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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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Salvation Is Past, Present And Future

By ROY MASON
Tampa, Florida

Salvation is a very inclusive term. Sometimes the term is used in the Bible to denote something that has taken place in the past. Sometimes it refers to something that is going on in the present, and sometimes it refers to a thing that is to take place in the future. One can easily get confused as they read of salvation, unless they discriminate.

There is one passage in the Bible in which the past, present and future aspects of salvation are all mentioned in a breath. II Cor. 1:10 says, "Who hath delivered us

from so great a death, and doth deliver: in whom we trust that he will yet deliver us." Past, present, and future are all in that passage.

The Salvation That Is Past

Salvation is spoken of in many passages as something that has already taken place. Eph. 2:8, "For by grace have ye been saved" (correct translation). Titus 3:5, "According to his mercy he saved us." We have ALREADY been saved from sin's penalty and guilt. Having received by faith the atoning work of Christ, our sins have been laid upon Him, and He has paid the full penalty for us. That being true we shall "never come into judgment." We are as

saved, in that sense, as we ever will be. The question of ever coming under God's condemnation is not so much as to be raised. Christ stood judgment for us, and paid "it all," and so long as His payment is sufficient, our salvation is secure. Our justification or acquittal is final. But while our standing before God is that of persons acquitted, our lives in actual practice may be far from perfect. There is need that we shall come to live better, more consecrated lives, and that leads us to another phase of salvation.

The Salvation That Is Present

We can truly say, "I have been (Continued on page eight)

1. What is a Scriptural prayer meeting?

One in which the Bible is read by a man, all audible public prayers are led by men, and all public speaking done by men, as the Scripture commands in I Cor. 14:34-37 and I Tim. 2:8-15.

2. Is it Scriptural to have candles and a star on display in a Christmas service in a church?

It is just as Scriptural as the balance of the Christmas service, which means that none of it is Scriptural at all. It is anti-Biblical from beginning to end. All Christmas programs are half Catholic and the other half pagan. They are not Scriptural in any respect.

3. Should a pastor dismiss his preaching appointment for a Christmas program?

Not if he cares anything for the Lord Jesus, and the Gospel, and the church which Jesus built. He is a traitor to the Truth who does so. He may be ignorant. If so, he is an ignorant traitor and ought to study the Bible more.

4. Is there any Scriptural warrant for a B. Y. P. U. or a B. T. U.?

Not as they are conducted today. The average B. Y. P. U. vio-

lates ten Scriptures. I Cor. 14:34-37; I Tim. 2:8-15; Rev. 2:20-25; I Pet. 5:5; John 4:24; I Pet. 3:1-6; I Tim. 5:6; II Tim. 3:5-7; II Tim. 4:3,4; Titus 2:4,5.

5. What is the difference between applause and saying Amen?

Hand clapping is worldly; saying "Amen" is spiritual. Hand clapping is of the flesh; Amen is of the spirit. I Cor. 14:15,16.

6. Can repentance and faith in any sense be classed as work?

Repentance and faith are both gifts from God. Each is the work of the Spirit. Read Acts 11:18; II Tim. 2:25; Heb. 12:12; Eph. 1:19.

7. Is an annual call Scriptural?

I do not think so, nor would I accept any pastorate on that basis. In Acts 20:28, we read, "Take heed therefore unto yourselves and to all the flock over which the Holy Spirit hath made you overseers, etc." If the Holy Spirit guides a church in electing a pastor or overseer, his call should be indefinite and until the Holy Spirit leads his removal.

8. Do you think a unanimous vote should be required in receiving?

(Continued on page eight)

Divine Healing

By ELD. WARREN NORTON
La Junta, Colorado

Divine Healing in the Bible is instantaneous and complete. The sickness or disease stopped; the effects were removed. "Made whole" is the Scriptural phrase (John 5:4-6).

2. Healing was always universal as to the time, place, disease. The sick person was healed anytime, anywhere and of anything. What a contrast to modern "healers" who make you come to the tent or

meeting, attend the afternoon class for instructions on "seeking healing" at which time (usually for only one dollar) you might get a "healing card" that will permit you to get in the "healing line" that night. Where is the Scripture for this false practice?

3. Those who could heal the sick in the Bible also had the power to raise the dead and did it. As some "healers" claim, Mark 16:17-20 is still in effect, why do not literally practice all of

it? Note verse 20 here and then see how God has already confirmed, proved, settled His Word. (See John 20:30-31; Hebrews 2:1-4; John 5:1-14).

4. Those who could heal the sick in the Bible could also heal the maimed, twisted, withered bodies instantly (Matt. 15:30,31).

5. Faith in the power or person of Christ was not necessary in most cases of healing recorded in the Bible. (See John 9; John 5; Matt. 8:5-13; Luke 8:26-39; John 4:46-54; Acts 3:1-11). Many were healed by the faith of others.

6. Note carefully the commands given to the apostles who had the

power to perform miracles in Matt. 10:1-14. Miracles were a sign of the apostles' office. (See Acts 2:43; 5:12; II Cor. 12:12). The necessary qualifications of an apostle are given in Acts 2:21-26.

Can any man or woman claim to have been with Christ during His earthly ministry, or an eye-witness to Christ's resurrection? There are no successors to the apostles (I Cor. 4:9-14). The church at Ephesus (Rev. 2:2) tried those who claimed to be apostles and found them liars. How did they try them? (See I John 4:1; Isa. 8:20). By the Word of God!

7. Those in the Bible who had power to heal also had the power to curse and did it. (See Mark 11:20; Acts 5:9-11 and 13:6-13).

8. Divine healing was not connected with gospel preaching in the Bible and was kept separate. The only case of healing and forgiveness at the same time is Mark 2. Healing was never advertised or used as a means of getting people together to hear the Gospel or to promote faith (See Matt. 12:38-40; 13:58; 16:1-4).

9. Healing was always universal as to the person healed. It made no difference whether Jew, Gentile, saved or unsaved. According to God's sovereign will (Eph. 1:11), all gifts and miracles were under the direction of the Holy Spirit (I Cor. 12:4-11).

10. In the Bible, no one ever went into a "healing campaign" or into the "healing business." (See Acts 19:11,12). Paul never went into the "anointed hanky business" ("Send a dollar, Friends.")

Peter healed people by his shadow (Acts 5:12-16), but he never went into the "shadow business" or advertised himself as such!

11. Those who had the power to heal did not and could not use the gift as they pleased, for it is evidently not God's will to heal miraculously in every case. (See I Tim. 5:23). Did Paul sin in telling Timothy this? Why didn't Paul heal him? (See also Phil. 2:24-30). Why didn't Paul heal Epaphroditus if what modern "healers" say is true?

12. The most important theme in all the sixty-six books of the Bible is the person and work of Christ in redeeming fallen man. When you consider the fact that the book of Genesis that God gave through Moses was written in B. C. 4004 and the last book of the Bible, Revelation, was written by John in 100 A. D., you will find that miracles take up only a very small part in God's Word. Only thirty-three miracles are recorded of our Lord's ministry on earth, and the miracles in the book of Acts are but eighteen in number. What a contrast to the "professional healers" who would have you believe that "miracles" are the most important things.

13. The Bible teaches that the Devil has his ministers and they can perform miracles. (See II Cor. 11:12-20; I John 4:1; Rev. 2:2; II

Thes. 2:1-12; Ex. 7:1-13). "Father Divine," "Prophet Jones," "Christian Science," "Unity," and many other false Christ-denying cults claim to have power to perform miracles and have witnesses who can testify to miraculous healing. To use one of their testimonies, "I know Father Divine is God because he healed me." No instructed Christian would dream of recognizing their claims, yet turn right around and do the same thing for a man who claims to have the "gift of healing" but professes to believe the Bible. The only logical and Scriptural conclusion is this: "What saith the word of God?" (Isa. 8:20).

14. If miracles and sign gifts are still for today, why is John 20:30,31 written?

15. Where is the Scripture that teaches all sickness can and must be healed, that it is always God's will to work a miracle?

16. True faith is not "dumb." Presumption is not faith, and will only lead to confusion and heartache. There are three possibilities of failure in faith: believing too much; believing too little; believing the wrong thing. See Matt. 16:1-16 for examples of each of these failures.

17. Heb. 13:8 is one of the isolated texts used by the "healers" to prove God still heals. We believe that as to the character and purposes He is ever the same, but to say that He never changes in methods of dealing with different people in different places is in error. Because God can do something is no sign that He will or must do it. In Ex. 16, God

rained manna from Heaven to feed His people, but does He still do it the same way today? The star which guided the Wise Men of the East to the newborn babe served but one trip and that only to an elect few. Elijah called fire from Heaven, but God did not permit this in every case (Luke 9:51-56). True faith does not dictate to God.

18. Modern day "healers" claim that the sign gifts are an evidence of "holiness" and should still be in the church today if the church members were not so cold and carnal. This teaching is false. See I Cor. 1:1-9; note especially verses 5-8. In I Cor. 1:10-13; 3:1-4; 5:1-6:20, you will find the church at Corinth was in a low spiritual state and yet all the sign gifts were still present. See I Cor. 12. The greatest gift a believer can manifest is set forth in I Cor. 13. Notice verse 13. Verse 8 states plainly that the gift of tongues (languages) would cease, and yet modern healers still claim that "speaking in tongues" is the evidence of receiving the "baptism of the Holy Ghost."

19. Just think about what goes on in the modern day "healing meeting" and then read I Cor. 14:23-40. What do you think? Is it of God?

20. In contrast with the sign gifts of I Cor. 12, limited to a portion of believers and to cease after filling their purposes, read Eph. 4:1-17 and note the absolute absence of any mention about the sign gifts in edifying and perfecting the saints.

God Has Four Ways Of Healing

Note that in Cor. 12:9 says, "gifts (Continued on page four)

The Baptist Examiner Pulpit

"RAIN"

"It is a time of much rain." —Ezra 10:13.

We are passing through one of the strangest months that I have ever seen from the standpoint of rain. Ordinarily, we think of June as a month of warm nights and very little rain. In contrast, beloved, they tell me that in this area we have had the wettest June of all time. As you may realize, up until this past week, it has rained almost continually—practically every day within the month. Well, as I have been thinking of the rain that has been falling upon us from day to day, I have likewise been thinking of

it from a spiritual standpoint, and I have a message that I am sure is from the Lord, which I trust will be a rich blessing to your soul.

I

GOD IS SOVEREIGN.

"These wait all upon thee; that mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou

renewest the face of the earth." —Psa. 104:27-30.

You can't read these verses without realizing that God is a sovereign God, that He does exactly what He wants to do at all times, for it tells us that God gives us meat in due season. You don't have food for your meals because of the strength of your hand, or because your finances are so that you can afford something to eat, but rather, beloved, what you have comes from God. God's Word declares that God gives you meat in due season.

