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MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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

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WHOLE NUMBER 761

★ THE ERRORS OF MORMONISM

About the year 1812, Rev. Solomon Spaulding (1761-1816), a worn out Presbyterian preacher in Ohio, wrote an imaginary history entitled: "The Manuscript Found in the Wilderness of Mormon". He offered it to a printer who kept it in his printing shop but never was printed. Sidney Rigdon, a disappointed preacher, saw the manuscript and realized it would make good foundation for a new religion. Rigdon showed it to Joseph Smith and together they thought up Mormonism.

Let us look at this fanciful piece of fiction written by Spaulding who was nicknamed "Old Came to Pass" because he used that phrase so often in his book. It is a fantastic and foolish story of two imaginary families; Lehi and Ishmael who supposedly left Jerusalem about 600 B. C. They landed on the south western coast of South America. A little later two of the sons of Lehi, Nephi and Laman by name, got into a mix-up and the people took sides and commenced to fight it out. Then God took a hand in it. He showed his displeasure with the Lamanites by cursing them with a black skin and they became the ancestors of the American Indians. But God showed Himself favorable to the Nephites. They began to migrate northward and about the time of Christ settled in Central America. Just after His crucifixion, Christ came to America and the population of both continents were converted, Lamanites as well as Nephites.

For about two hundred years, according to the tale, things went along splendidly and then apostasy came and everyone who left the faith was called a Lamanite. About one hundred and fifty years later these irreligious Nephites "hit the war path" again, with the result that in 384 A. D. the Nephites

Eld. D. S. Calkin
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were wiped off the face of the map and the infidel Lamanites were left in possession of the land, where Columbus discovered them when he landed on these shores in 1492.

Now the commander-in-chief of the Nephites was a prophet and priest by the name of Mormon. When he saw that his people were about to be defeated, he gathered up all the records of his predecessors, made an abbreviated history, wrote it on some golden plates and gave this to his Son Moroni. Moroni hid them in a hill near Palmyra, New York, and fifteen hundred years later appeared as an angel to a visionary, fortune-telling money-digger by the name of Joseph Smith and told him where to find the plates. In the box that held the plates was also found a huge pair of spectacles — one glass was called Urim and the other was called Thummin—and by the help of these spectacles this ignorant fellow was able to translate the hieroglyphics into English. And so we have the speculative and imaginative story of the Book of Mormon and how it got into the hands of Joseph Smith.

OUR WEEKLY RADIO PROGRAMS

WIRO — 1230 On The Dial
Ironton, Ohio
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 1:15 p. m.

WHTN — 800 On The Dial
Huntington, W. Va.
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial
Bridgeton, N. J.
Sunday, 2:45 p. m.

Joseph Smith tried to derive the name "Mormon" from the Egyptian "me" meaning "good" and "mor" a contraction of the English "more"! The Greek word "mormon" means a hideous "she monster," a "bugbear." No wonder Joe's father-in-law is quoted as saying: "The whole Book of Mormon is a silly fabrication of falsehood and wickedness, got up for speculation." What became of the golden plates? Smith said that God took them and hid them from human sight. It was easy to see that Smith was anxious to get rid of something that never really existed.

Joseph Smith, ignorant and illiterate, hardly able to read until he was a grown man, organized his Mormon Church with six members on April 6th, 1830, using the just-published Book of Mormons as his thesis. Here was Smith with the brains of Rev. Sidney Rigdon, deposed Campbellite, beginning to propagate their dishonest scheme with avaricious cunning. In 1834, they took the name, "The Church of Jesus Christ of Latter Day Saints." When a Mormon called, not so long ago, upon one of the ladies of our Immanuel congregation, he said, "We are of the Church of Latter Day Saints." "Oh", this clever woman replied, "but I belong to the Church of present day saints—the Baptist Church."

1. MORMONS BELIEVE IN MANY GODS. The earth has its god and the other planets have theirs. The god of this world is Adam. In a Mormon Catechism you find the question, "Are there more Gods than one?" Answer, "Yes, many." Joseph Smith said, "The head of the gods appointed one god for us." —June 1844, Millennial Star, p. 108. Brigham Young, successor to Smith, said, "How many gods there are I do not (Continued on page four)

What The World, Satan, And Jesus Offers Every Soul

The renowned English preacher, Rowland Hill, was once preaching in one of the larger cities of England. People had come from far and wide to hear him.

In the midst of his discourse a carriage drew up and there alighted a Lady Anna Erskine, a person noted in the town for her riches and love of display. She was A STAR OF THE FIRST MAGNITUDE at all balls, promenades, concerts and theatres; but a RARE VISITOR TO ANY CHURCH where God was seriously worshipped. She had heard of Rowland Hill and was desirous of hearing him preach once "to please herself."

Either from the fact that she was not accustomed to mix quietly and unnoticed among other people, or that her attire and finery were so sensational, Rowland Hill, who knew her, and from whose eagle eye not a single movement among his audience escaped, observed her entrance immediately. As quick as lightning the thought passed through him: this is a special opportunity given to you to be of service to a soul.

