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The Baptist Examiner

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

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THE WORLD'S ESTIMATE OF CHRISTIANITY AND GOD'S ESTIMATE OF THE WORLD

By BOB L. ROSS

John 1:10—"He was in the world, and the world was made by him, and the world knew him not."
I John 2:15-17—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever."

It is unnecessary to remind Christian people that since the fall of the first man, Adam, the world and God have never been in harmony with each other. For almost 6000 years, the world has continued in direct rebellion against the expressed commandment of the living God. In one of our texts, the Spirit of God goes so far as to tell us that if any man loves this world and the things of

this world, it is evidence within itself that there is none of the love of God the Father in that person's heart.

Humanity is thus divided into two classes: those that love the world and those that love God. There can be no compromise, no peaceful co-existence; one simply cannot love God and love the world, and vice-versa. The things of God and the things of the

world are as far apart as is the east and west. You can't have one foot in Heaven following the Lord, and one foot on earth following the course of this world. Of course, we must live in this world, but I'm speaking now in concern to our hearts and our affections, and our daily living.

The Apostle Paul has said this about this matter: "I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous (Continued on page 3, column 2)

EFFECTS OF BELIEVING THE BIBLE DOCTRINE OF ELECTION

A sermon delivered on April 22, 1860, at the New Park Street Chapel, Southwark, London, England

By C. H. Spurgeon

[To be published in THE EXAMINER in 4 installments. This is the second installment].

1. The Belief in the Doctrine of Election has a Highly Salutory Effect upon our Opinions.

Any observer who has looked through the history of the church, will not fail to have discovered that there has been a salting influence exercised by the doctrine of grace upon the minds of those who have been rooted and grounded in its strong and fruitful soil. At the present time, Lutheranism on the continent is scarcely better than infidelity. I have been informed by those who are capable of judging, that too many of the followers of Luther have become degenerate, have cast aside spirituality, and have really returned to the beggarly elements of Romanism, even though they persist in their Protestant profession.

But, my brethren, the like cannot be said of the followers of Calvin. The Dutch Reformed church, albeit that there may be much in it over which we might mourn, has never departed from the truth as it is in Jesus. Enter the place of worship where the Reformed occupy the pulpit, and you need not be at any loss to



CHARLES SPURGEON

discover the way to heaven. There may be too much dryness in their prayers, and too much dulness in their mode of preaching, but the truth, the vital truth is there, and God still owns it in the salvation of sinners. They may not bear so high a fame or exert so wide an influence as their noble ancestors, but they (Continued on page 16, column 1)

IN TIME OF SORROW

By GEORGE WELLS ARMS

Perhaps there is no sorrow that ever enters most human hearts that is greater than when death would break the cord that binds two lives together. All that has been made precious by the secret of fellowship, the joy of communion, the mutual bonds of dependence one upon another, has been taken away. The vase has been broken, and while the scent of the roses still lingers in the memory, it remains true that the vase is broken. The more sacred the relationship the deeper the sorrow.

Because of the loss of his bosom friend Hallam, Tennyson drank the bitterness of this cup for many years, during which time he composed his immortal poem, "In Memoriam." The final issue of the struggle was,

"Tis better to have loved and lost, Than never to have loved at all."

Yes, better the fragrance of a life for a while—whether child or wife or husband or parent or friend—than the barrenness of life in which the flower never bloomed and cast its fragrance.

But that is not all. Granted that the sweetness and blessing has come, and that by grace we can say, "It is well"; yet, just because it has come there still goes up the cry, again to quote Tennyson,

"But O! for the touch of a vanish'd hand, And the sound of a voice that is still!"

Can this come to pass? Can the cord ever be knit again, so as never to be broken? There is only one answer, and Tennyson found

it, where we too must find it, when he sang,

"Strong Son of God, immortal love,
Whom we, that have not seen
Thy face,
By faith, and faith alone,
Embrace.
Believing where we cannot
prove."

"The Man of Sorrows" is the answer, and the only answer, to this and to all other sorrows.

This is because He alone has the keys of death and of the grave (Rev. 1:18). He has the keys because He has tasted of death for us (Heb. 2:9). He became man not only to teach us and to set us an example, but to bear our sins in His body on the tree (I Pet. 2:24), and thus to open the way for our redemption. Having then torn the veil and made entrance into the Holy of holies, as man He came forth out of the grave, having conquered death itself, so that He could say, "Because I live, ye shall live also (John 14:19).

We are told that when a bee stings it leaves its stinger buried in the body so that it can never sting again. So with death. Christ bore its sting for us. Death can go further. Therefore we can shout, "O death, where is thy (Continued on page 16, column 3)

A PERSONAL WORD FROM YOUR EDITOR

To our many friends who have been so kind to us in the death of our little grandson, we express our heart-felt thanks. Literally hundreds have contacted, and are still contacting us in one way or another. This has been the hardest of God's providences for me to bear, and I ask that you truly believe me when I say that you will never know until you get to Glory just what your kindnesses have meant. God bless our great family of readers who have shared with us our sorrow!

NEXT WEEK

We are beginning a series of sermons on Isaiah 53 under The Baptist Examiner Pulpit. These are messages on this wonderfully rich chapter, which have been preached by your editor. They will run for approximately one year. Renew today, and don't miss even one of them.

SHARE WITH US

We have given you the paper regularly through these first six weeks of 1960. We hope we don't have to miss any future issues, yet this may be necessary. Our needs financially are more pressing than ever just now. Our obligations this week amount to approximately \$2500 and we have less than \$1000 in sight. If you value the weekly ministry of this paper, may we urge you to send us an offering now. Thank you and may God bless you!

THE TRUTH CONCERNING

Mormonism - Its Founders

An expose of one of the most dangerous cults in the world today.

The Testimony of Mrs. Brigham Young No. 19.

Introduction: The enlightening information below is taken from an almost extinct volume entitled: "WIFE No. 19, or The Story of a Life in Bondage, being a Complete Expose of Mormonism, and revealing the sorrows, sacrifices and sufferings of women in polygamy" by Ann Eliza Young, "Brigham Young's apostate wife" (1876). After being forced to marry the Mormon leader, who was older than her father, her eyes were finally opened to the truth and after fleeing, she dedicated her life to freeing others from the false religion. We trust that this first hand knowledge will convince you that the founders of Mormonism were "false prophets" (II Peter 2:1-2; Jude 3) and that the "Book of Mormon," still their source of faith, is the creation of perverted men. Mormonism may have since reorganized, reformed, improved, etc., but it still remains as the product of the characters unmasked by one who knew the truth. May it cause you to turn to the Holy Scriptures (God's only book) and the true Christ revealed therein, Who is the eternal God and only Saviour of mankind.

I was born at Nauvoo, Illinois, on the 13th of September, 1844, and was the youngest child and only surviving daughter of a family of five children.

My father and mother were most devout Mormons, and were among the very earliest of Joseph Smith's converts. They have, indeed, been closely identified with the Church of the Latter-Day Saints almost from its first establishment. They have followed it in all its wanderings, have been identified with its every movement, and their fortunes have risen or fallen as the Church has been prosperous or distressed. They were enthusiastic adherents of Joseph Smith, and devoted personal friends of Brigham Young, until he, by his own treacherous acts, betrayed their friendship, and himself broke every link that had united them to him, even that of religious sympathy, which among this people is the most difficult to sunder.

My father, Chauncey G. Webb, was born in 1812, in Hanover, Chataqua County, N. Y. He first heard the Mormon doctrine preached in 1833, only a very short time after Joseph Smith had given the Book of Mormon to the world, and had announced himself as another Messiah, chosen by "the Lord" to restore true religion to the world, to whom also had been revealed all the glories of "the kingdom" that should yet be established on the earth, and over which he was to be, by command from the Lord, (Continued on page 14, column 1)

The Baptist Examiner Pulpit

"EXCELLENT"

Sermon Preached by Pastor John R. Gilpin

"Preserve me, O God: for in thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; But to the saints that are in the earth, and to the EXCELLENT, in whom is all my delight." — Psa. 16:1-3.