Furthermore, it tells us that (Continued on page two)

EVOLUTION FALSE—BIBLE, A FACT

Over a year ago anthropologists' famous Piltown Man was proved to be a fake; to have been constructed, in fact, by Charles Dawson, its alleged finder. Now five more specimens from Dawson's archaeological collection have been discredited. In addition a standard historical manuscript, bearing his name has been found to be the work of another. How good it is to be trusting the Word of God for the past as well as for the present and the future. Our faith rests upon facts, not fabrications—facts written by the true and living God. No word or work of His has ever been found false. Believing in His Word we may stand unshaken.

—Prophetic Word

GRACE ENTHRONED

Had it ever dawned on you that grace has a throne? "Let us therefore come boldly unto the throne of grace..." (Heb. 4:16).

The Greek word "throne," means "sovereign power and dig-

ity." The rule of grace over us is exerted through the "law of the life in Christ" which hath made me free from the law of sin and death" (Rom. 8:2).

Through grace we have been redeemed to God by the blood of Christ. (Rev. 5:9). Not redeemed to ourselves, not redeemed to our neighbors, not even redeemed to the church, but redeemed to God. Being redeemed to God we (Continued on page eight)

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"Rain"

(Continued from page one)
God opens His hand and we are filled with good. It tells us also, that God hides His face from us and this troubles us. It tells us also that God takes away our breath and we die and return to the dust of the earth. Now, beloved, these verses of Scripture tell us that all blessings come from God, that the reverses and the reproaches that fall upon us come from God, that even our life comes from God, and that the food that we have every day is a gift from God. Surely you can't read these Scriptures without realizing that God is a sovereign God. He has His way in your life and in mine, and whatever comes to pass in our lives is definitely according to the decreed will of Almighty God.

Here is another Scripture which tells us that God is sovereign: **"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."**

—Psa. 75:6,7.

You read in the papers every once in a while about a man that is promoted. Maybe he steps along in the ranks of men a little faster than you do yourself, and you wonder why it is that that fellow got the promotion and you didn't. The Word of God says that promotion doesn't come from man, but rather from God. He puts down one and raises up another. Beloved, if God directs the affairs of this world to the extent that one man is elevated and another is put down, you can't help but see that the God who does so is a God of absolute sovereignty.

Listen again:

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith."

—Mt. 6:26-30.

Now, beloved, look carefully at these verses. Who is it that made you the height and the size that you are today? What individual is there in the world, man or woman, who is satisfied with his present dimensions? One person is too long and another is too short. One has fat in a place where he doesn't want it, and another doesn't have fat in a place where he does want it. Beloved, God made us just exactly like we are, and we can't add one cubit to our stature. God made the lilies of the field, and each lily is a part of God's handiwork. Furthermore, God takes care of the lilies of the field, and if He takes care of them, how much more will He take care of you, oh you of little faith? In other words, our lives do not depend upon ourselves, but they depend upon a God of absolute sovereignty.

Here is another Scripture showing God's sovereignty:

THE BAPTIST EXAMINER
PAGE TWO
AUGUST 6, 1955

Let your life speak for Christ, but let not your lips be silent.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

—Mt. 10:29,30.

God knows every sparrow that is within the world. That little sparrow that floats in the breeze, and lets his wings flutter for a moment, and falls to the ground — God knows of that little sparrow's fall.

The Word of God goes further and declares the sovereignty of God to us from another standpoint, for it tells us that even the very hairs of our head are numbered. They tell me that a brunette has approximately 130,000 hairs in a normal head of hair, whereas a blond has about 115,000 and a redhead about 90,000. Well, I don't know how many I have in my head today, because many of those that used to be there have taken their departure and I speak of them as my "fastly falling locks." Well, regardless of that, God says that He knows when even one hair falls from your head.

All Scripture proves that God is sovereign. Hence, we note:

"Now God had brought Daniel into favor and tender love with the prince of the eunuchs."

—Dan. 1:9.

This is at the time when Daniel was in the land of Babylon. The Word of God tells us that the king had given orders that the men in the king's college had to eat certain meat and drink wine, and Daniel didn't want to do so as a man of God. He didn't want to defile himself with the drinks that he was to partake of, and he refused to do so. The prince of the eunuchs said, "You will endanger my head if you get by with this, and perhaps the king will kill me." The Word of God tells us that Daniel refused to eat the meat and drink the wine, and he got by with it because God brought Daniel into favor and tender love with the prince of the eunuchs, to the extent that he let him do what he desired to do. This shows us, beloved, that God controls the hearts of men.

If somebody gets mad at you today, you just be sure that a sovereign God is working out His plans. Or if someone surprises you and turns his affection in your direction, you can be sure that a sovereign God has thus prompted him to act. I want you to see this truth, that God puts into the hearts of people as to how they are to react. I look back across my life and I see some who were sworn to be the best of friends for life who have turned against me, and have hated me, and have lied concerning me. I look back upon individuals who used to think very, very little of me, who today are the best of friends. How do I account for it? In just one way. We serve a sovereign God, and if He wants a man to love you or to hate you, He will put into the heart of that man to act according to His own will.

Notice another Scripture that you might see the sovereignty of God:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

—Acts 2:22,23.

This is a part of Simon Peter's sermon on the day of Pentecost,

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RUSSELL, KENTUCKY

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, AUGUST 14, 1955

JOSEPH REVEALS HIMSELF TO HIS BRETHREN

GENESIS 43-45

I. Committing Our Best To God. Gen. 43:1-34.

Note particularly v. 13,14. Under pressure of starvation, Jacob submits to the plan of Benjamin, journeying to Egypt. In these verses, he commits his best into the hands of God. Surely, in the face of our trials, we can learn a lesson of trust from Jacob.

II. Judah's Defense. Gen. 44:1-34.

After Joseph dined his brethren and they began their journey home, he sent a messenger after them to accuse them of stealing his cup, which they had secretly hidden in Benjamin's sack. When apprehended of their theft, they returned to Joseph completely subdued and humiliated (v. 14). Then follows Judah's pathetic appeal on behalf of Benjamin, even offering to substitute himself in Benjamin's place. This is one of the most touching and pathetic scenes of all literature. Judah would have made a first class lawyer, judging from his able defense of Benjamin. It is needless to say that he won his appeal.

III. Joseph Reveals Himself To His Brothers. Gen. 45:1-28.

Joseph was completely overwhelmed by Judah's appeal. He then made himself known to his brethren and owned them as such before Pharaoh's court.

What a picture this presents of the glad day that is coming for each of God's children, when we shall be owned and crowned by Jesus, our Saviour! Cf. Heb. 2:11. **Will He own you there?**

IV. Joseph—The Man

Joseph was the last of the seven outstanding men of Genesis, and the fourth in the history of the chosen race. Joseph is an almost flawless character, and forms the ideal type of redeemed and sanctified manhood. He possesses in pre-eminent degree the virtues of his ancestors, but is devoid of the faults which occasionally marred their lives. His faith in God is similar to that of Abraham, but is more constant; his acquiescence in the will of God is as pronounced as that of Isaac, but is much more intelligent; he has the ability of Jacob without his cunning. Both the active and the passive virtues are seen in him in balanced perfection. He knew how to take occasion by the hand; and he knew how to rest in the Lord and wait patiently for Him. His life abounds with incidents which set forth his noble character; with happenings which throw light on the deepest of life's mysteries; with experiences which illustrate some of the great principles by which the servants of God are trained for wide usefulness.

"Men like Joseph," says Gelesnoff, "are rare visitors among mortals. As a comet, set like a gem in nocturnal blue, silvers her way in the sky, drawing universal attention and admiration and then vanishes as suddenly as it came, not to reappear again for hundreds of years, so men of Joseph's calibre are few and far apart in the history of

and as he preached, he accused his audience of the crucifixion of Jesus Christ. He said, "You have taken Jesus Christ and slain Him and crucified Him, but back of what you did, was the determinate foreknowledge of God. In other words, what this crowd did in the matter of crucifying Christ was the determinate counsel and foreknowledge of the Lord Jesus Christ. The crowd that crucified the Lord Jesus Christ did exactly what God determined beforehand should come to pass.

Notice this text, for an example of God's sovereignty:

"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

Joseph's brothers, realizing that their father has died, think now that Joseph might turn upon them. Therefore, expecting him to turn upon them, they came to him in a very apologetic manner, seeking to determine what his attitude is going to be toward them in the future. Joseph, talking to his brothers, says, "Yes, I realize that you sold me to the Ishmaelites and they in turn sold me to the Egyptians, and when I got down there, they put me in jail and I had to stay there for two years. I realize that all of that is true, and I realize that you have meant it for evil, but God meant it for good. Regardless of what you had in mind, God had a different purpose for it and God brought it to pass, to save much people alive."

Beloved, when you read verses like these, you come face to face with the fact that God is a sovereign God. He does exactly as He pleases.

I believe so far as my life is concerned that everything is ac-

the race."

V. Joseph Was Trustful.

By that I mean that his faith in God was child-like and unwavering. Again and again in the course of the narrative, this fact stands out as the supreme factor in his life. It delivered him from the most powerful temptation to which a young man can be exposed (chapter 39:9); and it enabled him, after the stern experiences through which he passed as an exile, a slave, and a felon, to recognize the hand and the goodness of God in it all (chapter 45:5).

VI. Joseph Was Humble.

After the recital of his dream, the king said to Joseph: "I have heard say of thee that thou canst understand a dream to interpret it" (chapter 41:15). But the noble youth immediately disclaimed all merit and said: "It is not in me; God shall give Pharaoh an answer of peace." (verse 16).

"It is not in me." Those who have measured themselves in the presence of God are well aware of that fact. They know that they have nothing which they did not receive (I Cor. 4:7), and consequently the language of their hearts ever is: "Not unto us, O Lord, not unto us, but unto Thy Name give glory" (Psa. 115:1).

VII. Joseph Was Trustworthy.

In the house of the Egyptian official (chapter 39:6), in the prison (chapter 39:22,23), and ultimately as premier of Egypt (chapter 41:55), Joseph was a trusted man. Each of his masters relied on him with such absolute confidence that what he said of one of them is true of them all. "He left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat." (Gen. 39:6).

VIII. Joseph Was Pure.

It is scarcely possible to imagine a more terrific temptation for a young man of Joseph's age than that which is described in Genesis 39:7-10. The appeal was two fold; it offered the opportunity for the gratification of passion: and it held out a short cut to high promotion—appetite and ambition. Joseph was no glorified saint, he was a man of like passions with ourselves, but in the name and strength of God he put the sin away.

