to see a number of child-
ren who were ready to be plac-
ed for adoption, you certainly
wouldn't adopt a crippled child,
or one that had upon his face
the look that would indicate a
lack of mental perception. You
would not think of adopting a
child unless there was some-
thing about the child that was
amiable and attractive unto
you.

In the Word of God, when
Moses was adopted as the fos-
ter son of Pharaoh's daughter,
thereby making him the foster
grandson of the king of Egypt,
it was because of his comeliness
that he was adopted. Listen:

"And the woman conceived,
and bare a son: and when she
saw him that he was a goodly
child, she hid him three months.
... And when she had opened it,
she saw the child: and, behold,
the babe wept. And she had
compassion on him, and said,
This is one of the Hebrews'
children."—Ex. 2:2,6.

We find the same principle in
the book of Esther. Esther was
an adopted child, for we read:

"And he brought up Hadas-
sah, that is, Esther, his uncle's
daughter: for she had neither
father nor mother, and the maid
was fair and beautiful; whom
Mordecai, when her father and
mother were dead, took for his
own daughter."—Esther 2:7.

This is the story of the adop-
tion of Esther. She was fair

and beautiful and attracted
Mordecai, whereby he adopted
his niece to become his daugh-
ter.

Now, beloved, while it is
true in the natural world for
a child to be the subject of
adoption that that child must
naturally have something about
it by way of characteristics
which are amiable and attrac-
tive, the very converse, or the
very opposite, is true of us
spiritually. There isn't any-
thing about a lost sinner that
would make him attractive un-
to God. Everything there is
about a lost person is repulsive
in the sight of God. The Bible
says concerning us that the
very best there is about us
looks like filthy rags in the
sight of God. Listen:

"But we are all as an un-
clean thing, and all our right-
eousnesses are as filthy rags;
and we all do fade as a leaf;
and our iniquities, like the
wind, have taken us away."

—Isa. 64:6.

In fact, beloved, the Word of
God makes it clear to us that
we are so repulsive to Him be-
fore we are saved that even
God speaks of us as enemies.
We are guilty of spiritual trea-
son before the Lord.

What a contrast there is in
the way that men adopt and
the way in which God adopts!
While it is true that men adopt
only those that have some
traits or characteristics that
make them attractive unto the
adopter, God, beloved, adopts
us when there isn't anything
about us to make us attractive
— when we stand guilty of
spiritual treason and as enemies
of Almighty God.

IV

SOME PRIVILEGES OF BE-
ING ADOPTED INTO GOD'S
FAMILY.

When you are adopted into
God's family, you have an un-
obstructed access unto God.
You don't have it today, sinner
friend. Lost person, you don't
have any access to God. If you
become ill and want to pray,
God won't hear your prayer. If
your wife or some loved one
becomes ill and you realize that
that one is probably dying, you
can't pray. There is an ob-
struction between you and God.
You can never talk with God.
You can never have fellowship
with God. You can never have
communion with God. You can
never have access unto God un-
til you have been adopted into
the family of the Lord.

"Let us therefore come bold-
ly unto the throne of grace, that
we may obtain mercy, and find
grace to help in time of need."

—Heb. 4:16.

Beloved, if you have been
adopted into God's family, you
have a wide open invitation to
come boldly unto the Lord.
There is no obstruction in your
way. There is nothing to hind-
er you. There is a wide open
access that you have to God,
and there is an invitation to
you to come boldly unto the
throne of God.

Listen again:

"For ye have not received the
spirit of bondage again to fear;
but ye have received the Spirit
of adoption, whereby we cry,
Abba, Father."—Rom. 8:15.

Before you were saved, you
had the spirit of bondage—so
much so that you stood fearful
before God. There isn't a lost
man or woman but what knows
that he is standing with a spirit
of bondage resting upon him.
He is like a bond slave, cower-
ing with a spirit of fear when
he thinks about God. But, be-
loved, the day that you are
saved, the day that you become
a child of God and adopted in-
to God's family, that day you
can look up and say, "Abba Fa-
ther," or literally, "Dear Fa-
ther."