I want to talk to you especially about the word "excellent." I need not remind you that this is the Lord Jesus Christ who is speaking, and He refers to the saints that are in the earth as excellent. Now sometimes I am sure you don't feel like you are excellent, physically, materially, nor spiritually, and I am sure that when you observe other professing Christians, you wouldn't speak of

them as being excellent. I am certain that this would never be the word that would be used to describe God's children, if man were giving the description. However, is well to remember that this is the Lord Jesus Christ who is speaking, and He says of every one of us who are Christians that we are excellent. I rather imagine that we but poorly appear to be what actually God knows that we are.

Sometime ago I stood beside a pond where the water was stagnant and there was an ill-smelling stench that arose from that pool of water. Yet in spite of the stagnation of the water and the stench about it, I could look into

that water and see the glory of the moon as it was reflected. To be sure, I didn't see the glory of the moon as I might have seen it in the skies, but I saw it dimly reflected in that pool.

I have stood beside an open well and looked down into the darkness, yet at the bottom of the well I could see the glory of the moon as it was dimly reflected in the water at the bottom of the well.

Now I rather imagine that so far as you and I are concerned that we are but dimly seen as excellent by ourselves, and by others that we come in contact with from day to day. However, (Continued on page 2, column 1)

TITHING

A. A. Hyde, a millionaire manufacturer, said he began tithing when he was one hundred thousand dollars in debt. Many men have said they considered it dishonest to give God a tenth of their incomes while they were in debt. Mr. Hyde said he agreed with that thought until one day it flashed upon him that God was his first creditor. Then he began paying God first, and all the other creditors were eventually paid in full. If a man owes you money, it would be wise business policy on your part to encourage him to pay his debt to God first.

Sunday-School Times.

HE SILENCED SATAN

If you find yourself getting miserably, begin to scatter, like a wealthy farmer in New York State I heard of. He was a noted miser but he was converted. Soon after, a poor man who had been turned out and had no provisions, came to him for help. The farmer thought he would be liberal and give him a ham from his smoking-house. On his way to get it, the tempter whispered to him: "Give him the smallest one you have."

He had a struggle whether he would give a large ham or a small ham, but finally he took (Continued on page 16, column 4)

"Excellent"

(Continued from page 1)
when God looks upon us, He sees us as excellent. Just as when we look upon the moon in the skies we see it in all of its wondrous beauty, but when we look at its reflection in a mud puddle or in a stagnant pool or in the dark recesses of a well, we see the reflection of the moon as but dimly shown there.

I rather imagine that that is a good illustration so far as this word "excellent" is concerned. We don't seem very excellent to ourselves. We don't appear very excellent to our friends and loved ones. Certainly, beloved, we but dimly reflect the Lord Jesus Christ, and though He speaks of us as excellent, I imagine that you and I would fail to see within ourselves those qualities that would enable us to say truthfully that we stand as excellent in the sight of God. I would like to remind you that this is the estimate of the Lord Jesus Christ concerning us, and I would like to show you some ways whereby that you and I are excellent.

I

WE HAVE EXPERIENCED AN EXCELLENT BIRTH.

Now some people have never had the experience of being born into this world with a good background. Some people, sad to say, could not say that theirs was an excellent birth. It could be that here is an individual who was born amid squalor and sin — perhaps in a hovel of the very worst type, and when that individual looks back upon his early days, he can't say that his birth is an excellent birth.

However, every individual who is saved has experienced a second birth that can be classified as excellent. Listen:

"Except a man be BORN AGAIN, he cannot see the kingdom of God." — John 3:3.

"Except a man be BORN of water and of the Spirit, he cannot enter into the kingdom of God." — John 3:5.

"Ye must be BORN AGAIN." — John 3:7.

You will notice that all three of these verses speak about being born again. Lots of folk in this life go to school in order to get a degree from college, maybe

a B. S., or a Master's Degree or a Ph. D., but there is one degree that you get, not by going to college, and not by attending school, but you get it as a gift of God. That is the B. A. Degree which means to be "born again." That is what the Lord Jesus is talking about when He says, "Ye must be born again."

I would insist that there is not anything in this world that will take the place of the new birth. Reformation, education, culture, refinement and religion are all well in their places, but not one of these could take the place of the new birth. No man goes to Heaven because of his culture or refinement or religion, but rather the only individual that ever goes to Heaven, is the individual who has been born from above. We read:

"Being BORN AGAIN, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." — I Pet. 1:23.

As I have said, sometimes people experience what we would say a rather sorry birth in coming into this world the first time. They might look back upon that birth date and say that it was far from excellent, yet may I remind you that so far as you and I are concerned, we who have been born again, or born from above, can say that ours is an excellent birth.

II

WE HAVE AN EXCELLENT NATURE.

When you were born into this world you were born with two natures, one a spiritual nature and the other a carnal nature. When you were born, the spiritual nature was absolutely dead. In fact, that spiritual nature was so dead that God had to make you alive before you could repent and believe on the Lord Jesus Christ as a Saviour. If you are saved, you are already a spiritual resurrection. Listen:

"Even when we were dead in sins, hath QUICKENED us together with Christ, (by grace ye are saved;) And hath RAISED US UP TOGETHER, and made us sit together in heavenly places in Christ Jesus." — Eph. 2:5, 6.

Paul says that we who are saved were dead in sins, but that we have been quickened and made alive, and have been raised up together with Him. In other words, we are already a spiritual resurrection.

As I have said, you were born into this world with two natures — one a spiritual nature that was dead, and the other a carnal nature that was very definitely alive. That old spiritual nature of yours that was dead had to be made alive. It had to be quickened. It had to be resurrected. There had to be a spiritual resurrection so far as your spiritual nature is concerned.

At the same time you not only had a dead spiritual nature, but you had a live carnal nature, and that old carnal nature was very much alive. It doesn't take very long in life for a person to begin to manifest the fact that the carnal nature is alive. It doesn't take but a very short time for the family to realize that when a child is born into this world that that child's carnal nature is very much alive, and as that child grows older and comes toward maturity, that carnal nature develops and intensifies and becomes augmented. The result is that carnal nature becomes more and more vitiated and the individual becomes more and more obsessed of sin and depravity, and his depravity manifests itself thereby. Though you are born with a dead spiritual nature and a live carnal nature, if you are saved, there comes a time in your life that you receive a new nature, and that new nature comes as a gift from Almighty God. We read:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust." — II Peter 1:4.

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Listen, beloved, if you are saved, you are a partaker of a divine nature. You have something of God on the inside of you that you didn't have when you were born into this world. As I say, you had two natures. When you were born you had a spiritual nature, but it was absolutely dead to God. What was once a dead spiritual nature is made alive when you are saved and you have something of God inside you. You have the divine nature on the inside.

As I say, you and I have something of God on the inside of us. That being true, we ought to talk a little bit like God. We ought to walk a little bit like God. We ought to act a little bit like God. Certainly the world ought to be able to see a little bit of God in the lives of everyone of us. When I come to this fact, I say to you, our nature is an excellent nature.

Now the nature that I inherited from my parents, which is the old carnal nature, isn't an excellent nature. It has caused me a lot of trouble down through the years. As I look backward across these years of a little better than a half century I am reminded that this old carnal nature of mine that I inherited from my parents and they inherited from their parents, and so on, all the way back to Adam—that old carnal nature has caused me an awful lot of difficulty and grief and sorrow and heartaches within this world. It isn't excellent, beloved. I certainly wouldn't say that this old carnal nature is excellent, but that new nature that I received from Jesus Christ—that nature of God that was put inside me and became a part of me the day that I was saved—that new nature is excellent.

Oh, can you appreciate the fact that you have an excellent nature on the inside? I don't say that you are living perfectly, and I don't tell you that you will ever live perfectly. If I speak to somebody who is unsaved who may wonder about Christian living, may I say that after you are saved, you will never live perfectly so far as this world is concerned. However, it is a fact that if you are saved you have a perfect nature, a nature that rates excellent in the sight of Almighty God.

III.

WE HAVE EXCELLENT CLOTHING.