IX. Joseph Was Prosperous.

His prosperity was due to the companionship of God. "The Lord was with Joseph and he was a prosperous man" (Gen. 39:2). Strange that this should be said of a man who was a slave in a palace (verse 2), and repeated of him when he was cast into a dungeon (verse 23). It clearly proves that, "Stone walls do not a prison make, nor iron bars a cage."

In the New Testament, soul-prosperity is regarded as the secret and criterion of all true prosperity. III John 1:2.

II

GOD SENDS THE RAIN.

"Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God: Who covereth the heaven with clouds, WHO PREPARETH RAIN FOR THE EARTH, who maketh grass to grow upon the mountains."

—Psa. 147:7,8.

Now, beloved, who puts the clouds in the sky? It is God. Who is it that sends the rain down out of the sky upon this earth? It is God. Therefore, what should be our attitude? When we see a cloud in the sky, we ought to take a harp and sing praises unto God, because God has put the cloud in the sky and because God is sending rain upon the earth. Maybe that rain doesn't suit you. Maybe that crop of hay that you have on the ground needs dry weather in order for it to cure. Maybe that trip you are planning would be ruined by the rain. Maybe the clothes that you are planning to wear wouldn't look good if it rains. Beloved, whenever God puts a cloud in the sky and sends down rain upon the earth, you ought to give praise for it.

Notice again that it is God that gives the rain:

"I would seek unto God, and

unto God would I commit my cause: Which doeth great things and unsearchable; marvelous things without number: WHO GIVETH RAIN upon the earth, and sendeth waters upon the fields."

—Job 5:8-10.

Notice that this is a part of the first discourse of Eliphaz. In giving Job some advice, he said, "Job, if I were you, I would seek unto God, and I would commit my cause unto God. He is a God that doeth unsearchable things. He is a God that doeth marvelous things without number. He is a God that gives rain upon the earth and sends waters upon the fields."

Beloved, when you walk out of here and look up into the skies, irrespective of what you had planned, if you see a cloud in the sky and rain begins to fall, because should thank God for it, because it is God that is sending that rain. He is sovereign as God, and He sends rain as it seems good unto Him.

Listen:

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for HE HATH GIVEN YOU THE FORMER RAIN moderately, and HE will cause to come down for you the rain, the former rain, and the latter rain in the first month."

—Joel 2:23.

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and SENEDETH RAIN on the just and on the unjust."

—Mt. 5:45.

Who is it that sends rain? It is God, our Heavenly Father, who sends rain on both the just and the unjust. It all comes from God. That calls to mind how that you and I often grumble at the reverses of God. Haven't you seen

(Continued on page four)

Testimonies From World's Greatest Men As To Untrustworthiness Of All Lodges

Complaints And Accusations

By FRANKLIN FERGUSON

"Here I stand; I cannot do otherwise; God help me. Amen." So said Luther, standing all alone against the whole world, Pope and Kaiser, at Worms, on April 18, 1521, four hundred years ago.

Many people think we Lutherans of the Synodical Conference stand alone in our opposition to the Christless secret societies. Even if we stood alone, we would stand alone, please God, like Luther at Worms; for our conscience, too, is bound in God's Word, and so we also cannot do otherwise. But, thank God, we do not stand alone, as the following pages will show.

PART I. Opinions Of Other Churches

D. S. WARNER, The Free Methodist Church—"Membership in the lodge is a bar to membership in our Church."

F. A. BUTTERFIELD, The Wesleyan Methodist Church—"Our Church excludes from membership members of all secret societies."

R. K. ATCHISON, The Associate Presbyterian Church—"Members of secret orders are not admitted to our communion."

J. C. McFEETERS, The Reformed Presbyterian Church—"The lodge is unscientific, undemocratic and unchristian in principles and injurious in its effects upon the individual, the home, the Church, and the State."

HENRY BEETS, The Christian Reformed Church—"Our Church stands united in its opposition to our wily enemy, the lodge."

SYLVESTER HASSELL, The Primitive Baptist Church—"The great majority of Primitive Baptist churches do not fellowship with secret, oath-bound, Christless societies, and do not allow their members to belong to them."

HENRY GARBER, The Old German Baptist Church—"Our Church is solid against the oath-bound lodges."

H. B. WILLIAMS, Church of Brethren—"The attitude of our Church has been one of absolute opposition to secret societies of all kinds."

T. HOWE, The Church of United Brethren in Christ—"Most assuredly, our Church is against the lodge; how can any Christian Church be for it?"

C. VAN DER SMISSEN, The Mennonite Church—"All secret

societies without exception are in their tendency in direct opposition to the letter and spirit of the Word of God."

CHURCH OF THE PLYMOUTH BRETHREN—"A Christian cannot belong to secret societies and honor Christ."

From the Lutheran Witness of January 18, 1921, of St. Louis, where the originals are on file.

PART II.

Opinions Of Preachers Of Various Denominations

CHARLES P. KRAUTH, Leader in General Council Lutheran Church—"If the Church cannot break down, by the truth, the oath-bound secret societies, they will break her down everywhere, as they have already done, virtually, to a large extent."

JOEL SWARTZ, Ex-Mason, General Synod Lutheran—"Freemasonry's religion is antichristian . . . Its prayers are blasphemous . . . Its use of the Bible is sacrilegious . . . The whole is a compound of Judaism and paganism."

SIMON P. LONG, United Lutheran, Chicago, Ill.—"Pray tell me who is the god worshipped by worldly organizations which are made up of Jews and heathen and so-called Christians who have chaplains and a form of worship that intentionally omits the name of Jesus and expresses the certain hope that all will meet in the grand lodge above? And yet there are people who think we are fools because we call attention to this form of Devil-worship." *Prophetic Pearls*, p. 295.

GEORGE F. PENTECOST, of New York, Ex-Mason—"Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and His service, and to the Church by depleting and robbing her of her male membership, than any other one enemy of Christ." — *Bible Studies*, 1889, p. 389.

STEPHEN MERRITT, of New York, in an editorial in his paper, *"The King's Messenger,"*

Methodist — "I was a Mason of high degree for many, many years and greatly honored, respected, and beloved. The Holy Spirit suggested to me, if I desired Him to be my Guide, it would be proper form for me to abjure every other allegiance and receive Him fully. I had never viewed it in that light; but the suggestion was all that was necessary, and it was immediately adopted, and an army of friends who had helped me much in business became cold or avowed enemies, and I am paying the penalty. Hallelujah!" — *Cynosure*, April 29, 1897.

DWIGHT L. MOODY, in *Farewell Hall*, Chicago, 1876—"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They are unequally yoked with unbelievers. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches, the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge! Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us, it is all right."

JAMES M. GRAY, Moody Institute, Chicago—"The lodge system traces its origin, in Freemasonry at least, to a heathen source . . . It worships not the God of the Scriptures, but an ideal of its own conceit."

R. T. TORREY, Formerly of Moody Bible Institute, now at Los Angeles, Calif.—"I do not see how an intelligent, consecrated Christian can belong to a secret order. It is an expressed disobedience to God's plain command, II Cor. 6:14. Furthermore, the awful mockery of the profane prayer in the pretended resurrection scene in the initiation ceremonies of the Master Mason degree must shock beyond measure any man of real spirituality. Some of the oaths in the higher degrees of Masonry must be horrible beyond expression to any man possessed of genuine Christian sentiment." — *Cynosure*, May 11.

JOSEPH COOK, in address to Christian Conference, April, 1890—"Of all I wish to say of secret societies, this is the sum: Secret oaths:

- "1. Can be shown historically to have often led to crime.
- "2. Are natural sources of jealousy and just alarm to society at large.
- "3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.
- "4. Are dangerous to the general cause of civil liberty and just government.
- "5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.
- "6. Are opposed to Christian principles, especially to those implied in these three texts: 'In secret I have said nothing,' 'Be not unequally yoked together with unbelievers,' 'Give no offense in anything, that the ministry be not blamed.'
- "7. Are forbidden in some portions of our Republic by the civil law; and ought to be in all portions. Many of European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar.
- "8. Are forbidden to church-members by some Christian denominations and ought to be by all."

HOWARD CROSBY, Chancellor of the University of New York, Pastor of Fourth Avenue Presbyterian Church—

1870: "We have no hesitation in writing secret societies among the quackeries of the earth."

1886: "The secret lodge system belongs to despotism and not to democracies. Whatever in it is not babyish is dangerous."

A very common sin among Christians, and the cause of much deadness and spiritual poverty in Assemblies of saints, is this speaking evil of one another. We deplore its existence, with its withering effects. It is utterly unChristian-like, and thoroughly like Satan who accuses us before God day and night (Rev. 12:10). That "little member," so sternly denounced by the apostle James (chap. 3 of his epistle), will give many of us a great deal to answer for, when the Lord shall judge His people.

That aged and honored servant of God, Mr. Robert C. Chapman, stopped an "accuser of the brethren" with the emphasized remark, "My brother, they are beautiful sheep, they are beautiful sheep!" The accusation may have been true, but Mr. Chapman could not lend his ears to tales of shortcomings of those who, in spite of all, were yet "precious as the blood that bought them," in God the Father's sight.

I do not say we should refuse ever to hear an evil report of a fellow-member of Christ; but when "faults" are mentioned between one another, the Scripture is careful to introduce prayer: "Confess your faults one to another, and pray for one another, that ye may be healed" (Jas. 5:16). Though this does not apply, strictly speaking, to telling tales; the point is that when "faults" are in anywise referred to, prayer ought certainly to follow. How else can fervent love be maintained in the family of God?

Remember what the Lord did to Miriam by the way, after that the people of Israel were come forth out of Egypt. Miriam and Aaron spoke against Moses because he had married an Ethiopian woman, and the anger of the Lord was kindled against them, and He said, "Were ye not afraid to speak against My servant Moses?" Miriam became leprous, white as snow. Upon Moses' intercession for her, the Lord commanded she should be shut out of the camp seven days as unclean, and after that she was received again healed. But we also read that during those seven days Israel journeyed not; reminding us that the sin of evil-speaking had hindered the progress of God's people. Read Numbers 12:1-16.

RICHARD B. STORRS, Pastor of the Church in the Pilgrims, Brooklyn — "My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Howard Crosby has so forcibly said about it."

JOHN WESLEY, Founder of the Methodist Church, June, 1773—"I went to Ballymena and read a strange tract that professes to discover 'the inmost recesses of Freemasonry,' said to be 'translated from the French original, lately published at Berlin.' I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry!" — *N. Y. Christian Advocate*, February, 1884.

L. L. HAMLINE, Bishop of M. E. Church, in his diary, 1848 — "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-Fellowship have arrested us." At another time: "Masonry and Odd-Fellowship, a bane in the midst of us, have done us much evil." — *Life*, pp. 323-4.