I tell you, beloved, if there
were no other privilege in
adoption, that in itself is
enough to thrill the souls of all
of God's children, just to know
that you have an unobstructed
access unto the Father day by
day.

I don't know how much you
value the privilege of prayer.
I am satisfied that there is none
of us that use it as much as
we should. Though we don't
make use of the privilege of
prayer like we should, there
isn't enough money in all the
world that could buy that priv-
ilege of prayer that you pos-
sess as a child of God. You
know that you wouldn't take
anything for the privilege of
coming before God and pour-
ing out your supplications un-
to the Lord. Christian friend,
that privilege is yours because
God adopted you into His fam-
ily.

When we are adopted into
God's family, we are subjects
of Divine care and Divine pro-
tection. When I was lost in
sin, I didn't know what it was
to enjoy God's care. I didn't
know what it was to enjoy
God's Divine protection. Be-
loved, I know it now. The
Word of God tells us that when
a person is saved, he is a sub-
ject for Divine care and pro-
tection.

"Like as a father pitieth his
children, so the Lord pitieth
them that fear him."

—Psa. 103:13.

You that are fathers know
how you feel toward your

children. You that are parents
know that there is a feeling in
your heart of pity in behalf of
your children, even though they
are grown. There is a pity there
that nobody else could ever
understand but a parent. God's
Word says that just like you
pity your children, God the Fa-
ther pities them that fear Him.

Listen again:

"For the Lord God is a shield:
and shield: the Lord will give
grace and glory: no good thing
will be withhold from them
that walk uprightly."

—Psa. 84:11.

"And we know that all things
work together for good to them
that love God, to them who are
the called according to his pur-
pose."—Rom. 8:28.

God never said this concern-
ing any unsaved person, and
it is sinful for you to ever say
this to a lost man. It is abso-
lutely repulsive to a Thrice
Holy God for you to ever quote
these Scriptures to an unsav-
ed individual. Things don't
work together for good to the
man who is lost, but only in
behalf of that individual who
has been adopted into God's
family, who has become God's
child and who has received the
grace of God. The Bible says
that he is a subject of God's
Divine care and protection to
the extent that all things that
come into his life work together
for good so far as his soul is
concerned.

"But my God shall supply
your need according to his
riches in glory by Christ Jesus."

—Phil 4:19.

This doesn't tell us that He
will supply all our wants.
Thank God, He doesn't! I am
glad that God doesn't give me
everything that I want. I am
glad that there are a lot of
things that I want that God
withholds from me. I tell you,
beloved, if I could have every-
thing that I wanted, I would be
the most trifling, no-good indi-
vidual in all the world. I am
glad for this, that while God
doesn't give me everything that
I want, He does give me every-
thing that I need. Nobody but
a saved person can claim that
promise. Nobody but who has
been adopted into God's fam-
ily can claim such a promise as
that. You and I, when we have
been adopted into His family,
can enjoy the privilege of
knowing that we are the sub-
jects of Divine care and Di-
vine protection.

When you are adopted into
God's family, there is a
glorious inheritance in store for
you. There is something bet-
ter farther on for a Christian.
There is something more for
you after a while. There is an
inheritance in reserve for
everyone of God's adopted
children. The Word of God
tells us that this is true. Lis-
ten:

"And if children, then heirs,
heirs of God, and joint-heirs
with Christ; if so be that we
suffer with him, that we may
be also glorified together."

—Rom. 8:17.

Beloved, as one of God's
adopted children, that puts me
on the same plane as Jesus
Christ. I am not only an
adopted child but the Lord
Jesus Christ is my elder bro-
ther, and I am a joint-heir with
Christ Himself.

That is why it is that a per-
son can't lose his salvation once
he is saved. He is a joint-heir
with the Lord Jesus Christ. If
you fall heir to a piece of
property, you can sell that
property, but if you and I in-
herit a piece of property joint-
ly, you can't sell it unless I
agree to the sale of it. I am a
joint-heir with Christ, and that
guarantees my salvation.