Suddenly interrupting his flow of language, he stretched his arm and called out in a powerful voice: "See, here comes Lady Anna Erskine; well now, let us sell her by auction!"

The surprise of the lady was indescribable, and as all eyes were now focused on her, she would have liked to be able to sink into the ground. Yet she was unable to withdraw. The preacher was already calling out into the gathering: "Who will buy Lady Anna Erskine's soul?"

Pausing for an instant after this remarkable question, he continued: "I see various persons desirous of buying, who are all willing to pay their prices."

WORLD, WHAT WILL YOU GIVE FOR IT?

"I will give all the splendour and glory at my disposal, honour and prestige, a life of luxury and good times."

(Continued on page four)

GETTING RID OF THE BIBLE

"George Bernard Shaw once had a Bible. Four years before he died in 1950 he sold it to auctioneers. A few days ago the auctioneers sold it for \$50. One of the selling points seems to have been an inscription on the flyleaf of that Bible by Shaw himself:

"Except as a curiosity this book as a material is a most undesirable possession . . . I must get rid of it. I really can not bear it in my house."

What a revelation of the barren, lost, doomed, tormented heart of George Bernard Shaw. With all his wit, he didn't have wisdom enough to see that the Bible is God's precious Word. It condemned him and his sin—so he wanted to get rid of it—as though getting rid of the light gets rid of the faith revealed by that light; as though getting rid of the witness who saw the crime gets rid of the crime!

He got rid of his Bible; but he can never get rid of his guilty conscience—it will haunt him forever, and his sin will be a load on his shoulders through countless ages. Why? Simply because (Continued on page four)

Where Should Our Chief Investments Be Made?

Roy Mason, Tampa, Florida

People are constantly making investments in property and business enterprises, mainly with a view to the future. A good business man is one who not only considers the present, but looks to the future. Many men have become rich by recognizing the future potentialities of a certain business enterprise. Unfortunately many persons who have looked into the future in a business way, haven't taken any look into that future that lies on ahead of this mortal existence. Each person will be ushered into an eternity for which he is totally unprepared.

Likewise many professing Christians do not look ahead as the matter of laying up anything for the future. They make no investments in the things of life to come. Several things account for this as follows:

1. Some don't believe in rewards. The Hardshells particularly are set against the idea there being any difference in the status of those who are saved in the next life. But the scriptures make clear that Christians shall be rewarded for their works. (See Matt. 10: I Cor. 3:14; II John 8; Rev. 12).

2. Some are never instructed in the Bible's teachings concerning rewards, hence suffer loss through ignorance.

3. Some are just spiritually and improvident, as many concerning the things of present life.

SALVATION IS NOT ALL! Text to salvation in importance, rewards. That involves our position, standing, etc., in the life to come. There will be positions of rulership under Jesus His Millennial Kingdom, and they shall be given to those who merit them. One can go in eternally, "saved so as by fire" or else rich in eternal things, he can gain "abundant entrance in." There is a (Continued on page four)

THE PASTOR AS A RULER

Bq C. D. COLE

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do so with joy, and not with grief: for that is unprofitable for you." Hebrews 13:17).

There is probably nothing the average church member resents more than the thought that he is to obey his pastor. And yet this is the teaching of Scripture, not only in the above passage but elsewhere. In I Tim. 3:4 one of the qualifications of a bishop (overseer) is that he must rule well his own house, and then it is added: "For if a man know not how to rule his own house, how shall he take care of the church of God?" (I Tim. 3:5).

The pastor or bishop is charged by God to look after the church of God. He is to feed and govern the sheep of God. And he is to do this being conscious that he will have to give account to God.

(Continued on page four)

The First Baptist Pulpit

"The Three Tenses Of Salvation"

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."—II Cor. 1:10.

About thirty years before this verse of Scripture was penned by the Apostle Paul, the First Baptist Church at Jerusalem had elected some servants, whom we call deacons, to officiate relative to the financing, primarily, of that church. One of these servants who had been elected was a man named Stephen, who became a great lay-preacher. He never was an or-

dained preacher in the sense that we speak of a preacher today, but he was merely a layman whom God used in the preaching of His Word.

In fact, beloved, he preached the Word of God with unusual power. I doubt if there are very many preachers today who ever preach the Word of God with the power whereby that Stephen preached, for we read:

"And they were not able to resist the wisdom and the spirit by which he spake."—Acts 6: 10.

This verse of Scripture would indicate that Stephen was a marvelous preacher, even though but a layman, who was mightily used of the Lord in the preaching of the Word of God.

As you might imagine, Stephen was arrested because of his preaching, and he was brought before the Sanhedrin and compelled to make his defense for his preaching. When he came before the Sanhedrin, instead of defending himself, he merely preached Jesus. In fact, the (Continued on page two)

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"The Three Tenses Of Salvation"

(Continued from page one)

Word of God would indicate to us that Stephen's message to the Sanhedrin, instead of it being in his own behalf, was a presentation of justification by faith through the Lord Jesus Christ. No message was ever preached by any individual, preacher or layman, with more power than was the message that Stephen preached unto the Sanhedrin.