ALEXANDER CAMPBELL, Founder of the "Campbellites."—"I know no temperance, Odd-Fellow, or Freemason fraternity that does not recognize a brotherhood with the world. Christians, though in the world, are not of it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ."

WILLIAM OTTERBEIN, Founder of the United Brethren in Christ—"A Freemason cannot be a Christian."

EDWARD BEECHER, to Congregational Association of Illinois, 1886 — "Ignoring Christ and His intercession. By it Christ is de-throned and Satan exalted."

L. W. MUNHALL, Evangelist, from Bible-reading on Separation, February 25, 1890, at Somerville, Mass.—"I belonged to two secret societies and have bumped against nearly all of them and know what I am talking about. I have about made up my mind that the whole thing is of the world and the enemy of God and His Church."

JAMES B. WALKER, Author of "Philosophy of the Plan of Salvation"—"There is probably not one in a thousand who enter the

lodge who know, when blind-folded, they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exist. But this is put beyond the possibility of a doubt by the highest Masonic authorities."

HENRY TATEM, Baptist Pastor, Providence, R. I., 1832 — "Within a few months after I advanced to the Royal Arch degree, and sometime after I took the degree of Knighthood. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ."

E. P. GOODWIN, First Congregational Church, Chicago — "The very claims that put Masonry back into antiquity, if they are to be granted, would only prove it heathenish."

THOMAS SCOTT, the great commentator—"Rash oaths are, above all things, to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls."

E. RONAYNE, Past Master of a Chicago Masonic Lodge, Chicago, May 25, 1905—"Freemasonry — that thoroughly antichristian system, that purely pagan philosophy."

BENJAMIN M. HOLT, joined the Freemasons, Pierson Lodge No. 169, Barnesville, Minn., and was released at his own request by Grand Secretary Fishel on June 4, 1912. He says—

"Masonry is a substitute for the Gospel of Christ and contrary to the laws of God and man."

More of his testimony is in the excellent Treatise on Freemasonry by Th. Graebner, Concordia Publishing House, St. Louis, Mo.

PART III

Opinions Of College Presidents, Professors, Etc.

PRESIDENT NOAH PORTER, Yale College — "That there are serious evils connected with them cannot be questioned."

PRES. TIMOTHY DWIGHT, in a Fast Day Sermon, Yale College (Continued on page four)



Divine Healing

(Continued from page one)
(plural) of healing." These are: 1. drugs, medicine (Isa. 38:21); 2. Food; 3. climate; and 4. prayer. God can and does bless and use these means. Luke was the "beloved physician" even to Paul who had the gift of healing.

Why Sickness May Come

1. Because one violates or ignores natural laws of health and diet. 2. Because a believer lives in disobedience (I Cor. 11:30-32). 3. Perhaps for the glory of God (John 11:4; 9:3; II Cor. 12). 4. Perhaps a direct attack of Satan. (See Job 1,2,42).

It may be that even though God loves you and your loved ones that His will is for you to glorify Him by your sickness or even death (John 11:1-44). Remember that this is the suffering time for God's dear children. (See Rom. 8:18; John 16:32,33; Phil. 3:20,21). See Paul's rebuke to the proud, easy-going, self-seeking Corinthians (I Cor. 4:7-17). Can and do you have faith in God to say Phil. 1:20-26 and Job 13:15?

Some Facts To Consider

(See Matt. 7:15-23). What are some of the "fruits" of the modern day tongues and healing movement? In Canada, a man and his wife went home from a "healing campaign" conducted by a Mr. Valdez, formerly of Phoenix, Arizona. Their little son didn't pray right, so, according to their own testimony, "the Lord revealed to them they should kill the little boy." Murder charges were filed.

Down near Springfield, Mo., a little girl was severely burned. She lay for three days without medical aid because her dad "believed in healing." The sheriff finally went in with a gun, got her and took her to the hospital.

In Tucson, Arizona, a man we know about personally attended a "healing campaign." He had been bedfast with a serious heart ailment. He heard the advertising and, against his wife's wishes, went to the meeting. He went down for healing and at the "healer's" insistence, as "an evidence of healing" he ran up and down the aisle. The "healer" advertised this later, but didn't tell that the man died three days later and left a wife and two children. One of the newest fruits of this is the "salvation cloth." Get one that has been prayed over by Brother _____, pin it on the clothing of your unsaved loved ones and they will be saved in a few days.

When Oral Roberts' tent blew down in Amarillo, Texas, and several people were seriously hurt, why did he call an ambulance and send them to the hospital? Since he claims healing is for you and claims to be a "point of contact," why didn't he do as the Apostle Paul did in Acts 20:6-12? In Phoenix, Arizona, Roberts was only a half a mile from the large state hospital for the insane. Why didn't he take his "message of deliverance for all people" to those poor souls (Luke 8:22-39)? The Catholics are taught that the priest is "a point of contact," but God doesn't need Oral or a Catholic priest as a point of contact (Matt. 8:5-13). How can these radio and TV healers be the "point of contact right now" when the broadcast is tape recorded and the TV is on film? Why do some healers wear glasses or have false teeth? I heard one apologize, "I have a sore throat and can hardly talk tonight."

In the light of God's Word, there is no foundation for the so-called "divine healing" taught by some today. There is a corrective passage in God's Word for every heresy, delusion or fanaticism. What injury to the cause of Christ, what heart-rending faith-destroyers and disasters would be avoided by dividing the Word of God aright, by comparing

Scripture with Scripture. Only by studying all of God's Word under the direction of the Holy Spirit can we learn God's mind in everything. God help you to read your Bible, pray and grow in grace. Since the modern-day teaching of these healers is contrary to the Word of God and cannot be supported by the Scriptures, it is not of God. This false teaching then can only be from two other possible sources—the flesh or Satan (Isa. 8:20).

If You Are Sick

Yes, first of all, go to God in prayer. Seek His will in the matter, and determine by prayer if this sickness is the result of one of the four things we mentioned. Remember, God has four ways of healing if it is His will.

I believe in divine healing, but I do not for one moment believe in "divine healers." If your sickness comes under that described in James 5:13-16 and you are a member of a real Bible-believing church, call in some of the brethren for prayer and a confession of your faults. I know of miraculous cures in answer to prayer in churches where I have been pastor, but I have never believed God wanted me to go into the "healing racket."

Remember, if that "healer" believed God's Word, he wouldn't be in the healing business; so you will be better off to do your own praying than to trust a man who is deliberately or through ignorance disobeying God's Word.



"Rain"

(Continued from page two)
people who fretted and fussed around because of the weather? Haven't you heard folk say: "It's so bad, we can't take our trip." It's so bad that we can not plow our garden." It's so bad that we can not wash our car." "It's so bad that we can not wear these clothes in view of the rain." As the poet says:

"When the weather is warm,
We must not storm,
When the weather is cold,
We must not scold;
When the weather is wet,
We must not fret,
But be thankful together,
Whatever the weather."

Beloved, I stand before you today to remind you of this truth, that the God we serve is a sovereign God, and that God sends rain on the just and the unjust, as seemeth good to Himself.

III

GOD SOMETIMES WITHHOLDS THE RAIN BECAUSE OF THE INIQUITY OF THE PEOPLE.

We wonder sometimes why it is that God gives so much rain. Well, beloved, did you ever stop to realize why it is that sometimes He doesn't give any rain at all? The Word of God tells us that sometimes He withholds the rain because of the iniquity of the people.

Listen:
"And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you."
—Deut. 11:17.

When Moses had the children of Israel with him in the land of Moab, just before he entered into the land of Canaan, God told Moses to tell the people to watch how they lived, because if they didn't live right, His wrath would be kindled against them, and He would shut up Heaven and wouldn't let any rain fall upon the ground. Well, beloved, sometimes you may wish for rain and hope that God will send down some rain from Heaven, and maybe the reason that God hasn't sent any rain is because of the iniquity of the people.

"Lift up thine eyes unto the high places, and see where thou hast not been lain with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredom and with thy wickedness. THEREFORE THE

SHOWERS HAVE BEEN WITHHOLDEN, and there hath been no latter rain."—Jer. 3:2,3.

"Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. YOUR INIQUITIES HAVE TURNED AWAY THESE THINGS, and your sins have withholden good things from you."—Jer. 5:24,25.

"And also I HAVE WITHHOLDEN THE RAIN FROM YOU, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered."

—Amos 4:7.

Beloved, do you think God is a God who chastens His own? Well, He does. I am talking in terms of rain just now. Not only is it true with what God says about the rain, but it is true about everything else. God chastens His people. As we find that rain is withheld as a result of iniquity on the part of His people, so God chastens His people every day.

IV

RAIN IS ILLUSTRATIVE OF THE WORD OF GOD.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

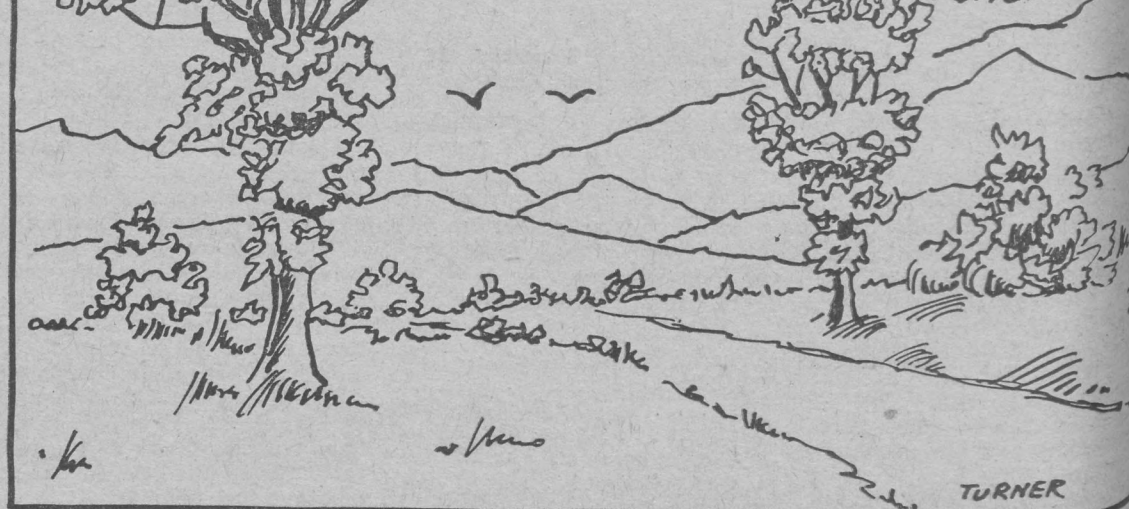
—Isa. 55:10,11.