Do you realize that your spiritual wardrobe is tiptop? Now I don't know how many suits or

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By JAMES HOBBS
Rushtown, Ohio

We are looking forward to the conference hoping that God will so lead that we may again attend. In this day of excessive sinfulness and worldliness it is a welcome relief to be able to fellowship with God's people who love His word and are willing to stand for the doctrines taught therein. The messages in these conferences are meat for the soul and that is another reason why we enjoyed the conference last year and are looking forward to the one in 1960.

dresses or pairs of shoes or hats you own, and I am not concerned about whether you wear the cheapest or the most expensive clothes to cover your body. I am not concerned about the fact of the clothing that we wear from the standpoint of society. If sin had never entered into the human family, you wouldn't have worn clothes. Clothes came as a result of sin, and the only reason that you and I wear clothing is because of the evidence of sin within the human family. In fact, every time you dress yourself you are admitting that you are a sinner in the sight of God, and you are admitting that every person in this world stands as a sinner. Beloved, I am not talking about the clothing that you wear on your body, but I say to you, if you are saved, you have excellent clothing. I mean by that that you are clothed in the righteousness of God's Son, the Lord Jesus Christ.

We read of the man in Matthew 22 who came to the wedding and spurned the wedding garment. He didn't have to buy a new suit to go to the wedding. He didn't have to furnish his own wedding suit. All he had to do when he arrived at the wedding was to put on the garment that was furnished for him, but he spurned it, and went in his own clothing. The Word of God says that they bound him hand and foot and cast him out.

Beloved, this man represents an unsaved man who rejects and spurns the righteousness of the Lord Jesus Christ. He will be bound hand and foot and cast into Hell. Now what does that clothing that he spurned represent? The righteousness of God's own Son. When I tell you that we have excellent clothing, I am talking about the righteousness of God which clothes us from day to day. When God looks down on you and me, He doesn't see us as the filthy sinners that we actually are, but He sees us clothed in the righteousness of His Son.

As the old song says:
"My hope is built on nothing less Than Jesus' blood and righteousness."

Jesus, by His blood, paid for our sins, and now Jesus clothes us in His righteousness. Listen:

"For he hath made him who knew no sin to be sin for us; that we might be made the RIGHTEOUSNESS of God in him." — II Cor. 5:21.

Notice that God made Jesus to be sin for us, and now God takes us and makes us the righteousness of Jesus Christ. Now that literally means that God took Jesus and treated Him just exactly like you and I ought to have been treated. In other words, God took Jesus and treated Jesus just exactly like John R. Gilpin ought to have been treated. My sins were laid on Jesus. Jesus Christ suffered for my sins. The

Why I Want To Attend Your 1960 Bible Conference

Son of God carried my sins to the cross, and there suffered for me at the Cross of Calvary. Now, beloved, because God treated Jesus like we ought to have been treated, therefore God treats us like Jesus ought to have been treated, for whereas my sins were laid on Jesus Christ, now Jesus' righteousness is put on me.

Beloved, will you believe when I tell you that you have excellent clothing. You are clothed in the righteousness of God's Son, and when God sees you, He doesn't see you in all your sin and in all your depravity. Rather, He sees you clothed in the righteousness of His own Son, the Lord Jesus Christ.

Years ago a man got furious one night as he listened to me preach when I spoke of the imputed righteousness of Jesus Christ—how that our sins were put on Jesus and Jesus' righteousness was put on us. As he went out of the church building he was very angrily to me that he didn't want to go to Heaven in another man's coat. Well, beloved, that's exactly what he is going to do if he ever goes to Heaven. He will not get there clothed in his righteousness. Instead, he goes there clothed in the righteousness of God's Son. He will be there in the garments provided by the Lord Jesus Christ.

The Holiness people talk much about the fact of holiness, and Pentecostal people make much of the idea of the removal of the carnal nature. They quote and misapply a Scripture which glorious verse. It says:

"Follow peace with all men. HOLINESS, without which" (Continued on page 14, column 2)

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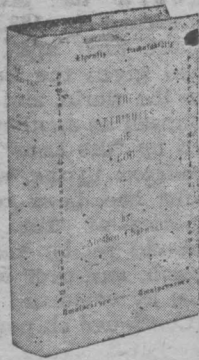
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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Shall We Print "Questions And Answers On Divorce And Remarriage" As A Tract?

Dear Brother Ross:

I just received your "Questions and Answers on Divorce and Remarriage" in THE BAPTIST EXAMINER for January 9.

This is definitely the best article on this subject that I have seen in print. Why not put this in tract form so it can be put in the hands of many who are confused as to what God's Word actually teaches. I believe this would be a real "contribution to truth." I would love to buy 100 copies of this today.

This is a vital subject, one that in some ways affects many lives among God's people. In thirty-five years of ministry I have found so much confusion, even among preachers, upon this subject. There is certainly a very widespread need for a simple,

clear statement of facts as you have presented them.

Yours in Him,

L. F. GILL,
Bible Baptist Church,
Shreveport, La.

Dear Brother Gilpin:

Concerning the article that Brother Bob Ross wrote on "Divorce." I think it is very good and Scriptural. Many writings that I have read on this subject seem to be out of proportion one way or the other. But this writing by Brother Bob seems to be as good as any I have reviewed. Trust that he might be able to get it into tract form.

Sincerely yours,

M. G. RACHAL, Pastor,
Hornbeck, Louisiana.

ESTIMATE

(Continued from page one)

tous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one no not to eat." — I Corinthians 5:9-11.

And the Lord Jesus prayed for his disciples in this manner: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." — John 17:14-16.

And Paul exhorts Christians in Colossians 3:2 to set their affection on things above and not on things on the earth. The Apostle Peter puts us in remembrance that we Christians are strangers and pilgrims in this world. We, as Abraham of old, have no certain dwelling place in this strange country, and we look for a city which hath foundations whose Builder and Maker is God. The hymn writer has expressed it thusly:

"This world is not my home,
I'm just a-passing through;
If Heaven's not my home,
Then Lord, what will I do?"

I.

But now, let's notice the world's estimate of Christianity. The world has ever been opposed to Christianity. Although at various intervals down through the years, there have been lapses of persecution of Christians by the world, there still remains at the very heart of the world an inveterate hatred against the Christian religion.

1. From a study of the Bible, especially its teachings concerning our Lord Jesus Christ, we find that the world has ever had little regard for the Founder and Head of Christianity. The world has rejected Him and His Word during the entirety of its existence. Since Adam turned from the Word of the living God, his

HALLIMAN PRAISES BRO. BOB AS EDITOR

(If Brother Bob were here, I know he would not let this be printed, but he is in the Virgin Islands, and I'm taking the responsibility of doing so).—J.R.G.



Fred T. Halliman

Dear Brother Gilpin:

I read Bob's article in the "I Should Like To Know" column on divorce and re-marriage and they are almost identical to the views that I and Brother Wryick have held for years. We, like Bob, came to these views from an extensive, yet separate study of the Word.

I think Brother Bob's views on this subject are right, and I might add that whether it be this or any other subject, it is not only my personal opinion, but that of the majority of brethren that I come in contact with. Brother Ross is one of the sanest and soundest preachers on any subject, among Baptists anywhere today.

Almost without exception, everywhere I go, I hear both old and young preachers express their astonishment at the ability of Brother Ross, and predict that with only a little seasoning he will be among the stalwarts in Baptist history.

Men like Crider, Cox, McCrum, Morrison of Decatur, Hux of Rocky Mount and a host of others have changed their views of Brother Bob. They thought at first that he was just a "know-it-all," but these very men and others have confessed to me that they were wrong and that he is being used of God in a mighty way. These conferences and his visits to various churches and different parts of the country have done more to get him acquainted with the public than words can tell.

Yours most sincerely,
FRED T. HALLIMAN.

descendants have ever followed the downward road of their first parent.

Concerning the world's attitude of the Lord Jesus Christ, we find that even at His birth, the world's hatred of Him was clearly manifest. The Christ was still a young babe when the command went out from the government of the world at the time of His birth to slay all the children that were in Bethlehem and in all the coast thereof from two years old and younger. And to escape this slaughter of innocent children, it was necessary that the child be taken into another country.

And after the Lord Jesus was of years and went forth preaching the Word of God, we find that He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. Before the eyes of His own people, the Jews, the Lord Jesus Christ healed the sick, the halt, and the lame, and restored eyesight to the blind and hearing to the deaf. And He cast out demons and raised the dead. But the world still rejected Him and refused to heed His message. Finally, this same crowd who had seen Jesus do all His wondrous works took Him to the cross and there crucified Him.