In that sermon, Stephen showed that the Jews were a failure as the people of God, all the way from the time that God had chosen them, and that unbelief had characterized the Jews from their incipency and the beginning of their nation.

There was in the audience that day listening to this man Stephen, a young Pharisaic lawyer—a young man who knew probably more than any other individual knew relative to the law, having been brought up at the feet of a great Jewish lawyer named Gamaliel. This young man was named Saul. Inwardly, he denied the truths of the message that Stephen brought, and at the same time, in his heart, he couldn't answer the message to which he listened. Though he couldn't answer it, he denied the truth of it and gave his consent for Stephen's death. When Stephen was stoned to death, this young man Saul stood by and held the garments, the coats, of those who stoned Stephen, while Stephen thus died as the first Christian martyr.

Beloved, while you may stone the man, you can't stone the message out of the heart. That message that Stephen preached went down inside the soul of that young man Saul, to the extent that it stirred him to the very recesses of his soul, and he couldn't forget it. He could not get away from it.

A woman who was saved several years ago told me that she had heard me preach three weeks before and she couldn't get away from the message. She said that every time she walked down the corridor in the building where she worked, that her feet would echo the message that I had preached. When she would lie down to sleep at night, the message that I had preached three weeks before would stand out in capital letters as she would try to close her eyes to go to sleep.

Beloved, you may kill the preacher, but you can't kill the message when the Spirit of God has carried it into a man's soul. Though they stoned Stephen, Stephen's life and his influence and the preaching of his message lived on in the life of this young Pharisaic lawyer named Saul. He wanted to forget it. He tried to forget it. He would

have done anything in this world to have blotted that message out of his mind, but he couldn't forget it, because the Spirit of God had planted it there.

In an attempt to try to forget it, when Christian "kindling wood" became scarcer and scarcer in the city of Jerusalem, and when there were so few left for him to persecute there, he went to the rulers of the city and asked for permission that he might go to Damascus, in order that he might find Christians there and thus persecute them and hound them to their death. With letters of authority from the Jewish leaders in the city of Jerusalem, Saul started toward the city of Damascus, and you will recall, I am sure, that experience on the roadway to Damascus whereby that Saul was struck down—not by a sun stroke, nor by the power of any natural phenomena, but by the power of God Himself. Not only was he struck down, but God saved his soul—so much so that he lifted his eyes heavenward and said, "Lord, what wilt thou have me to do?"

Let me tell you, beloved, the truth that Stephen had preached on the day that he was persecuted and stoned to death now finally broke through into the soul of Saul, so that he learned then what he had heard with his ears previously—that God was both just and the justifier of the believers. That day this truth became a living reality in the life of Saul, who that day became known as the Apostle Paul.

Henceforward, his name was changed. No longer is he Saul the persecutor. Now he is Paul the persecuted. No longer is he Saul the hater of God's prophets and preachers. Now he is Paul—one of those preachers whom God has called.

Henceforward, Paul rejoiced that he is a sinner saved by grace. Every time that he had an opportunity, Paul spoke out and testified to the fact that he was a sinner saved by grace. From that day on, salvation became the biggest word in Paul's vocabulary. It was the most important word of his speech. It was the sweetest word that had ever fallen upon his ear, and he constantly and consistently continued to preach, knowing that it was the sweetest word that might ever fall upon the ear of any penitent sinner.

So from that day when Saul was saved on the roadway to Damascus—from that time on until he wrote to this church at Corinth, from whence I have read to you my text, he continued to emphasize the salvation that is ours in the Lord Jesus Christ. That is what he is doing as he writes to this church at Corinth in my text, when he said:

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."—II Cor. 1:10.

Thus, in this text he shows us that salvation is threefold. He shows us that there are three tenses to salvation. He makes it clear that God delivered us, that He is now delivering us, and that He will yet deliver us; or, in other words, we have already been saved from the penalty of sin, we are now being saved from the habit of sin, and we will some day be saved from even the presence of sin. He has delivered us, He is now delivering us, and He will ultimately and completely deliver us. Thus Saul, now called Paul, henceforward known as Paul the apostle, emphasizes salvation past, present, and future as a threefold experience.

I

SALVATION IS A PAST ACT.

That is what Paul means when he says in this text, "Who delivered us." It is a past act.

If I were to ask you if you were saved, you could say, "Brother Gilpin, I am saved." It is a past act in your life. That doesn't mean that you are saved from the habit of sin, because you still have a lot of sinful habits. That doesn't mean, beloved, that you are saved from the presence of sin, because you are still surrounded with sin and you associate with sinful people every day. But you can say, "Brother Gilpin, I am saved." When you say that, you mean that you have been saved—not from the habit nor the presence of sin, but you have been saved from the penalty of sin.