(Continued on page three)

A good violinist is one with ability to play first fiddle and a willingness to play second.

"Adoption"

(Continued from page two)

I am glad that I am an adopted child of God. I am glad that I have in store for me a glorious inheritance in the Lord Jesus Christ, which I can't lose.

Notice again:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an INHERITANCE incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

—I Pet. 1:3,4.

There is an inheritance that is incorruptible and undefiled and can't fade away in reserve for you that have been adopted into the family of God. I am glad that I have an inheritance like that. It thrills my soul to know what is up yonder waiting for me.

If you go to a hotel in a city when there is a big convention in that city and ask for a room they will tell you they are sorry but the rooms are all sold out. Why, beloved? Because you didn't have a room reserved.

I went to Cincinnati about six years ago and was going to stay over night there. I went to thirteen hotels before I found a room. I had made up my mind that I would sleep in the car. As I was driving out to the top of the hill where I could park my car, I saw a sign—a very small sign on a small hotel—nothing more than a rooming house. I stopped there and was able to get a room. It was the thirteenth place that I tried that night. What was wrong? I just didn't have a reservation.

Beloved, I have an inheritance that is on reservation for me up yonder. It is mine as an adopted child of God and no one can take it away from me. When you are adopted into God's family, there is a marvelous future that is confronting you.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

—I John 3:2.

If you were to ask me the greatest text in all the Bible, I wouldn't cite you John 3:16 nor any of the other more

familiar verses, but I would cite you this Scripture which I have just read. It has meant more to me than any other. It has been my favorite verse of Scripture for years. It tells me, beloved, what I have in store. It tells me what a marvelous future confronts me. Now I am a child of God, but some of these days I am going to see face to face the Lord Jesus Christ, and when I see Him, I am going to be made to look like the Lord Jesus Christ Himself.

That is my future and that is your future as a saved person. You'd never have that privilege if you were still a child of the Devil. You'd never have that privilege if you hadn't been adopted into God's family. The man who has experienced adoption knows that someday this privilege is in store for him.

CONCLUSION

Are you an adopted child? If you are saved, beloved, you are an adopted child of God. If you have been saved, you have been definitely adopted into God's family. I ask you again, are you an adopted child of God?

I have always thought that if I had been adopted by some wealthy benefactor and had been taken into his family,—I always thought how much I would owe that individual. Surely, beloved, if some wealthy man would reach down and pick me up out of poverty and adopt me into his family, surely I would appreciate it. Surely I would rejoice because of it. Surely I would live to show him how much I appreciated what he had done for me.

Beloved, that is exactly what God did for me in Jesus Christ. According to His plan, He chose me before the foundation of the world. I tell you, I owe Him something. If I stand as an adopted child, I surely owe God more than I would have owed Him if I had been born into His family. He was under no obligation to adopt me, yet He did. I am under tremendous obligation to live for Him in view of what He has done for me.

Christian friends, since God has adopted you into His family, you ought to let your life count for Him.

You that are unsaved, my prayer in this hour is that God's grace might reach down and touch your heart, that you might now be adopted into the family of the Lord and become an adopted child, knowing that God is your Father, and that Heaven is your home, and that Jesus Christ is your elder brother.

May God bless you!

Look Behind You

(Continued from page one)

interested in the salvation of his soul, but now he has put the matter aside. I talked to him last night and he told me that you were his example . . . that he was going to follow in your footsteps, which would mean that he would not become a Christian. Doctor you owe something to this boy—you have too much at stake to let this matter go by." The doctor's face clouded and he said, "That is the heaviest blow I ever received. When will you have your next service?" And the preacher replied, "We meet again at eight o'clock." "I will be there," said the doctor. "I know just what to do." The doctor came that night. He listened to the sermon and when the invitation was given he walked down the aisle and

made his surrender to Christ. As the preacher took his hand he said, "Doctor look behind you!" and as the doctor turned about he saw his fine son coming down the aisle to make the same surrender. The boy threw his arms around the father's neck and said, "Oh, daddy, I am so glad you came! I wanted to be a Christian and now you have made it so much easier for me."—Roy Mason.