This is the estimation the world placed upon the Founder of (Continued on page 13, column 1)

"I Should Like to Know"

1. Will you please give me Scripture and reasons for voting on one to come into the church?

Voting is simply an expression of the will of the individual or group. In every decision that is made, someone votes or expresses his will, regarding a particular matter. Since we believe that the Bible teaches that the church is a democratic body, each member being equal with the other, and the one body is led by the Spirit as a body (Eph. 2:22), we believe it is right for each member of the body to express his will regarding every matter. If only one or two did this, then others would not be functioning along with these two members of the body. Also, this one (or two) would be doing things that have not the consent of the whole body. The church is to function as one body, as the Spirit leads (I Cor. 12).

For Scripture, the whole book of Acts well illustrates this truth. See the election of Matthias (Acts 1:15-26); the sending forth of Paul and Barnabas (13:1-4); the council at Jerusalem (15).

Someone always expresses his will on the matter of receiving another into the church. Some who reject Baptist polity say that no vote is to be taken, but if the person coming gives a sound profession, he is added to the church by the Lord. But who is to judge whether or not the person is sound? Is it the preacher? Are the deacons to judge? Some one must judge. No so-called church will receive just any one who comes to present himself for membership. He must be in harmony with the doctrine taught by that church. And someone must decide whether or not he is sound. Who shall do it?

We believe that the church, as one body under Christ, indwelt by the Spirit, is to judge in such matters. (I Cor. 5:1-5). No preacher or clique within the church has this power, but the authority is in the church, over which Christ is the sovereign Head (Matt. 18:15-18; 16:18, 19).

2. Where is there one Scripture that says Jesus tithed?

Since God has always required the tithe, and since tithing was very definitely required of the Jews in the worship of God, it is safe to assume that Christ tithed, even if no verse specifically says so. He came to fulfill God's Law. Did He leave tithing undone?

3. Where did Jesus command His disciples to tithe?

In Matthew 23:23, Christ sanc-

tions the tithe as being a thing which "ought to be done." He said He did not come to destroy, but to fulfill. In the commission of Matthew 28:19, 20, He told His disciples to teach converts to observe all that He had commanded. That ought to be sufficient proof, but if not, just remember that Christ is the God of the Old Testament, too, and tithing is most clearly commanded in several places of those who were what can be called "disciples." And where is the verse that says He has "destroyed" or "did away with" tithing?

4. Where is the Scripture that any New Testament preacher tithed?

First, let it be understood that a failure on the part of a New Testament preacher to tithe does not mean that tithing is not right. Peter failed to stand as he should in a couple of instances, but he ought to have stood. So we will just say that Matthew 28:19, 20 comprehends tithing and if the preachers of the New Testament practiced what Jesus commanded, they tithed. If any one wants to make an argument on the basis of silence, let such a one remember that his doctrine is "upheld" by the same "support" that "upholds" a great host of other unscriptural theories and practices. A practice so common as tithing needed no emphasis in New Testament times, and if the Lord "did away with it," why didn't He make some mention of that fact?

5. Where is the Scripture that a New Testament preacher commanded a New Testament church member to tithe?

The above answer pretty well covers this one, too. However, don't forget I Cor. 9:7-14, 16:2; II Cor. 9:6-7. If New Testament preachers taught all that the Lord commanded, then they taught tithing. Since tithing was the common practice of New Testament times, having been practiced through all preceding ages, as ordained of God, then wherever giving is mentioned, it is doing no wrong to the Scripture to understand that the tithe was involved. When we today who believe in tithing talk about giving, not making any specific reference to the tithe, we certainly do not mean that we do not believe in tithing; but rather, tithing is understood as being the standard, and our words about (Continued on page 16, column 1)

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CHAPTER VI—(Continued)

LIFE, TIMES and TEACHINGS
of J. R. GRAVES

By His Son-In-Law, O. L. HAILEY

The Great Triumvirate

As I have already indicated, J. R. Graves had great influence with people and was able to bind to himself a number of men of great strength and influence. There were two others who, together with himself, have often been spoken of as "The Great Triumvirate." These were Graves, Pendleton and Dayton. It is concerning the association of these three men that I would speak an additional word. First,

J. M. Pendleton

J. M. Pendleton was pastor at Bowling Green, Kentucky, in the early years of Graves' work in Nashville. They had never met, but knew each other through their writings; and Pendleton had learned that Graves was an effective evangelist. So, with the approbation of the church, he invited Graves to come to Bowling Green and join him in a meeting. An explanatory word will help one to understand the rest of this story. Graves' mother was a devout Congregationalist. Graves himself was a Baptist, having joined the Baptist church at the first. He had studied the question of alien immersion until he was thoroughly satisfied that Baptists ought not to practice it nor recognize it, and as a result of his earnest teaching he had recently baptized his own mother into his church here in Nashville.

So Graves loaded his carriage with books (for there were no railroads from Nashville to Bowling Green then) and drove through the country so as to reach Bowling Green on Saturday afternoon. In conference with Pendleton he discovered that Pendleton was accustomed to receiving alien immersion. He therefore said to Pendleton:

"Bro. Pendleton, I am afraid you have sent for the wrong man. I do not believe that Baptists ought to receive alien immersion. I preach otherwise, but I do not believe that a visiting minister should preach from the pulpit of a pastor doctrines contrary to those held by that pastor. So the best thing for you and me to do is for you to let me get in my carriage tomorrow morning and drive back to Nashville. You make the most satisfactory explanation you can and go ahead and hold your own meeting."

Pendleton replied: "No, you will not either. You will stay right

JAMES ROBINSON GRAVES
(Born 1820, Died 1893)

here and preach right on through the meeting and preach the doctrine as you believe it. I have never given the matter of alien immersion a thorough study and I shall be glad to hear you preach on that subject."

So they entered the meeting, which was a great success, and at the end of the meeting Pendleton announced that he wholly agreed with Graves' view on alien immersion. Thereupon, Graves said: "Bro. Pendleton, you are the very man I have been looking for — a man of ability who has gone through with this question and has reached his own satisfactory conclusions with respect to alien immersion, and that Baptists should not receive it. I, therefore, want you to write a tract that will set forth the differences between Baptists and Pedo-Baptists, showing why we cannot consistently fellowship with Pedo-Baptists as regular churches of Jesus Christ, nor receive their immersion, nor recognize their ministers as scripturally ordained ministers of the gospel." From that day Graves and Pendleton were warm friends and true yoke-fellows.

A. C. Dayton

The story of A. C. Dayton reads like a romance. He was a Presbyterian, studied first to be a physician, but owing to precarious health he abandoned that and studied dentistry, which he practiced in Vicksburg, Mississippi, for many years, and successfully.