The Word of God makes it abundantly clear that the penalty of sin is death, and death means separation from God.

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

Beloved, every person who dies and goes to Hell receives the wages of sin, which is death, and which is eternal separation from God. Any person who goes to Hell suffers eternal separation from God in the lake of fire.

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Beloved, this is the penalty of sin; and every man who dies without Jesus Christ will receive the penalty of his sins, in that he will suffer eternally in Hell, being separated from God the Father throughout all eternity.

But, beloved, the day that Jesus Christ came to the Cross of Calvary, He bore that penalty. He was separated from God, for He said:

"My God, my God, why hast thou forsaken me?"—Mt. 27:46.

All the wages of sin were being poured on Jesus Christ, and all the penalty of sin was being suffered by my Lord that day. I tell you, beloved, if a man were to die out of Russell this morning and go to Hell, he would never suffer one particle more in Hell than Jesus Christ suffered on the Cross, for that day Christ paid the penalty of our sins.

Whenever a man believes that Jesus Christ has died for his sins, that man has the experience of knowing that the penalty of his sins is paid in full and that he himself is saved from the penalty of his sin. Listen to God's Word:

"And he said to the woman, Thy faith hath saved thee; go in peace."—Luke 7:50.

Now, from what was she saved? Not from the habit of sin, and not from the presence of sin, but, beloved, she was saved from the penalty of sin.

Listen again:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8.

When you look up into the face of Jesus Christ and see Him who died for your sins; and with a God-given faith believe that He paid for those sins, I ask you, from what are you saved? You are not saved from the habit of sin, and you are not saved from the presence of sin, but, beloved, you are saved from the penalty of sin. The penalty is paid for by Jesus Christ.

Listen to Paul as he says:

"WHO HATH SAVED US, and called us with an holy calling, not according to our works, but according to his own purpose

and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

He hadn't saved Paul even in that day from the habit of sin. He hadn't saved Paul from the presence of sin, but He had saved him from the penalty of sin.

Listen again:

"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which DELIVERED US FROM THE WRATH TO COME."—I Thess. 1:10.

Notice that salvation to the Apostle Paul in the first tense meant that he was delivered from the wrath to come. Every man this morning who has seen the truth that on the Cross of Calvary Jesus Christ died to pay for his sins—every man who has seen that truth is saved today, in the first tense of salvation. He is saved from the wrath to come.

That is the reason why the Apostle Paul said:

"There is therefore NOW NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1.

Why is it that there is no condemnation to me this morning? Because I have been saved—not from the habit of sin, and not from the presence of sin, but I have been saved from the penalty of sin. Therefore, there will never be one particle of penalty fall upon me, because the penalty of my sins has already been paid by Jesus Christ who suffered my Hell on the Cross.

Let's go back to those Jews in Egypt at the time of the Passover. I am sure that you recall how those Jews killed the lamb and put the blood on the doorposts and the lintel above the door as a sign of the Cross. The Egyptians failed to do so. Why was it that the first born of the Israelitish home was spared while the first born in the Egyptian home died? There was just one reason. God spared those Israelites, who were just as guilty as were the Egyptians, and who were in all probability as bad sinners as the Egyptians—God spared the Israelites because the lamb had been slain. He said:

"When I see the blood, I will pass over you."—Ex. 12:13.

Beloved, they were spared because another—the lamb—had died instead.

The penalty of our sins has already been paid. We are spared the punishment of Hell today, tomorrow, and forever, all because that another—the Lamb of God—has already suffered our Hell on the Cross of Calvary.

I like to go back to the time of the crucifixion, to the time when according to Jewish custom some prisoner was to be released at the feast of the Jewish Passover. You remember when Jesus was on trial that they said, "How about releasing Jesus," but the crowd clamored for the blood of Jesus, and said, "No; release Barabbas. Turn Barabbas loose, but crucify Jesus." Thus, they released Barabbas who was a thief, a malefactor, and they condemned to death the Lord Jesus Christ instead; and the Son of God died while Barabbas escaped the penalty of his wrong doings, because Jesus Christ died on the Cross that had been prepared for Barabbas.

Oh, listen to me, beloved, we who believe that Jesus Christ died for our sins have escaped the penalty of Hell just because another suffered that penalty on the Cross two thousand years ago—the Lord Jesus Christ. Barabbas escaped the penalty of his sins because Jesus Christ

died in his place. I escaped the penalty of my sins in Hell because Jesus Christ died in my behalf.

I say to you then, salvation is a past act. If I ask you this morning if you are saved, you can say, "Yes, Brother Gilpin, I am a saved person. I am saved right now from the penalty of my sins, and I don't expect to go to Hell. I don't ever expect the penalty of eternal death and eternal separation from God. I don't expect that to fall on me, because I have already fallen on my substitute. He paid the penalty, and because He paid the penalty, I am saved."

Now, beloved, that is salvation as a past act.

II

SALVATION IS A PRESENT ACT.

My text says, "Who delivered us from so great a death, and doth deliver."