Mormonism

(Continued from page one)

phets are gone out into the world." This warning is found in I John 4:1-21.

Jude warns of certain men who have crept into the fold who are "ungodly, lascivious, denying the only Lord God, and our Lord Jesus Christ." The whole epistle of Jude is devoted to warning Christians against heretics.

Therefore, with the examples of our Lord Jesus Christ and His holy apostles before us, we propose to examine Mormonism in the light of God's Word. The examination will be conducted under the following topics: Its origin, its doctrines, its dangers, and its destiny.

I. ITS ORIGIN. Mormonism began with Joseph Smith, Jr. What is now known as Mormonism or the Church of Jesus Christ of the Latter-Day Saints, was organized by Joseph Smith, Jr., at Fayette, New York, April 6, 1830.

Mormonism cannot be the Church of Jesus Christ for the following reasons: The Mormon Church was founded by Joseph Smith, Jr., rather than by Jesus Christ; therefore it was founded by the wrong person. It was founded at the wrong place, Fayette, New York, rather than in Palestine. It was founded at the wrong time, April 6, 1830, rather than in the days of Christ's earthly ministry. It has a human head, while the Church of Jesus Christ has a divine head—Jesus Christ.

The founder of Mormonism Joseph Smith, Jr., was descended from a family of illiterate, shiftless, ne'er-do-wells, of whom Joseph, Jr., was regarded by his neighbors as the worst of the lot.

Joseph was a treacherous, crafty person who assumed an air of mystery. He was often in conflict with the law, and was finally killed, June 27, 1844, in Carthage, Illinois. He died "with his boots on," and a six-shooter in his hand, an unusual way for a prophet of the Lord (?) to die!

II. ITS DOCTRINES. John says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," (I John 4:1).

The rule by which we are to try or examine Mormonism is found in Isaiah 8:20: "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." The Bible is to be the standard by which Mormonism shall be examined.

It is our purpose to examine the Articles of Faith of Mormonism in the light of Divine Truth. The first one of the Articles of Faith says: "We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost."

The Articles of Faith of Mormonism are misleading because of the deceptive use of words employed. Mormonism does not mean what we mean when it says that "We believe in God, the Eternal Father," etc.

A PRAYER FOR THE NEW YEAR

Lord, I would ask for a year of prayer;
Teach me to talk with Thee;
Breathe in my heart Thy Spirit's breath;
Pray Thou Thy prayer in me.

Lord, I would ask for the dying world;
Stretch forth Thy mighty hand;
Scatter Thy word; Thy power display,
This year in every land.

Lord, I would ask for a year of joy,
Thy peace, Thy joy divine,
Springing undimmed through all the days,
Whether of shade or shine.

Lord, I would ask for a year of hope,
Looking for Thee to come,
And hastening on that year of years
That brings us Christ and home.

—A. B. Simpson.

It is untrue to common usage of words. This we shall see when we compare their Articles of Faith with the teachings in some of their official publications.

What does Mormonism believe about God? Does Mormonism believe in the God of the Bible? Does Mormonism believe in God as the evangelical Christians believe in Him? It does not. In the "Journal of Discourses" I, 50, we read the following: "He (Adam) is our Father and our God and the only God with whom we have to do." Again we read: "God Himself was once as we are now, and is an exalted man." (Journal of Discourses VI, 4). In the "Catechism," page 13, we read as follows: "Are there more Gods than one? Yes, many."

What does Mormonism believe about Jesus Christ? "Jesus Christ and the Father are two persons, in the same sense that Peter and John are two persons . . . possessing every organ, limb, and material part that man possesses." (Key to Theology, page 42). He (Jesus Christ) was not begotten of the Holy Ghost." (Journal of Discourses, I, 50).