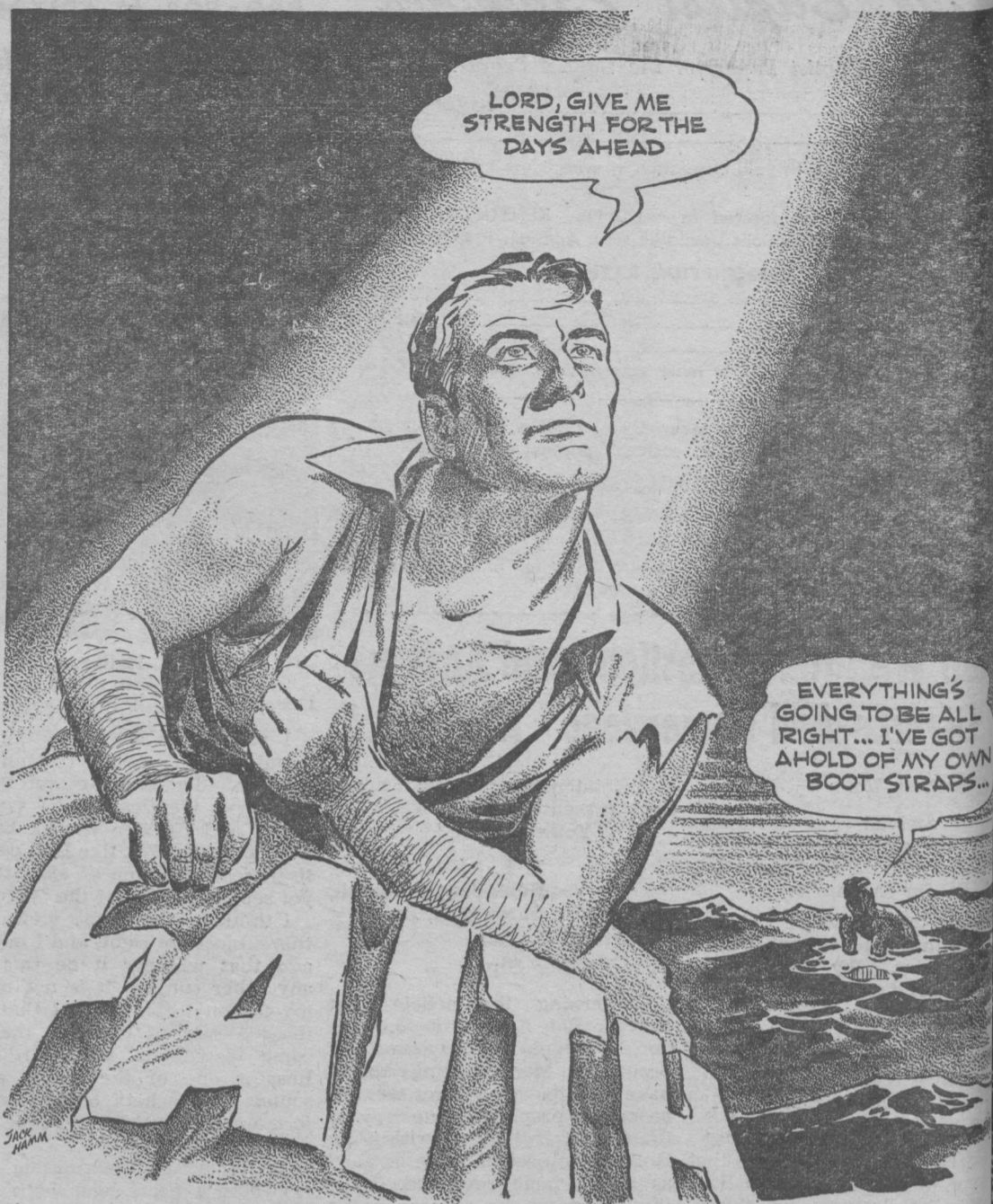
In attending one of the Presbyterian general meetings he was entertained by a Baptist lady in the town where the meeting was held. She, in preparing for her distinguished guest, after the manner of good housekeepers, placed a book upon the table in his room that he might have something to read while resting. Whether by accident or by design, she placed on his table Carson on Baptism.

When Dayton when to his room he saw that book and began to read it. It interested him to such an extent that he read all night, and before he left the home he had read the book through and had been convinced that he himself had never been scripturally baptized. On returning home he was taken with typhoid fever, and he says that during his convalescence the Lord Jesus stood by him in what to Dayton seemed to be a vision, said to him:

"I saved you from sin and commanded you to follow me and you have refused so far to obey the first commandment which I gave you. You have never obeyed me in baptism."

That impression was very vivid and remained with Dayton until he was able to leave his room. His physician said to him that he should seek a higher altitude in which to regain his strength. Dayton replied that he had a sister in Shelbyville, Tennessee. The physician agreed that that would be a good place for him to go and so he went.

On Sunday morning after his arrival, as they sat at the breakfast table, he heard a church bell ringing and inquired what



church it was. He was told that that was the bell of a poor little Baptist church on an obscure street where they had an illiterate man who came in from the country twice a month and preached to them, and that the congregation was small and insignificant. Dayton replied that he wished to attend a Baptist church that Sunday, for he had never seen a Baptist church before. The sister said, "No, brother, you must attend our church. We are the first people in society here and if you are to have recognition in this town you must go to the Presbyterian church."

Dayton insisted that he must go to the Baptist church, and did. The Baptist preacher tells this story: that after he had gone into the pulpit he saw a tall, dignified, scholarly man, a gentleman, well-dressed, walk into his church and quietly take his seat. It disturbed his mind to some extent, but being a faithful witness, he delivered his message as well as he could and at the close of the sermon "opened the doors" of the church. While the congregation was standing and singing this dignified, cultured, well-dressed

stranger walked down to the front and took the front seat, much to the perturbation of the timid pastor.

He stepped over and said: "Excuse me, sir, I fear that you did not understand me. I was offering opportunity to any one who wished to join our church; I was not asking for criticism upon my sermon."

Dayton — for it was he — replied, "I understand you perfectly, sir, and it is for this purpose that I have come forward."

The hasty interview, while they were concluding the song, led the pastor to say, "This brother is presenting himself for membership in our church and he will tell his own story."

Whereupon Dayton arose, faced the congregation and recited his experiences as set forth above. Of course he was received and baptized. Next day Dayton and W. P. Marks, brother-in-law of J. R. Graves, a deacon of that church, and some other members of the church, were standing together on the street engaged in conversation. Dayton remarked: "Well, brethren, I am a man without a calling. Having joined the Baptists, I cannot expect my people, the Presbyterians, to patronize me any longer; and I used all my savings during my illness and convalescence."

Professor Marks said: "Bro. Dayton, I will tell you what to do. Go down to Nashville and see my brother-in-law, J. R. Graves. You will find him at his office over in Edgefield."

Dayton replied, "I would gladly do so, but I have not money enough to pay my railroad fare."

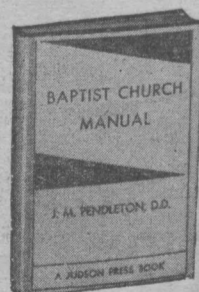
Professor Marks soon excused himself and went quietly away and returned and handing Dayton a round-trip ticket from Shelbyville to Nashville, said, "Now go and see him."

Dayton tells this story: that when he went to the office of Graves in Edgefield and knocked on the door, a small man, with the brightest eyes he ever saw, opened the door and looked him over from head to foot, seeing everything that was in him at a glance and bade him come in. Dayton told his story to Graves.

It so happened that William Carey Crane, who was at time editor of *The Tennessee Baptist*, but who had moved to Texas, had just written a letter to *The Texas Baptist and Herald*, advocating union Sunday schools for Texas, and saying that other schools were possible in that newly settled country.

Graves, indicating a door to the next room, said to Dayton: "In there is a table with pen and paper, and here is an article from editor Crane, of *The Baptist and Herald*. Please go there and write me what you have to say about it." When Dayton came back into the room read to Graves what he had written, Graves said:

"Bro. Dayton, I can tell you what you can do; you can write. I have been looking for a man who would write me a serial story telling forth the differences between Baptists and Pedo-Baptists, you can do that, having had experience you have had back to Shelbyville and I will give you one thousand dollars for the story." (Continued on page 16, column 1)

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As far as the body itself is concerned, we know He formed it "of the dust of the ground," but a person is more than body; for the Lord "breathed into his nostrils the breath of life; and man became a living soul."

Our Creator placed such an exceedingly high value upon us that He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross."

The price of our redemption cannot be computed with silver or gold, but with the precious Blood of Christ.