This means right now. Therefore, the second phase of salvation is that the believer every day is being saved from the habit and the power of sin.

If I were to ask you this morning if you have been saved to the extent that all the sinful desires have gone out of your mind, if you would be half-way truthful you would say, "I haven't been saved to that extent." Beloved, you still have an old carnal nature. You still have a nature that is as devilish as it was before you were saved. That old carnal nature remains in every believer.

As Paul says:

"For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."—Rom. 7:18.

Listen, beloved, you haven't been saved from the habit and the dominion of sin. The penalty of sin has been paid—it was paid at Calvary—but, beloved, you haven't been saved yet from the habit and the dominion of sin. You still have an old nature.

Look at Simon Peter if you want to see an example of a man who had an old carnal nature. One day the Lord Jesus Christ told him that he was going to deny Jesus, and old Simon Peter raised up in the face of the Lord Jesus and said, "Not at all. I'll stand by you, even if everybody else denies you." Jesus said, "Simon Peter, you don't know what you are talking about. You are going to deny me three times before the break of day tomorrow." Look at old Simon Peter boasting in the presence of Jesus Christ. Talk about an old nature remaining in a man. Look at Simon Peter boasting how much he loved the Lord and how he would stand by Him. We often make much of the way which Peter denies the Lord, but, beloved, the greatest sin in the life of Simon Peter was not his denial, but it was when he stood arrogantly in the presence of the Son of God and boasted of the fact that he would never deny Him.

Beloved, that is the old nature. That is the nature of the Holy Roller who stands up and boasts about how good he is. Every time you meet one of these fellows who is "holier than thou" and who brags about his goodness, he is just a reflection of Simon Peter bragging about himself in the presence of Jesus Christ.

Even though that old nature remains in one, God has a new nature there also.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—(Continued on page three)

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"The Three Tenses Of Salvation"

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land of Egypt, they didn't go directly to Canaan. If God had wanted to, He could have taken them in three days' time from Egypt up to Canaan, but He did not want to do that. He let them wander around in the wilderness for forty years' time. For forty years God provided the food, the water, and the clothing for them. He provided a cloud to shield them by day and a fire in the sky to light the camp by night. He provided all that for Israel for forty years' time, leading them from place to place in the wilderness. He could have taken them all the way to Canaan in three days' time, but He took forty years to do what He could have done in three days. Why? God is getting Egypt out of Israel. He is getting Egyptian ways and Egyptian ideals and Egyptian habits out of Israel. He delivered them from the penalty of sin on the night that the lamb was killed, on the night of the Passover, but, beloved, it took Him forty years to deliver them from the habits of sin. He delivered them from Egypt in one night, but it took Him forty years to get Egypt out of them.

Beloved, God saved you from the penalty of sin the day you realized that Jesus Christ paid for all your sins on the Cross. From that time down to this, He has been in the process of delivering you, saving you in the second phase of salvation. He is saving you now from the power and the dominion and the habit of sin itself.

Let's get another illustration of this in the case of Lazarus. When Lazarus was raised from the dead, he still was bound hand and foot in the grave clothes, and Jesus commanded, "Loose him."

Beloved, this typifies our emancipation from the dominion of sin. When a man is saved, when his sins are paid for, when he realizes that the penalty of sin is all paid for, he is still under the dominion of sin. He still has the grave clothes of sin about him. Every man who is saved still has that old nature to contend with. As Jesus said, "Loose him and let him go," that typifies how that little by little, day by day, as we grow in grace, we are emancipated and freed from the power and the dominion and the habit of sin. Salvation as a past act was when He delivered us from the penalty of sin. Salvation as a present act, is as He delivers us daily from the power and the dominion and the habit of sin.

III

SALVATION IS A FUTURE ACT.

My text says, "In whom we trust that he will yet deliver us."

You were saved from the penalty of sin the day you saw the truth that Jesus Christ paid for all your sins on the Cross of Calvary. You are being saved from the habit, the dominion, and the power of sin every day as you grow in grace. But, beloved, some of these days you are going to be saved completely from even the presence of sin.

I am glad for that future day that it out yonder when every child of God is going to be saved completely. The soul is saved now. I am saved from the penalty of sin now. I am being saved every day from the dominion of sin. Someday, beloved, I will be saved from even the presence of sin itself.

That is what Paul meant when he wrote:

"And that, knowing the time, that now it is high time to awake out of sleep: for NOW IS OUR SALVATION NEARER than when we believed." —

A CASUAL OBSERVATION



Rom. 13:11.

If I were to read this passage of Scripture to this audience and were to ask you if your salvation is nearer than when you first believed, without explaining it, you would say, "I am already saved. What does Paul mean?" Beloved, he is not talking about salvation from the penalty of sin. That has taken place in the past. He is not talking about salvation from the habit and the dominion of sin. That is taking place every day. Instead, he is talking about salvation from even the presence of sin.