Apostle (?) Hyde is quoted as saying: "Christ was married to the two Marys and Martha at the wedding in Cana of Galilee and that he had many children." (Journal of Discourses II, 81-82).

On page 45 of the "Key to the Scriptures," we read: "It is, therefore, an absolute impossibility for God, the Father, or Jesus Christ, to be everywhere personally present."

The Bible says concerning the omni-presence of God the following in part: "Whither shall I go from thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven Thou art there: If I make my bed in hell, behold, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me," (Psalm 139:7-10).

According to the official and accepted books of Mormonism, it does not believe in the Christ of the Bible or the Christ of evangelical Christianity. Mormonism is idolatry.

What Does Mormonism Believe About the Holy Spirit? We quote from "Key to Theology," page 46, the following: "This leads to the investigation

of that substance called the Holy Spirit . . . there are several of these subtle, invisible substances as yet little understood by man, and their existence is only demonstrated by their efforts . . . the purest, most refined and subtle of all these substances and the one least understood, or even recognized, by the less informed among mankind, is that substance called the Holy Spirit." Mormonism calls the Holy Spirit a "substance" four times in this one paragraph. It is an evident fact that Mormonism does not recognize the Holy Spirit as a person. To refer to the Holy Spirit as a "substance" is evidence sufficient to prove that Mormonism does not accept the Holy Spirit as a person, the third person of the Trinity.

John speaks of the Holy Spirit as a person, and uses the personal pronoun eleven times in referring to Him in the sixteenth chapter of John. The Bible speaks of the Holy Spirit as teaching, speaking, hearing, etc. All these functions belong to a person. The Holy Spirit is as much a person as the Father or the Son.

The Bible refers to God as being One: "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord," (Mark 12:29). "Look unto me, and be ye saved, all the ends of the earth: For I am God, and there is none else" (Isaiah 45:22). This is sufficient proof that the God of the Bible is not the God of Mormonism.

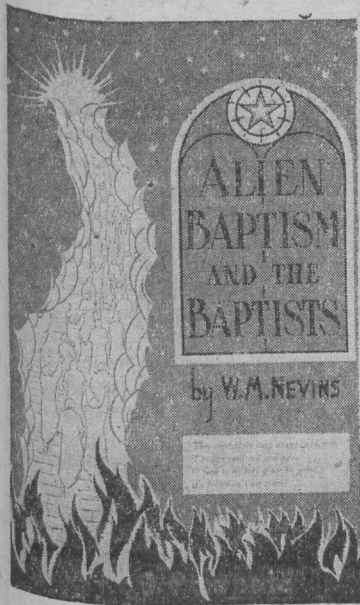
The Bible teaches that Jesus Christ and God the Father and the Holy Spirit is one God—the Holy Trinity—equal in every divine attribute. That Jesus Christ was born of a virgin is so clearly taught in the Word of God that any one who denies it brands himself as an unbeliever. The Bible says: "Therefore, the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," (Isaiah 7:14). "Again in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary . . . and the angel