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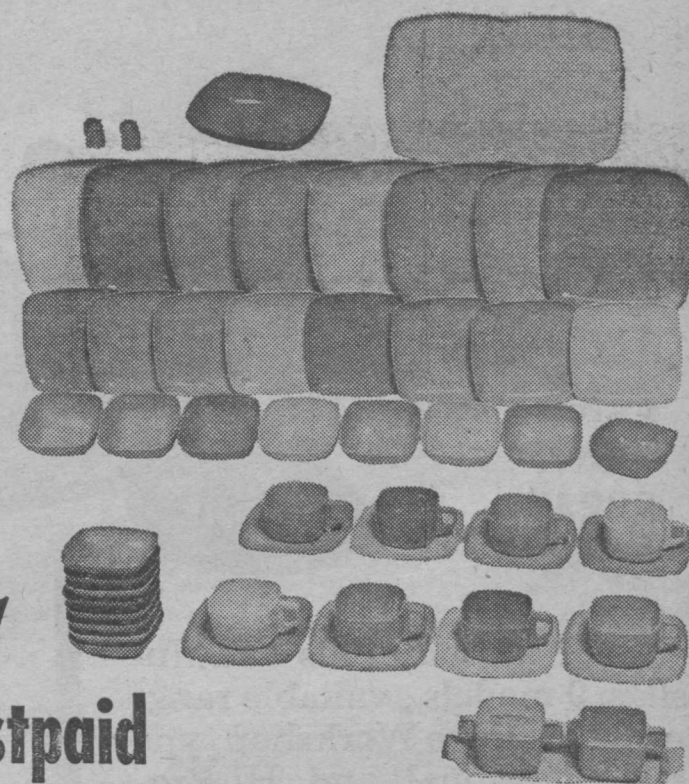
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Why did the American Medical Association on January 1, 1954, ban tobacco advertisements from all eleven of its publications? Why did the board of directors of the American Cancer Society on October 29, 1954, vote to "emphasize to the American people the association between smoking and lung cancer its research indicates; in other words to encourage . . . a nationwide educational project against smoking"? Why has cancer of the lung increased nearly 500 per cent during the past twenty-five years? Why have most chest surgeons who remove lung cancer stopped smoking?

ing this period the research workers have contacted regularly 187,766 persons between the ages of fifty and seventy. In this survey they found overwhelming evidence that smoking is the greatest cause of lung cancer. In following these people during the five-year period, they found the death rate from heart disease twice as high (52 per cent) in heavy smokers as in non-smokers. The next day after this report was rendered, which was June 21, 1954, tobacco shares dropped on the New York Stock Exchange, costing stockholders (Continued on page 7, column 1)

Why has the death rate from coronary heart disease increased so tremendously since 1912, at which time it was considered a relative rare disease?

Why is Buerger's disease, a serious circulatory disease of the extremities, rarely seen except in smokers?

The answer to the question as to why Americans smoked eighteen billion fewer cigarettes in 1954 is obvious. Radio, newspapers, leading magazines such as Life, The Reader's Digest, and others have reported what prominent doctors and research workers have written or said about the relation of tobacco to lung and mouth cancer, diseases of heart and blood vessels, digestive disturbances, etc.

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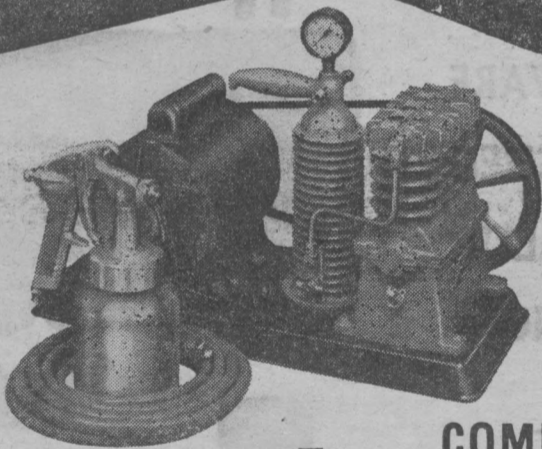
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Tobacco

(Continued from page 6)
nearly \$77,000,000 in one day.
In October, 1954, the Public Health Cancer Association by official resolution urged Americans to give up smoking and stressed that youth should "ponder well the question whether the risk entailed is worth the pleasure derived."

Wars have always contributed to great increase in the use of tobacco. At the close of the Civil War a returning Carolina veteran, forty-five years of age, on reaching his home found his motherless children in need. There was still present in his barn some tobacco he had cured before going to war. To meet his need for money, this veteran, Washington Duke by name, packed this tobacco into cloth bags, labeling them, "Duke's Mixture Pro Bono Publico (for the public good).

Hitching up his two blind

mules to a wagon, he drove to the Carolina seacoast, where he sold these bags of "Duke's Mixture" to the fishermen. The business of Duke and his sons grew rapidly, but it soon had strong competition. They were compelled to find other outlets for their tobacco. Duke then hit upon the idea of rolling a small amount of tobacco in paper to be smoked as a miniature cigar — a cigarette. Within twenty-five years the business had grown to such an extent that his son, James Duke, organized the American Tobacco Company, with a capital of \$25,000,000.

This miniature cigar wrapped in paper — the cigarette — was 95 to 99 per cent responsible for the death of 25,000 persons from lung cancer in 1954. Several thousand more patients who died of cancer of the mouth, throat, and larynx may be added to this tobacco-cancer toll.

Dr. Evarts A. Graham of Saint Louis, Missouri, was the first surgeon to remove the entire lung for lung cancer in April, 1934. Fortunate, his first patient, who is a physician, is still alive and practicing. Since lung cancer is usually not diagnosed in time for curative surgery, only 8 out of every 100 lung cancer patients live five years. The cure rate will increase if smokers will have X-rays of their chests every three months so cancer can be detected early.

In June, 1954, Dr. Evarts Graham gave a lecture in London before a joint meeting of the Royal College of Surgeons and the American College of Surgeons. He stressed emphatically that cigarette smoking was the cause of lung cancer in more than 98 per cent of all cases. To demonstrate

the cancer-producing effect of tobacco smoke, he showed slides of an experiment in which a robot smoked sixty cigarettes at a time. The smoke passed through flasks, and the residue was collected. This residue of nicotine, tars, etc., was painted on the backs of white mice and forty-six per cent of the animals developed skin cancer; 10 per cent had two or more cancers. The animals he used came from a strain of mice which had been followed for twenty generations with not a single instance of skin cancer ever having been found, showing conclusively that the cancer-producing agent came from tobacco smoke.

During the past two and a half years I have taken the smoking histories in 189 consecutive cases of cancer of mouth, throat, and lungs that I have seen. Of this group, 163 were men and twenty-six women. Of the men there were 162 smokers and one non-smoker. In women 48 per cent were smokers. Most of the cancers in nonsmoking women were of the tongue and gums, where undoubtedly sharp teeth or ill-fitting dentures irritated the tongue or gums. Poor oral hygiene was a factor in both men and women. The reason so many more men have smoker's cancer is that men have been smoking much longer than women have. In a few years from now there will be a much greater increase in smoker's cancer in women, as they will have smoked long enough to develop cancer. Cancer of the lungs develops in a shorter period of time than do mouth cancers. The death rate from cancer of the lung in women is rapidly increasing, while the death rate from breast and uterine cancer is decreasing.

The effect of tobacco on heart and blood vessels is even more important than its cancer-producing effect.

In the February 12, 1955, issue of *The Journal of the American Medical Association* three separate articles appeared on tobacco. They report on recent studies by a newer type of cardiograph called the "ballistocardiograph." In an editorial in this journal on coronary heart disease (and angina), which is a serious heart disease frequently seen in moderate smokers, it states, "There seems now to be definite evidence that smoking . . . can have

(Continued on page 8, column 4)

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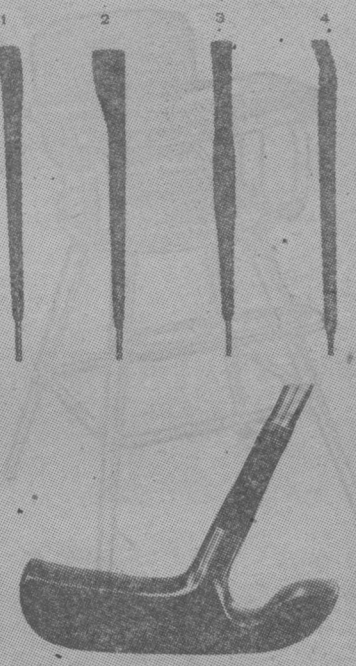
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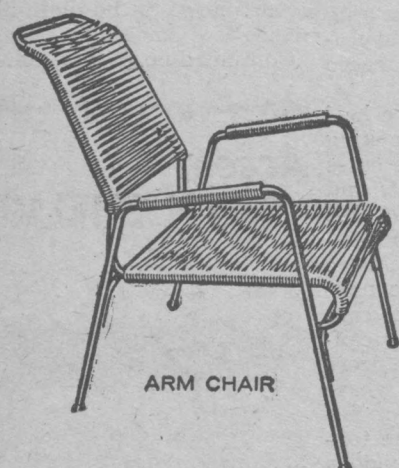
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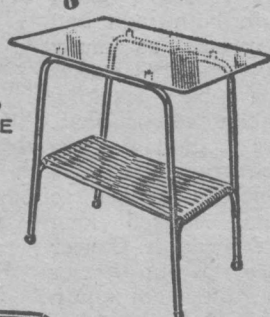
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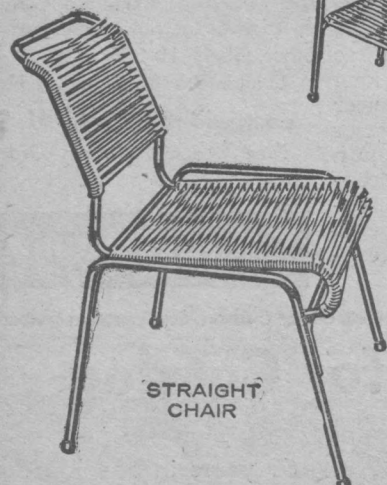
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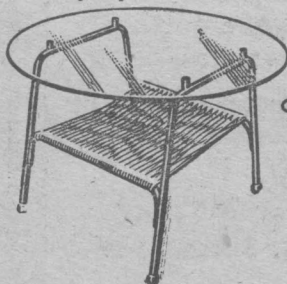
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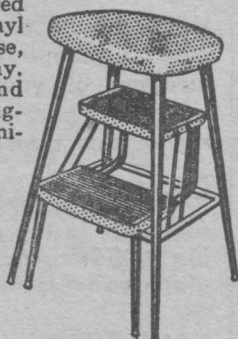
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Tobacco