The rain comes down out of the skies from the hand of God. It waters the earth. It makes the earth to bring forth and bud. It causes the earth to give seed to the sower and bread to the eater. God says that you can take the rain as an illustration of His Word. Just as the rain falls and is a blessing unto the earth, so the Word of God goes forth and does not return void, but it will accomplish the purpose whereunto He has sent it.

Listen, brother, sister, this is a marvelous text of Scripture, and it has been a help to me. I never preach a sermon but what I know that God is going to bless it, sometime, somewhere, somehow. I know that there is never a sermon preached but what God is going to bless it in His own way. I sit before the microphone on Sunday morning for thirty minutes and deliver a message over WWKO. I don't know who is out there listening, but I know one thing, regardless of the greatness or fewness of the number, I know that God has a purpose in

THOU WILT SHEW ME THE
PATH OF LIFE: IN THY
PRESENCE IS FULNESS
OF JOY; AT THY RIGHT
HAND THERE ARE
PLEASURES FOR EVERMORE.

PS. 16:11



Testimonies

(Continued from page three)

"These (the doctrines of Illuminism) were: that God is nothing; that government is a curse and authority a usurpation; that evil society is the only apostasy of man; that the possession of property is robbery; that chastity and natural affection are mere prejudices, and that adultery, assassination, poisoning, and other crimes of a similar nature are lawful and even virtuous. A large branch of the Masonic Societies in Germany and France had already adopted the same objects, as the great and controlling ones of all their personal and united labors. Here secrecy furnished the most advantageous opportunities for the information of every design and the most advantageous opportunities for its successful execution."

MOSES STUART, Professor in Andover Theological Seminary — "For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment and, as to some things contained in it, with horror. The trifling with oaths and with the awful names of the ever-blessed God is a feature

the message that I bring, and in the Word that I preach, and I know that that message isn't going to fall to the ground, meaningless and worthless. It will accomplish that whereunto God has sent it. Just as the rain comes down and is a blessing to the earth, so as the Word of God, goes out from the preacher's mouth, God promises to bless it. I will give you a personal experience.

Twenty-two years ago, I preached to a group of men. There were several hundred folk in the audience, but I did what I seldom ever do—I centered my message upon ten or twelve who were seated before me. I loaded my gun and pointed at that little group of men, with the expectancy that the rest of the crowd would listen as seemeth good to God. Most of the time I preach in a general manner to the congregation at large, but this time I felt particularly impressed that I should single out this group and preach to them. Less than three weeks ago, one of those men came to me and told me that he was saved, that he was never able to get away from that message that I had preached twenty-two years ago. What shall we say to this? Simply this, as the rain comes down and waters the earth, and causes it to bud and grow, and to prosper—so the Word of God goes forth and God blesses His Word as it falls upon the ears of the hearers, to the extent that the Word of God brings salvation to the soul. Beloved, it is not going (Continued on page seven)

which I cannot contemplate with the deepest distress."

PROF. J. G. CARSON, Xenia, Ohio—"These associations are consistent with the genius of Christianity, because the secret which they affect, and to which they bind their members, promise or oath, is unnecessary and so unwarrantable, dangerous and ensnaring to the consciences of those who are opposed to that openness and publicity which Christ enjoins on His disciples both by example and precept."

MATTHEW L. R. PERRIN, Auburn Theological Seminary, Joel Parker and Chauncey Eddy—"Having formerly associated with Freemasonry, we deem it our duty publicly to declare that our system of Freemasonry is, in our judgment, of a tendency on the whole pernicious to the moral habits and dangerous to the civil and religious institutions of our country."

BEYSCHLAG, Professor in University of Halle—"Never entertain the idea of joining a lodge for popularity's sake, utterly degrading to imagine that men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry."

PROF. BERT G. WILDER, Cornell University — "Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust."

PRESIDENT HITCHCOCK, Amherst College — "There, at different periods, having been fruitful sources of excitement, jealousy and heart-burning among the students."
(Continued on page five)

STOP AND READ THE WORDS BELOW PLEASE

I would like to tell the whole world why I left the Campbellites and united with a Baptist Church.

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Testimonies

(Continued from page four)

PRESIDENT C. G. FINNEY, Oberlin College, Ex-Mason—"We have, then, the implied testimony of Freemasons themselves that the Christian Church ought to have no fellowship with Freemasonry as thus revealed and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian Church. In our judgment we are forced to the same conclusion, we cannot escape from it; we wish it were otherwise. We therefore sorrowfully, but solemnly, pronounce this judgment."

PRESIDENT J. H. FAIRCHILD, Oberlin—"There is no place for it in a Christian civilization."

S. C. BARTLETT, Chicago Theological Congregational Seminary—"There are certain other wide-spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God."

J. R. W. SLOANE, Reformed Presbyterian Theological Seminary—"My strongest opposition to Masonry is because of its rivalry with religion. It steps in before the Church and is false, an idolatrous religion, a religion without a Saviour, and therefore a delusion and a snare to all who engage in it or rest their hopes upon it."

PRESIDENT L. N. STRATTON—"The oaths and secret workings of Freemasonry are out and well known to the world. They are published in the reports of several state legislatures, and in Wendell's Supreme Court Reports of the State of New York, Vol. XIII, pp. 9-26."

J. BLANCHARD, Ex-President, Wheaton College, Ill.—"The whole system is opposed to true religion and just government and, of course, hostile to God and man. . . . If not Christ's, they are Satan's."

PART IV

Opinions Of Editors

"PUBLIC LEDGER," Philadelphia—"Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order, in turn, runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies. . . . The danger arising from such conspiracies is not imaginary, but real. If the truth were known, we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream."—Quoted by Prof. Henry C. King, to students of Oberlin College, in 1890; he also quotes Daniel Webster to the same effect.

"THE ADVANCE," Chicago—"A Masonic writer in the New York Herald is quoted as saying that Masonry is 'an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism, and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun.' . . . The inference is fair that Masonry and Christianity do not harmonize."

COURIER-JOURNAL, Louisville, edited by Henry Watterson, leading authority in the Democratic party—"Shall it be a government of the United States, or a government of the secret societies?"

"EVANGELICAL REPOSITORY,"—"We charge against these organizations: first, that they contain a system of religion; and secondly, they are built up not after Christ."

"COURANT," Hartford, Conn.—"The secret society fosters snobbery and tends to create division among the best friends."

"CHRISTIAN WORLD," Cincinnati—"There is no use denying that the leading secret societies are, in their practical workings, essentially deistic."

EVENING JOURNAL, Chicago—"Assemble a party of young men together anywhere, with all restraint removed and perfect secrecy enjoined, and the result will be pernicious."

"REPUBLICAN," Springfield, Mass.—"There is not a moral, political, or social purpose which secrecy can aid more than openness. . . . It is the meat of petty, rather than large minds."

"TIMES," Chicago, August 22, 1880—"Secret societies are dangerous because young men, and others, who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the State and society, and which they may regret in moments of reflection that they have taken."

"THE NEW YORK WITNESS"—"Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the Church of Rome, the Nihilists, the Mormons, and the Freemasons, is dangerous to the well-being of the State and should be shunned by all good men."

"UNITED PRESBYTERIAN," Pittsburgh—"Secret societies are not suited to American society, nor, indeed, to any society."

"THE INTERIOR," February, 1877—"That Masonry is a religious system exceeding every other in the impressive character of its religious rites and ceremonies, and that it offers salvation through the practice of its rites and precepts, is an indisputable fact. If salvation can come to the soul through the channels of the morality taught by Masonry, then there is no need for the Christian religion. The objection we make to it is that it teaches salvation without Christ."

"CHRISTIAN STANDARD," Cincinnati—"We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations, which every Christian should avoid."

"DAILY HERALD," Utica, N. Y.—"The excitement produced by the interference of Masons with politics is a matter of history. Everywhere and at all times secret societies, so far as they dabble with politics, must exert a baneful evil."

B. T. ROBERTS, editor of the "Free Methodist"—"For us to keep silent respecting Masonry and thus tacitly endorse the idea that a man can both accept Christ and deny Him, that is, be a good Christian at the same time, would be treason to Christ."

JAMES H. BROOKS, editor of "Truth," Presbyterian, St. Louis—"The positive injunction of the Holy Ghost, 'Be ye not unequally yoked together with unbelievers,' applies particularly to those disciples of our Lord who have been led into such societies."

PART V

Opinions Of Statesmen

GEORGE WASHINGTON, First President of the United States, 1789-1797, wrote to Bro. Snyder, September 25, 1798—"To correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years."

Governor Ritner in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington from the stigma of adherence to secret societies, in

which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.

2. That in 1798, shortly before his death, his opinions were the same as thirty years before, when thirty-six years old.

3. That he was never "Grand Master" or "Master" of any particular lodge.

4. That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.

5. That all letters said to be written by Washington to lodges are spurious.

JOHN ADAMS, Second President of the United States, 1797-1801—"There is nothing in the Masonic institution worthy of seeking to be associated with it. I repeatedly heard my father say that was the reason why he never joined the lodge."—John Quincy Adams.

JAMES MADISON, Fourth President of the United States, 1809-1817—"From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible to abuse outweighing any advantages promised by its patrons."

JOHN QUINCY ADAMS, Sixth President of the United States, 1825-1829—"I am prepared to complete the demonstration before God and man that the Masonic oaths, obligations, and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

MILLARD FILLMORE, Thirteenth President of the United States, 1850-1853, with others said—"The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

U. S. GRANT, Eighteenth President of the United States, 1869-1877, says in his "Memoirs"—"All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how

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patriotic the motives and principles which first bring them together."

JOHN C. SPENCER, Secretary of State, of War, and of the Treasury—"I consider Freemasonry in direct hostility to the Government in cases where it cannot control it; as demoralizing in its very nature, making bad men and citizens of all who adhere to its obligations; creating injurious distinctions in society; giving privileges and advantages to one set of men over others equally meritorious; exercising a most potent influence upon our elections by secret and, I fear, corrupt means, and altogether more dangerous to our country and its Government than any standing army, however numerous it possibly could be."

SAMUEL ADAMS, "The Father of the Revolution."—"I am decidedly opposed to all secret societies whatever."

WILLIAM H. SEWARD, Gov. of New York, United States Senator, Secretary of State under Lincoln and also under Andrew Jackson, died 1872, in a speech in the Senate—"Secret societies, sir? Before I would place my hand between the hands of other men in a secret lodge, order, or council and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed and that I might become an object of pity and even the mockery of my fellow-men. Swear, sir? I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgment and my own conscience to their keeping? No! No, sir! I know quite well the fallibility of my judgment and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands to make myself a willing slave."