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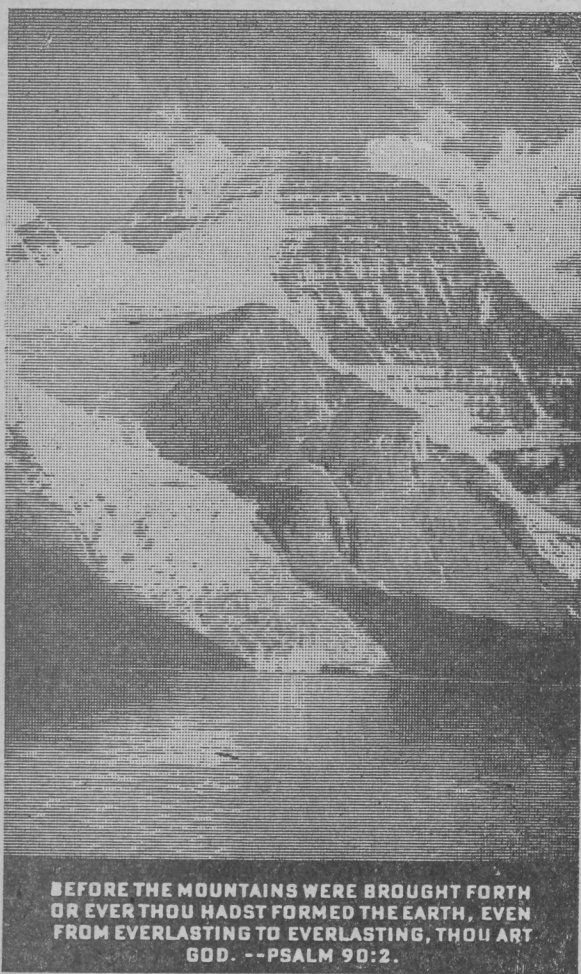
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I am not looking for the signs, but listening for the sound of His second coming.



The Theatre

(Continued from page one) does . . . all of which are below the standards of the Bible. For an example of the corruption of the American movies, a few years ago it was reported that a member of the Turkish Parliament sought to prevent the children under 16 years of age from attending the American made movies. His reasons were "They destroy the brain, shake the nerves, suggest the adventurous idea, convey pre-nature information about sex and inspire violent passions." ("From Going with the Wind" by Van Jagt). The way things stand now, without any Christian Movie Houses and Without any high type board of censorship, to try to patronize the theatre to get only the good is useless and dangerous. It would be like trying to pick a jewel out of a bucket of tar . . . You may get it but you would get your hands soiled in the attempt.

The unnecessary time consumed, taking people from church and from doing their duty as saved people, the influence on others without any power of discrimination, the lack of a good conscience and the robbing of God's Glory, suggests abandonment.

Mormonism

(Continued from page three) said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David," (Luke 1:26-27, 30-32).

Anyone who can read into the record of the marriage of Cana of Galilee that Christ was the bridegroom and the two Marys and Martha were the brides of Christ, is nothing but a sex-crazed maniac. The Lord

Jesus Christ expounded the doctrine of marriage as being one man and one woman. In Matthew 19:8 we read: "He saith unto them, 'Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.'" Jesus would not violate the very teachings that He expounded to the people. Mormonism is seeking to justify its teaching and practice of polygamy.

The record of the marriage of Cana of Galilee, is found in John 2:1-11. Read it. Christ and His disciples were invited to the marriage. They were guests. He certainly was not the bridegroom. There is not one particle of evidence to prove that Christ was ever married to any woman.

Mormonism is deceptive. It is a deadly heresy, and is best described by our Lord Jesus Christ in the following words: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," (Matthew 7:15).

What Does Mormonism Believe About the Bible? Does Mormonism accept the Bible as the inspired Word of God? A complete revelation? What saith their Articles of Faith and other authoritative writings? Here it is: "Add all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment suppose the Bible, in its present form, to be a perfect guide? Who knows that even one verse of the Bible has escaped pollution, so as to convey the same sense now that it did in the original?" (Divine Authority of Book of Mormons, page 218).

Again we quote: "Thou fool that shall say a Bible, a Bible, we have got a Bible, and ye need no more Bible . . . Ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written," (Book of Mormons, II Nephi 29:6-10).

Apostle (?) J. W. Taylor is reported to have said in a conference held April 5, 1897, the following: "Wilford Woodruff is a prophet and I know that he has a great many prophets around him, and he can make

Scripture as good as those in the Bible," (Mormonism, by Bruce Kinney, page 115).

It is very evident that Mormonism does not believe the Bible to be the Word of God, by inspiration given. Mormonism is the fruits of unregenerated man dealing with the Holy Scriptures.

Mormonism has been examined on the following doctrines: What it believes about God, Christ, the Holy Spirit, and the Scriptures; and it has been found wanting. Can a religion be wrong on these great doctrines and be safe to accept? No, a thousand times, no. Mormonism is dangerous, deceptive, and devilish. Beware of it.