(Continued from page 7)

a damaging effect on the myocardium [heart muscle]. No patient with coronary disease should incur the added risk to his heart imposed by smoking."

Another article in the same issue was entitled: "Effect of Cigarette Smoking on the Normal Person." Normal persons were tested with the ballistocardiograph, and 10 per cent of the young people twenty to thirty years of age showed definite changes. Fifteen per cent of the people thirty to forty years of age were similarly affected. The editorial cited above said that fifty

per cent of the older persons with coronary disease showed inious effects. In conclusion author stated, "I do feel it is highly desirable that patients stop using tobacco in form."

Heart disease is the common cause of death, and cancer is second commonest cause. The alone claim more than half a lion lives a year. Since tobacco contributes heavily to the of each the importance of tobacco as a public-health problem can readily seen. I believe that tobacco is Public Enemy No. America today. Tobacco literally cripples thousands of people (Continued on page 9, column 1)

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Tobacco

(Continued from page 8)
Buerger's disease eventually ends in gangrene of feet or hands if tobacco is not given up. It is rarely seen in non-smokers. The author states that in 1,200 cases he had studied, not a single one was a nonsmoker.

Two case histories illustrate the fact. I received a letter one day from a mother in Texas thanking me for what I had done for her "baby." As a surgeon I only operate on babies, so I looked up the hospital record of

her baby whose name she gave me and found it was of a man twenty-seven years old. When I first saw him, he had come because of a large ulcer on a leg stump. His leg had been amputated nine months before and would not heal. He had been in a veteran's hospital all this time. When I asked him the reason for the amputation, he stated that he had Buerger's disease and had developed gangrene of the foot. While talking to him I noticed

that he had been smoking, so I said, "Why do you smoke, if you have Buerger's disease?" He then asked me if smoking had anything to do with Buerger's disease. When I assured him that it did, he immediately gave up tobacco. In a short time his leg healed. When he returned to his mother's home in Texas, she wrote me the letter thanking me for what I had done for her "baby." The only thing I did differently was to get him to stop smoking.

is sometimes almost as hard to cure as the dope habit.

I hate to think of what the future of America will be since so many women — yes, nursing mothers, too — have taken up smoking, many of whom smoke as much as, or more than, men do. Dr. H. Reichel, a Viennese physician, has stated, "Nicotine poisoning becomes evident in a variety of symptoms, often simulating different diseases, and their diagnosis can often be established only after patients have abstained from tobacco for some time. Some of the most serious

consequences concern male sexual potency and female fertility. In modern days male potency has suffered greatly in heavy smokers and has led to sterility in women. To this source may be traced also the frequent menstrual disturbance and the terrible effects on the fetus." He warns women not to smoke before marriage and never during pregnancy. He proposes that children under eighteen should not smoke and that young women, whose job is to create families should not smoke so long as they desire time. (Continued on page 10, column 1)

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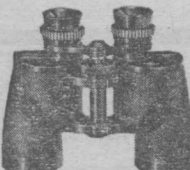
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A few years ago, while attending a meeting of the American College of Surgeons in one of our large Eastern cities, I attended a vascular clinic at one of the large hospitals. One of the patients of this clinic was a man who was first seen because of a circulatory disturbance of his foot, which proved to be Buerger's disease. The doctors warned him to stop smoking or he would lose his leg. He continued, and soon he had to have his leg amputated. Yet he continued in his habits, and before long he had to have the other leg removed. Still persisting, he had to have one of his arms amputated. This did not cure his smoking, so before long he had to have the other arm taken off. "Now," the doctor said, "he sits on the steps of the city hall begging passers-by to light his cigarettes." The tobacco habit

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Tobacco

(Continued from page nine) children.

Any article on tobacco would not be complete without mentioning that tobacco has harmful effects on the eyes, ears, nose, and throat, which, in not a few individuals, is marked. Other effects, especially on the digestive tract, are more important. In this age of stomach ulcers, tobacco is very harmful. I have seen few persons really cured of stomach

ulcers who continue to use tobacco, tea, and coffee.

To stop smoking, the first and most important factor is will power. The habit must be stopped abruptly, as it is practically impossible to do it by tapering off.

Certain proprietary drugs containing alkaloids of lobelia (Stop Nica, End Habs, etc.) are of some value, as also a newer drug called Thorazine, which of course must be used under a physician's supervision.

Hospitalization may even be required for those whose will power is weak. An ounce of prevention is worth more than a pound of cure; hence children and youth should be taught not to begin to smoke.

What Lincoln said of alcohol I would like to paraphrase and apply: "Tobacco has many defenders, but no defense."

The way some people give till it hurts proves they are super-sensitive to pain.

WORDS OF WISDOM

God would have no furnaces if there were no gold to separate from the dross.

God is not only a present help in time of trouble, but a great help in keeping us out of trouble.

Conduct has the loudest tongue.

The most glorious victory over an enemy is to turn him into a friend.

Darkness cannot put out a lamp, but you cannot love out giving.

If the outlook is not clear and try the uplook.

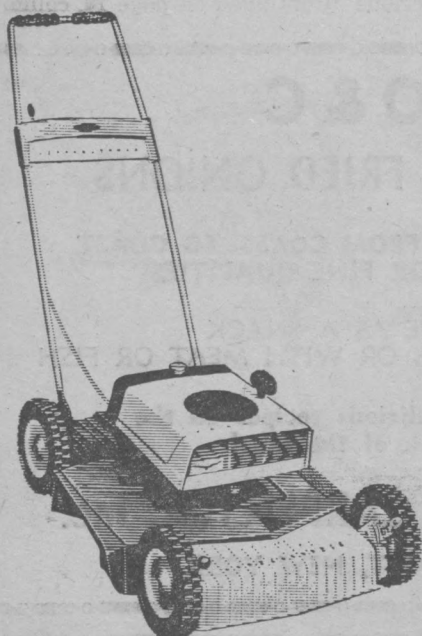
Do not pray for an easy life, but rather pray to be able to meet the life as it comes.

He who will not forgive his brother, destroys the bridge which he himself must pass.

There is not enough darkness to put out one small candle.

When we throw mud at one else we are the ones who get dirty.

I would rather put my hand in the hand of God and travel in the darkness, than to travel in the light of a known path alone.