CHIEF JUSTICE JOHN MARSHALL, intimate friend and bio-

grapher of Washington; a Freemason in his youth; left the lodge in 1793. Letter to Edward Everett, July 22, 1833—"The institution ought to be abandoned as one capable of producing much evil and incapable of producing any good which might not be effected by safe and open minds."

GEN. HENRY SEWALL, companion of Washington—"I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this 'perfect rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extrajudicial, unlawfully imposed, and blindly taken, and the penal sanctions annexed, horrid and impious."

CHARLES SUMMER, United States Senator from Massachusetts three times, successor of Daniel Webster, a noted orator, leader of his party in the Senate, urged on Lincoln the proclamation of emancipation, died 1874—"I find two powers here in Washington in harmony, and both are antagonistic to our free institutions and tend to centralization and anarchy—Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

JOHN HANCOCK, President of the Continental Congress—"I am opposed to all secret associations."

EDWARD EVERETT, Professor of Greek at Harvard, editor of "The North American Review," (Continued on page six)

COLLEGE HEAD ASKS READERS TO WRITE FOR CATALOGUE



T. P. SIMMONS, President, Tri-State Baptist Bible College
Thirty-five years experience in preaching, teaching, writing, and research.

Testimonies

(Continued from page five)

United States Representative, Governor of Massachusetts, U. S. Senator, Secretary of State, died 1865—"A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

WILLIAM WIRT, Attorney General—"If this be Masonry, as according to uncontradicted evidence, it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact and a wicked conspiracy against the laws of God and man, that ought to be put down."

BENJAMIN DISRAEL, Earl of Beaconsfield, Author, Orator, Statesman, Prime Minister of England, Gladstone's great rival, died 1881—"In conducting the governments of the world, there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination and, if necessary, can produce a massacre."

"Secret orders are hurrying the civil governments of the world to the brink of a precipice over which law and order will ultimately fall and perish together."

EDWARD BLAKE, Leader in Canadian Parliament, March, 1884—"I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil. I believe that it involves a certain amount of sacrifice of individuality and independence and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries (Europe and America) is due to secret societies."

WILLIAM M. EVARTS, in a Yale alumni address, 1873, re-

ported by the "Hartford Courant"—"He did good work today in speaking against the evil of secret societies."

"BOB" INGERSOLL, in the "New York Herald," September 16, 1894—"In this country I see no need of secret political societies. I think it better to fight in the open field."

ENOS T. THROOP, in a sentence pronounced at Canadaigua, N. Y.—"It is admitted in this case, and stands proved, that Morgan was, by a hypocritical pretense of friendship and charity, and that, too, in the imposing shape of pecuniary relief to a distressed and poverty-bound prisoner, beguiled to instruct himself to one of your number, who seized him as soon as a confederate arrived in his aid, almost at his prison-door, and in the night time hurried him into a carriage."—From N. Y. Comm. Adv., Feb. 2, 1827.

HORACE GREELY, Founder of the "New York Tribune," died in 1872—"Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party and his antagonist was not."

THADDEUS STEVENS—"By Freemasonry trial by jury is transformed into an engine of despotism and Masonic fraud."

DANIEL WEBSTER, in a letter dated, Boston, November 20, 1835—"I have no hesitation in saying that, however unobjectionable may have been the original objects of the institution (Masonry), or however pure may be the motives and purposes of the individual members... yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members there are such as are entirely incompatible with the duty

of good citizens."

CHARLES FRANCIS ADAMS.—"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."

WENDELL PHILLIPS, Noted Orator and Abolitionist—"Every good citizen should make war on all secret societies and give himself no rest until they are forbidden by law and rooted out of existence."

THURLOW WEED.—"I now look back through an interval of fifty-six years with a conscious sense of having been governed through the anti-Masonic excitement by a sincere desire, first to vindicate the violated laws of my country and next to arrest the great power and dangerous influences of secret societies."

SETH GATES, Ex-Mason.—"Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution, I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be, recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers."

JUDGE PLINY MERRICK, Worcester, Mass.—"If ever a chapter or a lodge shall establish laws in conflict with those to the lodge and conflict with the State; and if a member hesitates at this humiliating obedience, his heart abjection of Morgan from the jail his 'vitals plucked from his body,' and Masonic vengeance, not satisfied with this bloody immolation, denies a resting-place to the motionless remains, but they are to be 'burned to ashes and scattered to the winds.'"

"It is true that a Royal Arch companion (to which degree I have been admitted and the highest office of which I have sustained) does swear that he will espouse the cause of a companion when engaged in any difficulty so far as to extricate him as such, murder and treason not excepted. I know these most odious clauses are part of the obligation of that degree, for I believe that I received that obligation and know that I have so heard it, and as high priest of a chapter have so myself ministered it to others."

FRANCIS LIEBER, The eminent author of "Civil Liberty and Self-Government."—"Publicity begets confidence, and confidence is indispensable for the government of free countries; it is the soul of loyalty in jealous freemen."

"This necessary influence is twofold—confidence in the government and confidence of society in itself."

"It is with reference to the latter that secret political societies in free countries are essentially injurious to all liberty, in addition to their preventing the growth and development of manly character and promoting vanity; that they are, as all secret societies must inherently be, submissive to secret superior will and decision, a great danger in politics, and unjust to the rest of the citizens, by deciding on public measures and men without the trial of public discussion and by bringing the influence of a secretly united body to bear on the decision or election."

"Secret societies in free countries are cancers against which history teaches us that men who value freedom ought to guard themselves most attentively."

CADWALLADER C. COLDEN, Mayor of New York and Member of Congress—"It is true that I have been a Mason a great number of years and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution, because I have believed, and now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who could eschew all evil should not be a

Moral Trends Are Away From The Word Of God

By E. G. STEINER
Berne, Indiana

Those old enough to recall the past thirty or forty years are conscious of the departure from some basic conceptions on separation from the world.

Little is said about present-day trends. People are more concerned about present enjoyment than past convictions. Many professed Christians never raise the question of right or wrong in a changing culture. Some would assume that the acceptance of a custom is all that matters, regardless of whether or not the Bible would approve its adoption.

In our proneness to be like others we are failing to develop personal convictions. This may be the aftermath of a generation that was prone to force convictions, often groundless, upon a submissive people.

The garb of the Amish or that of the Catholic nun seems entirely outmoded in this twentieth century. While most of us would not favor the adoption of rules and regulations on the matters of dress, we confess something needs to be said for the sake of modesty and decency.

We have nothing to say about how long skirts or sleeves on ladies dresses should be. It is the skirtless and blouseless attire that calls for some correction. Some "women"—perhaps they are not ladies—think nothing about appearing before the public in

shorts, or in dresses having only straps over their shoulders, and occasionally even the straps are missing. It may be women do it for the sake of comfort, but pray tell me how can you account for the furs worn in summer?

The Bible teaches against women wearing that which pertains to a man. With the hair being cut shorter and shorter, a woman in slacks could easily be mistaken for a man. Of course no man would hang jewelry from his ears, paint the fingernails red, or use lipstick.

Lest this discourse should seem one-sided, let me quickly add that some men seem to have lost their modesty by working without shirts, period.

If the present trend continues for another generation, we won't be too far removed from the African jungles or the American nudist camps. The modern movie, television, athletics and the magazines have all contributed their share in breaking down prejudices against these modern customs.

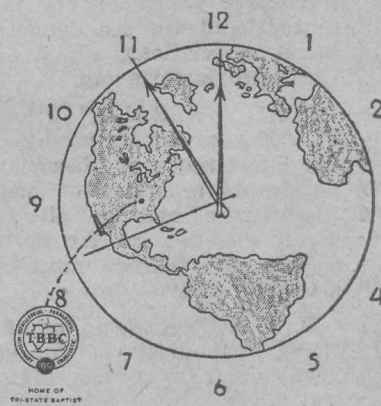
The trouble is that too many so-called Christians take them for granted, never giving the matter serious thought as to the right or wrong involved.—The Evangelical Mennonite.

A BATTLE OR A RATTLE!

Babes frighten easily. So do carnal Christians. Afraid of men—"The fear of man (that) bringeth a snare."—Prov. 9:25. Afraid of other carnal believers, too. A powerful man is fearless. A fearful man is powerless. Babes do not go to battles. They want battles. They want rattles not drums. We last-day preachers need again to hear the word of the Lord as to Paul "delivering them from the people."

NOW IS THE ACCEPTED TIME!

"And that, knowing the time, that now it is high time to awake out of sleep."—Rom. 13:11.



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MABEL CLEMENT

(Continued from last week)

"I wish all to note the fact," said Mabel, "that this is the rock on which the late reformation is built. The whole superstructure of Campbellism rests on the supposition that for means *in order to*. If for does mean that, Campbellism stands; if it happens to mean something else, Campbellism is built on a falsehood! That this is a fact has been proven by the dictionaries that define for to mean *because of*. Mr. J. B. Moody, in defining the English preposition for, asks, What was the first Baptist beheaded for? For the reproof he gave Herod, that being the cause or occasion, which is the very opposite of 'in order to.' He was not killed in order that he might reprove Herod. What did Baptists in past ages suffer and die for? Answer: For the gospel's sake, that being the cause or occasion, not the prospective design. What was the man hung for? For murder; not in order to, but the very reverse. What did he laugh for? For joy, that being the cause. What did he cry for? For sorrow, that being the cause. These illustrations of the use and meaning of for show very conclusively it means *because of*."

"I do not wish it any plainer," said Mr. Tibbs.

"Now let it be remembered," added Mabel, "that the Greek word, *eis*, that is translated for in Acts 2:38, is translated by other English words in other portions of the Scriptures. The word *eis* is said to occur 1,700 times in the New Testament. Mr. Anderson, who translated the New Testament for the Doctor's denomination, translates *eis* in order to twenty times. He translates it thus oftener than any other man. But there were 1,680 times he did not so translate it. Mr. Campbell translates it in order to four times—4 to 1,696. The Bible Union has 2 to 1,698. Doddridge 1 to 1,699. King James translates it 48 different ways, but never in order to. The Oxford Revision has no in order to; Wesley has none; Sharpe has none; Sawyer has none. For these facts I am indebted to Dr. J. B. Moody. They show that where there are a dozen probabilities that *eis* means *in order to*, there are nearly 1,700 that it does not. What folly then to build up a great system of theology, that upsets other well-authenticated systems, on such a slim and uncertain foundation! See Nashville Debate, p. 269.

"That argument," said Mr. Tibbs, "is a home thrust at the life of our denomination."

"That's so, sure," said Bro. Jones.