III. ITS DANGERS. Mormonism is dangerous. Let us quote from some of their books of authority. This is the best way to know what it actually believes. From page 70 of the "Key to Theology," we quote the following in part: "The priesthood holds the right to give laws and commandments to individuals, churches, rulers, nations, and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges." Again we quote: "The priesthood is the legitimate rule of God, whether in the heavens, or on the earth, and it is the only legitimate power that has a right to rule on the earth; and when the will of God is done on earth as it is in heaven, no other power will be or rule," (Journal of Discourses, V, 186).

It is evident that Mormonism is an enemy to the doctrine of the Separation of Church and State as we have it in the United States. If Mormonism should ever obtain the power to rule here, the Constitution would be trampled under foot, and religious liberty would be a thing of the past.

This is why Mormonism has always sought to dictate to the courts of the land wherever it has had an opportunity. Mormonism seeks to dominate the political situation wherever it exists. It plays a strong hand in politics. We should not dismiss this danger as being a minor matter.

The doctrine of "Blood Atonement" as once practiced by Mormonism, and would be practiced by it today were it not for the laws of the land, is exceedingly dangerous. What is the doctrine of "Blood Atonement?" We quote from the "Journal of Discourses," IV, pages 219-220, as follows: "Will you love your brothers and sisters likewise when they have a sin that cannot be atoned for without shedding of their blood? That is what Jesus Christ meant (by love thy neighbor as thyself). I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins—the wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbors as ourselves: if he needs help, help him, if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it—that is the way to love mankind."

The practice of slaying a man under the pretext that it would bring about his salvation has been the means of putting out of the way any who opposed the leaders of Mormonism or threatened to leave the church. The doctrine of "Blood Atonement" was a mighty weapon in the hands of the leaders of Mormonism to prevent apostasy from the faith. If this doctrine

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C. C. Winters, Dean

could be carried out to the full extent of its teaching, no man's life would be safe. Assassinations would be a common, every-day occurrence wherever and whenever the leaders were opposed, etc.

Mormonism is dangerous politically, mentally, and spiritually. Should it obtain control in this country, we would retrograde a thousand years in civilization. Mormonism is to Christianity what Spanish moss is to an orange tree.

IV. ITS DESTINY. Mormonism can be summed up in the words of our Lord Jesus Christ as recorded in Matthew 15:13-14: "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

The Apostle Paul fully describes Mormonism in the following language: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ . . . whose end shall be according to their works," (II Cor. 11:13-15).

The Unseen

(Continued from page one) bit over 30 years. Therefore the things that are seen are ours

to enjoy but for a brief time. What then? What then?

Giving The Unseen The Proper Place Means What?

It means to believe in God as truly as if we could see Him each minute. Study the example of Moses as recorded in Heb. 11:24-27.

It means to stake all on that which lies on the further side of this existence. For if this life were all—then existence would be a futile thing. (See I Cor. 15:19).

It means to make use of the plan of salvation which God has provided. What is that plan?

It means to consider this world as now organized, as not our home. We are to see ourselves as mere "pilgrims" traveling through. (See Heb. 11:10, 13-14).

It means to live as happily as we can here in this present world, making use of the things that God has given us, and doing His will as best we can do it. (See I Cor. 7:31). To abuse it, is to put things to the wrong use, and every blessing of life, when abused becomes a curse).

It means to look with longing and hope to the time when Christ shall appear, to liberate the world from its sin and imperfection, give us immortal bodies, and assign us places of rulership under him. (See Coloss. 3:4 and Titus 2:13).

Eventually every trace of sin shall be removed from this earth. Everything that is sinful shall be done away, and a renewed and renovated earth shall remain. (See 2 Peter 3:10-13).

In view of the foregoing things that we have studied, what of the common sense, or lack of it, shown by the person who thinks of nothing but of grabbing after the little momentary pleasures, sins, and vices of the present, in total unconcern of the future?

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