Thank God my salvation whereby I will be saved from the presence of sin and whereby I will be completely emancipated from all sin — that salvation isn't mine; but it is out yonder in the future; it is nearer today than it was when I was a sixteen year old lad, standing in a tobacco patch in Boone County, Kentucky, was saved. He delivered me then from the penalty of sin. He has been delivering me from the dominion of sin. He is going to deliver me some day from even the presence of sin. Now is my salvation nearer than when it first began.

Some day we are going to have salvation for the body just like we now have salvation for the soul. That is what the Apostle Paul meant, when he said:

"For whom he did foreknow, he also did predestinate to be CONFORMED TO THE IMAGE OF HIS SON, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." — Rom. 8:29, 30.

Thank God, some day I am going to look like Jesus. I am

going to be conformed to the image of God's Son. When I read this, I can begin to understand what it means, when it says:

"And as we have borne the image of the earthy, we shall also bear the IMAGE OF THE HEAVENLY." — I Cor. 15:49.

Some day I am going to look like the Lord Jesus. I have been looking too much like Adam these forty-eight years of my life, but some day I am going to look like the second Adam, the Lord Jesus Christ. I have been bearing the image of the earthly. Some day I am going to bear the image of the heavenly.

Listen again:

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change OUR VILE BODY, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." — Phil. 3:20, 21.

Some of these days this vile body is going to be changed. I am going to be emancipated from even the presence of sin. I am going to be changed. I am going to be given a body to look like the Lord Jesus Christ Himself.

CONCLUSION

He did deliver us; He is delivering us; and He will yet deliver us. He saved us from the penalty of sin the day that we were redeemed; He is saving us every day from the dominion and the habit of sin; some day He is going to completely save us from even the presence of sin, so that then there will be no sin there. We will then be like the Lord Jesus Christ.

I don't know whether this is any help to you or not, but I haven't studied in a long time

in God's Word to get any more of a blessing out of it than I have gotten out of preaching to you this morning and in preparing it for you in the days gone by. It thrills my soul to know that our salvation is a threefold matter, that it is in three tenses — past, present, and yet to come — and that now is our salvation nearer than when we first believed.

Let me give you an illustration that I think will clinch this whole thing and send you out rejoicing. Here is a party that goes out to sea for a fishing trip, and in the course of the day's gay events, their boat capsizes and those who were in the boat are soon struggling in the water for their own safety; and were it not for the fact that a nearby boat sees what has happened, all of these individuals would go down to the depths of the water. But another boat sees these individuals and pulls up into the midst of them, and one by one lifts them up into the boat, and they are saved. As each of them gets up into the boat, he says, "Thank God, I am saved."

Beloved, back yonder as a lad, in my own experience, I was drowning in the waters of divine wrath. A little bit more and the one who stands before you would have gone down into a Devil's Hell. It was only when Another came and lifted me up and saved me that I myself could say, "Thank God, I am saved."

Let's go back to that vessel in the water. That little vessel that picked up the crowd who seemingly were about to perish, started — (Continued on page four)

"The Three Tenses Of Salvation"

(Continued from page three)
ed to pull for shore, and as they near the shore the waves grow smaller and the winds become less boisterous. Their clothing is drying in the sun. A man sitting there says, "You know, I am happy that you happened along at the right time and pulled me out of the water. I am so glad and I feel so much better since you pulled me out, but I long to get my feet on dry ground once again."

Back yonder as a lad sixteen years of age, the Lord Jesus Christ saved me. He saved my soul and every day as I feed on the Word of God I grow in grace. Every day as I trust Him and make use of the means of grace, I find myself drawn closer to Him, and I feel more and more freed from sin; but, beloved, I long to place my feet on the golden shores on the other side. It is the longing of my soul that some day I will be able to put my feet on the golden shores where sin never shall come.

Let's go back to the boat in the water. Soon that boat reaches shore. That man who was pulled out of the water goes to his home and sits there with his loved ones and tells all about his day's experience. He tells them how the waves turned his boat over and how it looked like he was going to drown, and how another came by just in the nick of time and saved him and how, as he reached the shore, he felt so much happier, and how he longed for the time when he could have his feet on dry ground once again. As he sits there beneath his own family roof and tells his family of his own day's experience, he says, "I just felt better every minute as we drew nearer and nearer to shore."

Beloved, that boy that God saved back yonder thirty-two years ago when I was but sixteen years of age, that boy who said, "Thank God, I am saved," has come along through life. God saved him then from the penalty of sin. God is now in the business of saving him from the habit and the dominion and the power of sin. Some of these days I am going to sit down over yonder on that other shore with Abraham and Isaac and Jacob, and I am going to talk over life's battles with them. Then, I who was saved back yonder from the penalty of sin, and who am being saved now from the dominion and the habit and the power of sin, will be completely saved from the presence of sin.

Doesn't it thrill your heart to know that He has delivered us, that He does deliver us, and that He will yet deliver us? Your soul is saved now, but some day your body is going to be saved. You are already saved from the penalty of sin as His child; you are being saved from the dominion and the habit of sin; and some day, thank God, you will be saved completely from the presence of sin.