"Now," continued Mabel, "let us examine the word in some places where it follows baptize as it does here: 'I indeed baptize you with water unto (*eis*) repentance.' Matt. 3:11. Now does *eis* signify *in order to* here? Doctor, do you baptize persons who have not repented and in order to repentance? What! baptize in order that they may repent? No, I know you do not—you will not admit this. And yet as the same two words are used here, and in the same order and to express the same thing, namely, the design of baptism, that are used in Acts 2:38, to be candid and deal fairly, you must baptize in order to repentance, if you will persist in baptizing in order to remission. I leave the audience to say if this is correct or not."

"It is as clear as sunshine to my mind," said Arthur.

"Miss Clement's conclusion is unavoidable," added Mr. Tibbs.

"It is not worth while to waste time and ammunition trying to demolish her intrenchments, for they are utterly impregnable."

"That's so," added Bro. Jones, "that's so, sure."

The Doctor bit his lip, wiped the perspiration from his brow, drank a goblet of water and moved uneasily in his chair. The spectacle man, as usual, went into an ecstasy. All the leading Campbellites look at the Doctor and at each other in blank astonishment.

"Now let me tell the Doctor another thing he must do, or give up his theory," said Mabel; "he must *bury persons in order to kill them*."

This created a ripple of humor at the Doctor's expense and made his cheeks tinge with indignation.

"Baptism," continued Mabel, "is termed a burial and we are said to be baptized, i. e., buried with Christ into death—*buried into death*. Rom. 6:3 and 4. Now substitute the Doctor's *in order to* in the place of *into*, and what do we have? *Baptized in order to death*! Burying people to kill them! But we do not bury persons in order to kill them, but because they are dead. So we baptize persons, not to kill them to sin, but because they are already *dead to sin and freed from it*. Rom. 6:2-7 and 8; Col. 2:20; 3:3; I Pet. 2:24."

"Why are they raised up in baptism?" inquired Mr. Tibbs.

"We bury them because they are dead *to sin* and raise them up because they are alive to God, to righteousness (I Pet. 2:24), to Christ. He died for all that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again.' II Cor. 5:15. Hence Paul says we who are raised up in baptism 'should walk in newness of life.'" That was Mabel's answer.

"That is all clear and satisfactory," said Mr. Tibbs. "I accept it as the truth."

The tide was flowing one way so strongly that the Doctor did

not seem inclined to try to stop it, or stem the current. He was learning by experience to be quiet.

"In closing this argument," said Mabel, "I wish to say that I believe there should be a uniform translation of these and other passages. Instead of the Greek preposition, when it follows baptize, being translated by *into*, *unto*, *in* and *for*, there should be only *one* preposition used in English. This is what many scholars say and reason confirms what they say. When there is only *one* preposition in the Greek, why use *four* in the English? Where baptize and *eis* come together, and are used to express the *design* of baptism, undoubtedly they should be translated into English in the same way."

"I can see," said Arthur, "we should have a uniform translation wherever the two words are used to point out the design of baptism. This is unavoidable."

"Mr. Campbell," continued Mabel, "says the correct rendering of *eis* is *into*. Doubtless he is correct, and he and others tell us that *eis* is more than five times to one rendered *into*. Now let us put these passages side by side with this translation. It matters not whether it be for, or in, or unto, or into; it all comes to the same in my argument. Here they are. 'Baptize into repentance.' Matt. 3:11. 'Baptize into remission of sins.' Acts 2:38. 'Baptize into death.' Rom. 6:3. Now all can see that, if baptism *procures* remission, it also *procures repentance and death*. There is no way to avoid this. If there is a loophole to wriggle out of this conclusion, I am too blind to see it."

"You are most assuredly correct," said Mr. Tibbs; "you have made the matter clear beyond the shadow of a reasonable doubt. No honest jury would fail to render a verdict in your favor. It is now as plain to my mind that, if baptism is in order to remission, it is also in order to repentance and death, as it is that two and two make four."

"Baptism," added Arthur, "is either procurative or celebrative. To say it is procurative, we have seen, is simply ridiculous. Therefore it must be celebrative."

"Another thing that strengthens—if it be possible to make stronger—this position is the fact that this language was spoken to Jews," said Mabel. "This language and that spoken by Ananias to Saul were both addressed to Jews. They understood it. They understood this language to signify that baptism is to set forth the fact of remission. The Gentiles might have misconstrued this mode of expression; hence this phraseology was not used in speaking to them. But this style, this peculiarity of diction, is strictly in accordance with Jewish phraseology. In Leviticus, chapter 14, we have the law of the leper in the day of his cleansing: 'The priest shall look, and, behold, if the plague of the leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds, etc.' Here we find that nothing is to be done unless the leper is healed. If he is healed, certain things are to be offered for his cleansing—his formal cleansing, of course. This doctrine is beautifully illustrated by the account of the leper that came to Jesus, knelt down and besought Him, saying: 'If Thou wilt Thou canst make me clean. Jesus saith I will, be thou clean. And as soon as He had spoken, immediately the leprosy departed from him and he was cleansed.' Then Jesus said to him, 'go thy way, show thyself to the priest and offer for thy cleansing those things which Moses commanded for a testimony unto them.' Notice this leper was first *cleansed*; then he was commanded to offer for his cleansing. What does this mean? Was he yet to procure cleansing? No; that was already procured. He understood—all Jews understood it. What he offered for his cleansing was to be a testimony unto the people that he was cleansed of the leprosy. So the Jews understood Peter on the day of Pentecost. I flatter myself that this will help to clarify this subject so greatly mystified to the minds of some people."

"Your position holds good and the opposite theory is too thin to hold water," said Mr. Tibbs, who was being swept off the sandy foundation of Campbellism by this doctrine which was entirely new in Sterling.

"It seems amply sufficient," added Mabel; "but allow me to say in conclusion, that since baptism is either procurative or celebrative, and since it cannot be procurative, as the only one fit to be baptized is pardoned, justified, saved, adopted and has eternal life; therefore baptism is celebrative."

"Well, every night this subject is made clearer and clearer," chimed Bro. Jones.

"And every night it is more evident that we are all wrong and the Baptists are right," added Arthur.

"I deny that statement emphatically," said the Doctor. He was piqued and gave vent to his pent up feelings, as he went on vehemently: "I must say the people of Sterling are too much like the Athenians, who were forever seeking after some new thing. Anything that has on it the gloss of novelty will catch all Sterling. The whole town takes after every untried, new-fangled, mushroom doctrine advocated. It is simply silly to believe every new doctrine that comes around; we should not be blown about by every wind of doctrine."

(Continued Next Week, D. V.)

"Rain

(Continued from page four)

to return to you void. That's why it is that a preacher ought to saturate himself with the Bible, so when he preaches his message, he can really show folk what God has to say. That's why it is that one ought to be able to give a "thus saith the Lord" to whomever he meets. For this, God has promised to bless us. It is the only thing that He has ever put His promise of blessing upon.

V

RAIN IS A TYPE OF THE JUDGMENT OF ALMIGHTY GOD.

In Genesis, we read how that God judged this earth by sending a flood of water. What God did once, He has promised that He will never do again, but He has said that He will rain terror, fire and brimstone upon this earth.

"And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

—Ezek. 38:22.

Once He rained upon this world with a flood of water, and sometimes He will rain upon the countries of this world with fire and brimstone, as prophesied in the book of Ezekiel. I say, beloved, rain is a type of the judgment of God.

"Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup."

—Psa. 11:6.

You can turn to the early chapters of the book of Matthew and read the story of two men who built houses. One built upon the sand, and the other built upon the solid rock. It tells us that the rain descended, the floods came, and the winds blew, and the house fell, and great was the fall of it. Which one fell? The one that was built upon the sand. I tell you, beloved, God says that the rain is a type of judgment upon this earth.

I look upon the things that are taking place today as indicative of the drift of the world. Go back a few years and you will find that a man by the name of Gibbon wrote "The Decline and Fall of the Roman Empire." He listed five reasons why Rome fell. I wish you would note these five reasons and see how they compare with today.

The first reason was their rapid increase of divorce. Gibbon said that there never was any suggestion of the fall of the Roman Empire until after the first divorce was granted in Rome. Divorce meant the undermining of the dignity and the sanctity of the home, which is, as you know, the basis of human society.

The second reason that he gave was the higher taxes and the spending of money for free bread and circuses for the people. Surely this compares with the government's give-away programs of today.

The third reason that Gibbon gave was the mad thrill for pleasure, with sports becoming every day more exciting and more brutal. I've heard in the last few days since the race at Indianapolis when the lad was killed, people express their opinions concerning it, and most all said that that was the highlight of the day, that it just made the race more exciting.

The fourth reason that Gibbon gave is the building of gigantic armaments, when the real enemy was within the decadence of the people. Today, beloved, we are building armaments bigger and bigger and bigger. Our Air Force is bigger and more powerful than ever before. We have bigger bombs. The real danger for America is not from Russia, nor any other country, but it is the spiritual decadence within America.

(Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

AUGUST 6, 1955

"MY LORD IS REAL"

BY
RUTH GILPIN

The Ungodly Apparel Of Modern Women

All over this modern world to-day, we see on every hand Satan's destructive presence in the type of clothing worn by our women. Some of these Hellish garments are girls' levis, pedal-pushers, treader pants, "shorts," swim suits, halter dresses, and dresses with low-cut fronts. Now, friends, if you don't agree with me that the above named articles of clothing (?) are ungodly, Hellish, and sinful, I believe that you should begin reading your Bible and studying it to learn what the Lord says concerning such. We read in I Tim. 2:9:

"In like manner also, that women adorn themselves in MODEST apparel..."

Do you? Do you dress modestly at all times, or do you explain your action of sinful dressing with a helpless excuse? Listen, young girls and older women, the Lord inspired Paul, in writing to young Timothy, to say those words for a divine purpose, and we are to accept His Word as final!

"What thing soever I command you, observe to do it: that thou shalt not add thereto, nor diminish from it."—Deut. 12:32.

The two reasons for your defiance to God's Word are: (1) There is no fear of the Lord in your heart, (Rom. 3:18) and (2) you have no courage to stand for that which the Lord has commanded you, (Mark 8:38). You know that if you do denounce the desires of your worldly friends to dress as they do, persecution will be your lot, and poor little weak-kneed Christian — YOU DON'T HAVE THE BACKBONE THAT A JELLY-FISH POSSESSES — and you might as well admit it! Surely, it requires courage to stand firm for the Lord's Word in these days, but friends, the Lord will bestow you with this courage and will give you grace for every trial.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:15,16.

Yes, Christians, the Lord Jesus was tempted by Satan many times, and He knows and understands our feelings. He promises to be with us at all times, though, and we must trust Him in every arising problem that He will grant to us courage to be used for a testimony unto Him.