May God bless you!

The Bible

(Continued from page one)
cause in ALL ETERNITY there is no other remedy for sin than the precious Blood of Christ. He who despises and rejects that remedy for sin must bear His shame and guilt without end. "For if we sin wilfully (in rejecting Christ and His Word) af-

ter that we have received the knowledge of the truth there remaineth NO OTHER sacrifice for sins" (Heb. 10:26)—"but a certain fearful looking for of judgment and fiery indignation . . ." (Heb. 10:27).



The Pastor

(Continued from page one)

But this does not mean that the pastor is to lord it over God's heritage. (I Pet. 5:3). The pastor is to be an ensample not a Lord. He governs with the Word, not with a big stick or a loud voice. He governs as a watchman, not as a dictator. He is to watch for dangers to the flock and warn them. In Isaiah 56:10, His watchmen are called blind and dumb dogs that cannot see nor bark.

Just as the physician tells his patient he must not do certain things because they will endanger his health, so the pastor is to warn against fleshly lusts that war against the soul.

In giving his account to the Lord, the pastor, in each individual case, gives it with joy or with grief. He is either happy over the progress and prosperity of a member or he is grieved over his worldliness and unfaithfulness. If the pastor can give his account with joy, it will be to the profit of the member, but if with grief, it will be to the member a loss.

If the pastor says what Christ has not said, he is to be disregarded. If he leads in the wrong direction, he is not to be followed. But if his ministry is Scriptural, he is but seeking to discharge his duty to his Master and to his people and he cannot be scorned and disregarded without dishonour to the Master. This is God's arrangement for pastor and people. And may we be pleased with it!



Offers Every Soul

(Continued from page one)

"Nothing more? Not immortality and eternal life in addition?"

"I have not these myself."

"Then your price is too small for us. World, you will not get her! For what would it profit the lady if she were to gain the whole world and lose her own soul?"

NOW, SATAN WHAT DO YOU OFFER?

"I will give the lust of the eyes, the lust of the flesh and the pride of life. She can have her own way with me, satisfy all her cravings and empty the world's cup of pleasure to the last drop."

"And what do you demand in return?"

"Her soul, that she passes once for all into my power."

"The price is too high for us; you shall not get her either, Satan; for you are a murderer from the beginning, a liar and the father of lies."

NOW LORD JESUS, WHAT WILT THOU GIVE?

"I have already given my own life for the lady. I have poured out my heart's blood for her, when upon the Cross I paid the ransom for God's elect. I will cause peace to sink into her soul, which passes all comprehension; I will give her joys such as the world cannot give and cannot take; I will clothe her with the garment of righteousness and adorn her with the gold of faith. I will keep her like a signet ring, and nobody shall pluck her out of my hand. And when she has finished her course in faith, I will take her to Myself into My glory, for where I

am, there shall my servant also be!"

"And what dost thou ask in return for all these glorious gifts?"

"Her sin, her evil conscience; all that inwardly oppresses her and torments her."

"Lord Jesus, Thou shalt have her. Thine she is and Thine she shall ever remain for all eternity. Lady Erskine, are you satisfied?"

"Yes," she replied with a loud, firm voice, while a deep emotion passed through the whole meeting. And Lady Anna Erskine kept her word. From that hour she changed her course of life. She laid aside all her baubles and tinsel and refused all vain gaiety and worldly company. She became a friend and mother to all poor and sick, miserable and distressed. There was no one to be found far and wide who manifested such holy zeal for the cause of Jesus Christ and made so many sacrifices as this former woman of the world. All her life through she praised God's seeking love which took her into that meeting and in such a powerful way tore her from the clutches of the world and its prince.

Yes, Satan, the prince of this world, and Jesus, the Son of God, these are the two powers who are competing for every soul and engaging in combat with one another for their possession. And also for your soul, dear reader, is this combat raging. You will often in the course of your life have experienced this fight for possession, this pull to right and to left, this invitation from both sides. With fine sounding words the world extols its pleasures and glory and promises you a life of luxury, a good time and joys without end. Millions believe it and follow its allurements, to learn when too late that they have been deceived. Will you allow yourself to be deceived also?

—The Standard Bearer



Investments

(Continued from page one)

parable that stresses that we look into the future—that we use material things to further our future happiness. (Read Luke 16:1-13).

1. MONEY MAY BE INVESTED SO AS TO BRING RICH DIVIDENDS. We think of the old preacher who mortgaged his home four different times to help send young preachers to school. He is dead now, but his ministry continues through those men. They became great and useful preachers of the Gospel. We have known others to invest in the support of missionaries. Let us suggest some investment opportunities:

(1). The support of a religious program over a radio station. Think of being personally responsible for the preaching of the Gospel to thousands every week. Those who can't support a whole program could back individual broadcasts. Some do this.

(2). The assistance of some struggling editor of an independent paper that is publishing the truth. The denominational press is subsidized, and also subdued—it cannot be depended on to publish much of doctrinal worth.