You young girls who wear levis, pedal-pushers, and treader (all of them being pants) probably regard me as being "off my rocker in a very religious manner" when I condemn this apparel that you wear. You say, "Why, all these three are modest. They cover the body down to the knees and even farther. I don't understand why you think these aren't pleasing to the Lord!" Listen, it is not for ME to say or think, friends; it is what our Lord says in His Word concerning them. In Deut. 22:5, we read:

"The women shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."

According to the Lord, we girls are NOT to wear these snugly-fitting pants which belong in a man's wardrobe at anytime or anyplace.

As for swim suits and shorts, surely you will admit, Christians, that these are anything but modest apparel! These which uncover the body, causing men to look thereupon lustfully, making your-

self a "living TV set." Oh girls, consider the sin that you cause men to commit when you wear your shorts and your bathing suits. Matt. 5:28 tells us:

"That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

It is just a natural instinct in men to look lustfully at a girl who displays herself in such a manner. Don't be the cause for a man to sin unnecessarily by your mode of dress. I believe the Lord will hold us responsible, girls, if we are guilty of this sin.

As for halter dresses and dresses with low-cut fronts, aren't these of the same nature that will excite the passions of men? Of course they are, and I believe every girl who has ever worn them will admit this fact! It is a terrible thing to defy a Sovereign God in disobedience to His Word, as we do when wearing these ungodly clothes. Titus 2:5 tells young women:

"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Christians, I believe a close survey of women who wear these daring dresses will reveal that they are not God-fearing and are not found in the category as mentioned above. Also in I Pet. 3:3,4, we read:

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price."

In other words, our way of dressing regarding the appeals of the flesh is not nearly as important as an humble and quiet spirit in the Lord's service.

Friends, I am confident by now that you are agreeable with me on some of my statements, but you might feel that there is a "place" for these different kinds of sports wear. WHERE? You say that the various pants are suitable for an event of outdoor amusement such as picnics, hikes, etc. Listen, dear friends, and ponder this in your heart as I say it: If, while at a picnic, you meet that unsaved friend you have been trying to win to the Lord, the Devil can work in that one's heart to cause him or her to notice your apparel and might easily use this act on your part to be a stumbling block in the way of that one's salvation. Do you see the reason for abstaining from that which is evil?

Your "place" for shorts might be in doing housework within the home, hidden from the eyes of others. Alright, but what if your house were to catch on fire and you must needs remove yourself from it in a minute's time? You would have no time to change to other clothes. Or better still, what would your minister say if he called at your home quite unexpectedly sometime during the day, and found you clad in such a scanty array? Friends, for the sake of your service to the Lord, I believe your testimony will be more faithfully used if you dress at all times for God's glory.

I believe the place for a woman in a bathing suit is in a private place of swimming far

removed from men. I do not feel that mixed-bathing is Scriptural in any wise at all. So women, find a swimming pool of your own: either the YWCA, that cool, shady creek on Grandma's farm, or else buy a larger bath tub!

The place for halter and other such sinful dresses is to either leave them in your closet, or wear a modest jacket that fully covers your back and front. You will be more Christian-like in appearance, and the Lord will use your testimony for His glory. Remember always that what might not harm you as a Christian might hinder your testimony and influence upon an unsaved one.

"All things are lawful for me, but all things are not expedient."—I Cor. 10:3.

I have heard some women remark that their reason for dressing in such apparel as has been mentioned is to please their boy-friends, fiancés, or husbands by dressing attractively for them. Listen, girl, young woman, or older woman: My heart goes out to you in pity and love if all you have to offer that one is something of the flesh. Your relationship of anticipated marriage will not last if built upon the desires of the flesh alone. There must be something more stable, such as a life of service together for the Lord Jesus Christ. Women, if you will recede a few steps, come back to home-making for your husbands and families, and be a servant to your husbands and to the Lord, there will be much more love and happiness in your life. As of old:

"Her children arise up, and call her blessed; her husband also, and he praiseth her."

—Prov. 31:10.

Friends, I trust that my words have offended no one; rather, I hope you are pricked in your hearts of your sin before the Lord, will confess your sin to Him, and live forth your testimony. I pray that I have led you to see the truth concerning the godly apparel that a modest Christian woman wears with a clear conscience before Almighty God. But if you are angry at me, I shall pray that your eyes might be opened as to the truth of the Lord's commandments. I have shown you what He said, and "the blood is on your hands" if you rebel in refusing to obey Him.

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

—John 8:47.

I am quite fearful as to the destiny awaiting your soul if you heed not the Lord, but rather continue in your own fleshly desires. I fear that "ye are of your father the Devil, and the lusts of your father ye will do." (John 8:44). I believe that if you are not awakened of your wrong-doing and sin before the Lord, you are lost and unsaved and are heading toward Hell today!

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."

—Gal. 6:7.

If you continue sowing in sinful living by way of immodest apparel, you will reap, friends! The Lord CAN and DOES bring about a harvest of heartaches and troubles in future years!

Today, though, if you are His own, I'm praying for you that you will be awakened of your sinful array before the Lord, and that you will take your stand for the Lord, standing firm upon His commands. I myself have been guilty of this same sin many times in the past, but with the Lord's help I pray that each of us will take up our cross and follow Him, even if it means persecution from worldly friends. Paul encourages us in II Tim. 1:12:

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Yes, serve Him daily, unfaltering, and be an example, girls, to your lost friends by your testimony regarding the type of clothing you must wear to please the Lord.

"... Present your bodies a living sacrifice, holy, acceptable un-

Salvation

(Continued from page one)

saved." We ought to be able to say, "I AM BEING SAVED." That is, we ought to be able to say, "I am being saved from the habits of sin." Paul had reference to this present tense salvation when he wrote (Phil 2:12), "WORK OUT your own salvation with fear and trembling..." He means for the believer to work out manifestively in life and conduct, the inwrought salvation. The person who "grows in grace and in the knowledge of the Lord" is being saved from the habit and dominion of sin. That person is no more saved from the guilt and penalty of sin, than he was the moment he became a believer, but he is much more free from personal sin habits.

The Salvation That Is Yet Future

Not only HAVE we been saved; not only ARE WE BEING SAVED from sin's habits, (if we are developing in the Christian life), it is likewise true that WE ARE GOING TO BE SAVED. What does this mean? It means salvation in its full completion. "Now is our salvation nearer than when we believed." Salvation is spoken of in that passage. One may be saved from the penalty of sin, and in large measure from the habits of sin, and yet be afflicted with the PRESENCE of sin. We can't get away from it. We hear profanity, we see the suggestive advertising on the billboards and in the newspapers, we are surrounded by the suggestion of sin and the solicitation to sin, but one day we shall be removed from even the presence of sin.

Likewise we inhabit weak, sinful bodies. Paul spoke of "waiting for the adoption, to wit, the redemption of our bodies." He had reference to this future tense of salvation.

When Will This Be?

Salvation in its consummation comes when Jesus calls the saved dead from their graves and at the same time changes the saved living as in the twinkling of an eye. (See I Thes. 4:). Thereafter we "shall ever be with the Lord." Transformed bodies shall no longer be weak and sinful, and our environment shall be fit for the Lord Himself, which means that we shall no longer have to be troubled with the presence of sin. The old Adam will have been truly eradicated then. There will be nothing within us to sin. Redemption is not complete until the whole man is fully redeemed as well as the earth. Redemption is not complete until the whole man is fully redeemed as well as the earth. Redemption will extend as far as the consequences of the fall of man into sin. That involves not only the full redemption of man, but the complete redemption of this earth, which was placed under a curse for man's sake.

Some argue against a Millennium, but the truth is the Millennium is a necessity, if Satan's work is to be completely undone. (See I Cor. 15:24-28).

to God, which is your reasonable service."—Rom. 12:1.

Then,

"Lift up your eyes, and look on the fields; for they are white already to harvest."—John 4:35.

When you are fully yielded to the Lord, He will provide His task for you to perform in His service. Get busy today!

Grace Enthroned

(Continued from page one)

stand before the Throne of Grace ready and willing to obey the voice from the throne.

Watching a slave bend under severe toil at the command of his master, a man was moved to purchase the slave from his owner. "I want to purchase you so I can set you free," said the white man. "Then," shouted the slave, "I want to serve you all the rest of

my life."

Christ paid the purchase price of His Blood to set us free from the bondage of sin, so we might serve God in freedom before the throne of grace.

—American Baptist



I Should Like To Know

(Continued from page one)

ing members?

Both in the reception of new members and in the granting of church letters, the vote should be unanimous. It ought to be written into the rules of every church that no one could be received nor any letter granted apart from a unanimous vote. This has been the practice of our Baptist fathers through the past. I have never seen any reason to change. I have seen many good reasons for the wisdom and Scripturalness of the action.

I'm old foggy enough to believe that in receiving members and in dismissing them, that we ought to stick to the Truth. Old fashioned Baptists still talk about receiving and dismissing folk "in good standing and full fellowship." If the vote is not unanimous, then the church letter is a lie on its face. They are neither in good standing nor full fellowship if received or dismissed on less than an unanimous vote.

Paul says, "Him that is weak in the faith, receive ye, but not in doubtful disputations."—Tim. 1:14. That means the church, and not the preachers nor the deacons. This means that the vote ought to be unanimous. Paul forbids receiving them on "doubtful disputations." A divided vote would certainly be a doubtful dispute, too, and a doubtful welcome, too.

Paul was turned down by the church at Jerusalem when he first made application for membership there. See Acts 9:26-28. Verse 28 proves conclusively that later he was received on a unanimous vote after the recommendation of Brother Barnabas.



"Rain"

(Continued from page seven)

ca.

The fifth reason he gave for the decline of Rome was the decaying spiritual power, with religious faith fading into more formalism, losing touch with life and becoming impotent to guide the people. Beloved, what about the nation today? I ask you, does the Bible have much influence in America today? You know the answer as well as I. People think of Sunday as "fun-day." They think of Sunday as a holiday instead of a holy day, as a time for picnics, a time to go visiting, a time for everything and anything except the worship of Almighty God. Religion means mighty, mighty little to the people of the world today.

Gibbon's reasons for the decline and fall of the Roman Empire illustrate the very conditions that face us today. There is a judgment coming upon this world, and God is going to rain brimstone, fire, and snares out of Heaven upon us. Rain, beloved, is a type of the judgment of Almighty God.

VI

THERE IS A REFUGE.

"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."

—Isa. 4:6.

God says that though a storm may come, and though the rain may fall down out of the sky, there is a covert that you might get out of the rain. What does this mean to us, beloved? Simply this: Do you want a hiding place? Do you want a refuge? Do you want a place where you can find sweet peace for your soul? Thank God there is such a refuge to be had in the Lord Jesus Christ.

Is He your refuge today? If He is, thank God. If He isn't, then yield to Him and trust Him as your own personal Saviour. May God bless you!

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