(3). The purchase and distribution of tracts. We think of one man who sent out a Gospel tract to the whole group of his unsaved friends.

(4). The financial support of independent Baptist schools that are anti-evolution, anti-worldly, and that adhere to the teachings of the Scriptures. God is

raising up such schools, and they need our help.

2. TIME MAY BE INVESTED TO GAIN RICH DIVIDENDS. The richest investment is in soul winning. Also time can be given to teaching, singing, or serving in some useful capacity in one's church. A Christian ought to keep a lot of "irons in the fire." He ought to invest money in as many fine enterprises as possible, and ought to invest all of his time possible in things that have an eternal outlook.

Many should make provision in their will for the Lord's Cause — not just leave everything to be fought over by kin-folks. Certainly every Christian should take advantage of the 20 percent income tax exemption allowed by the government for religious contributions.



Mormonism

(Continued from page one)

know but there never was a time when there were no gods and worlds." —Journal of Discourses vol. 7, p. 33. In "Pearl of Great Price", we are told 48 times that the "gods" did this and that. Well, this is undiluted heathenism; the very contradiction of God's Truth as seen in Exod. 8: 10; Deut. 6: 4; Isa. 44: 8; Mark 12: 32; Heb. 6: 13.

Further, Mormonism holds that God is "a tangible thing". "The Father has a body of flesh and bones as tangible as man's" (Doc. and Cov. 130:22). Brigham Young is recorded in Journal of Discourses vol. 1, page 50, as saying: "Now hear it, O inhabitant of earth, Jew and gentile, saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives with him. He helped to make and organize this world. He is Michael, the archangel, the Ancient of Days! about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do." Joe Smith said: "The idea that the Father and the Son dwell in a man's heart is a sectarian notion and it is false"—Doctrine and Covenants 130:3.

Such nonsense is pure paganism. More nauseating still, "Each God through his wife or wives raises up a numerous family of sons and daughters . . . for each father and mother will be in a condition to multiply forever and forever." The Seer 1, 37. This comes from Doctrine and Covenants 132:37: "Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he . . . Isaac . . . and Jacob . . . have entered into their exaltation . . . and sit upon thrones, and are no angels but are gods." This is not according to God's Word: "There is none other God but one" (1 Cor. 8:4). "I am the Lord and there is none else, there is no God besides Me" (Isa. 45:5a). "Thou shalt have no other gods before thee" (Exodus 20:3).

2. What is their teaching about Christ? BRIGHAM YOUNG TAUGHT THAT CHRIST WAS THE NATURAL SON OF MARY AND ADAM (Adam as God of this world). They teach that Christ (may He forgive the words) was a polygamist, wedded at Cana of Galilee to Mary and Martha (sisters of Lazarus) and then later to Mary Magdalene. Apostle O. Hyde in a sermon said,

"We say it was Jesus Christ who was married at Cana to the Marys and Martha, whereby He could see His seed before He was crucified." They further hold that Christ was simply a superior man who, by His devotion and faithfulness in His generation, was exalted to Deity and is now a god, second in glory to Adam.

What shameful blasphemy! God's Truth declares: "I and My Father are one" (John 10:30). "For in Him (Christ) dwelleth all the fulness of the Godhead bodily (Col. 2:9). "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

3. WHAT HAS MORMONISM TO SAY ABOUT SALVATION? Mormonism teaches that to be saved you must believe in Joseph Smith, his book and his revelations. Brigham Young declared: "Every spirit that confesses that Joseph Smith is a prophet and that he lived and died a prophet, and that the Book of Mormon is true, is of God and every spirit that does not is of anti-Christ"—from Millennial Story, vol. 5, p. 118. He further declared: "Will all the people be damned who are not Latter Day Saints? Yes and a great many of them except they repent speedily"—Journal of Discourses, vol. 1, p. 339.

Then, Mormonism teaches that the atonement of Christ covered original sin only; that is, the sin of Adam. Sins committed now, they say, are to be pardoned on the basis of the good works of the sinner. The third article of faith written by Smith declares: "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

Mormons will not say that they are saved; they think salvation is future and its final attainment dependent on works and chief among its works is baptism. So thoroughly do Mormons believe in baptismal regeneration that they have been rebaptized after each backsliding and a good Mormon is supposed to be baptized once a year. Their Catechism says: "No person who has arrived at the years of accountability and has heard the Gospel can be saved without baptism."

Work for the dead can be done vicariously by their living relatives. This may be done by baptism for the dead and it is often performed.

But God's precious Word says: "What must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:30,31).

Joseph Smith gradually assumed the status of one of the gods, standing next to Jesus Christ. Brigham Young affirmed: "What God was once, we shall now; what God is now, we shall become." Prophet Smith had many wives and concubines. His successor, Brigham Young, died in Salt Lake City in 1877 leaving two million dollars, 17 wives, 56 children and an unknown number of grandchildren.

We need to beware of this insidious religion of Mormonism. They send their missionaries to call at our homes. Remember the words of John: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (1 John 4:1).