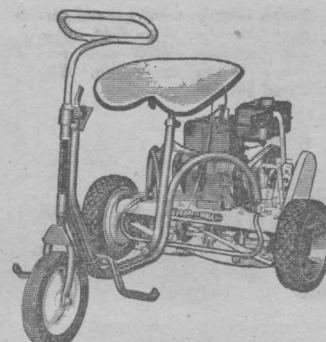
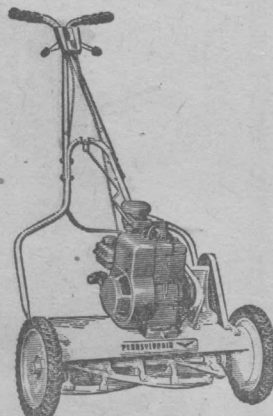
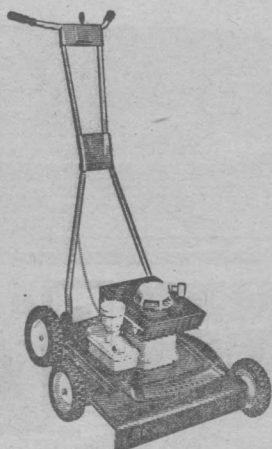
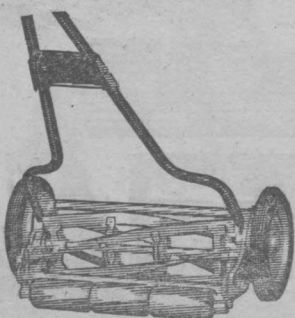
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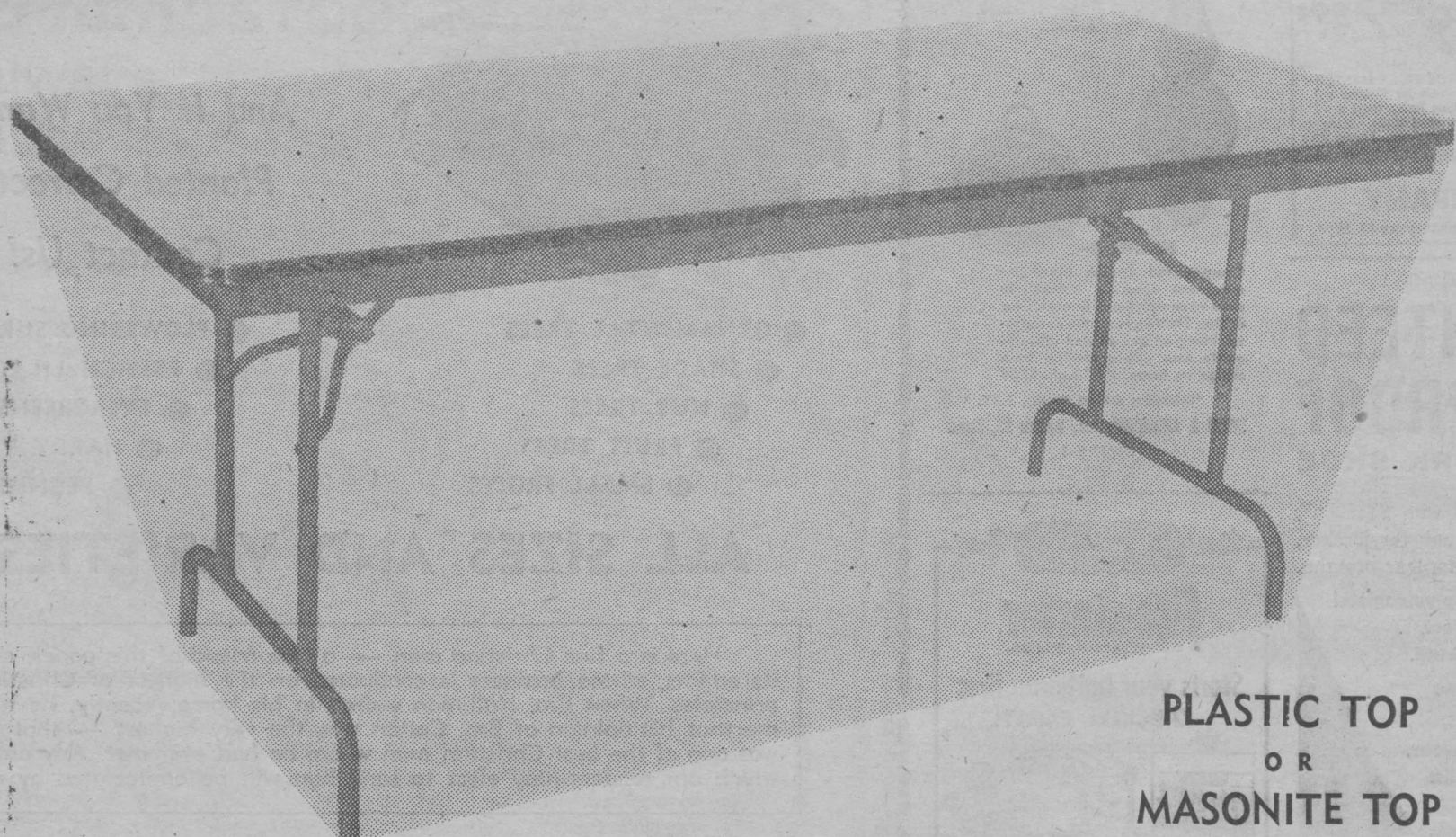
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HOW SATAN DECEIVES AS TO THE USE OF THE 'OLD BIBLE'

By ROY MASON
Tampa, Florida

Numbers of times we have heard people remark, "The New Testament is the Bible of the Christian. The Old Testament belongs to the Jews — it has been fulfilled and we need not concern ourselves about it." Some have sought to show that the New Testament teaches that the things of the Old Testament have passed away. Such passages as Heb. 8 are cited. The passage in question says, "In that he saith,

a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

It is true that the Old Testament order of offerings and sacrifices has been fulfilled in Christ.



ELDER ROY MASON

God's ceremonial law has been fulfilled, but that does not mean that the Old Testament Scriptures have become worthless. Let us note some of the reasons why the Old Testament Scriptures are still of value.

1. Because The New Testament Scriptures Are Not Understandable Apart From The Old. To read and study the New Testament apart from the old, is something like the reading of a story

book, if one should start in the middle of the book. The story would not be understandable without the background knowledge. Virtually everything of the New Testament has its foundation roots in the Old Testament.

2. The Old Testament Was Not Just Written For Those Of The Past — It Was Written For Us Likewise. I Cor. 10:11 says (speaking of some Old Testament happenings): "Now all these things happened unto them for ensamples; and they are written for OUR admonition . . ."

3. We Are Told Distinctly To "Search The Scriptures" (See John 5:39). Jesus said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." What Scriptures? The New Testament had not been written at

that time, so Jesus referred wholly to the Old Testament. That command to search the Old Testament Scriptures is still in force. Again, we read that the Bereans were more noble than those of Thessalonica in that they "searched the Scriptures daily." What Scriptures? The Old Testament, for there was no New Testament then.

4. Christ Pledges The Complete Fulfillment Of The Old Testament Scriptures. He says that "Heaven and earth shall pass away, but my word shall not pass away." Further is the promise that not a "jot or tittle" of the law of God shall fail.

5. Contrary To General Opinion, The Greatest Promises Of The Old Testament Still Await Fulfillment. What is the greatest of all promises? The answer is,

the promise to send Jesus Christ back to this earth. His first coming would not mean much if He failed to return, for His return marks the climax and conclusion of what He started when He was here. Zechariah foretells that "His feet shall stand in that day upon the Mount of Olives." There is the fulfillment of the angel's promise, "This same Jesus shall so come in like manner as ye have seen him go into heaven."

What are some of the other great things contained in the Old (Continued on page 12, column 3)

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WATCH THAT TONGUE!

Psalm 39, verse 1: "I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me."

Surely we need heed this warning. We need face this statement squarely for in our day many a sin is committed by the tongue. How much trouble we have in our churches today due to the little member, the tongue. To keep the tongue from sinning the psalmist says in the latter part of this verse, "I will keep my mouth

with a bridle" or I will get me a muzzle for my mouth. I guess in modern day language we could say we need zippers for our lips. And surely we do, for with our tongues many a time we scatter evil. With our tongue many a time we do as the psalmist realized here, speak evil while the wicked is before us. He says, I will keep a muzzle on my tongue, or upon my mouth while the wicked are before me. How many times do we speak evil of our fellowman when sinners are present and they know no better than to scatter the bad news. It is our

GOD'S TIME

God's time is never wrong
Never too fast nor too slow;
The planets move to its steady pace
As the centuries come and go.

Stars rise and set by that time,
The punctual comets come back
Which never arrive too late
From the round of their viewless track.

Men space their years by the sun,
And reckon their months by the moon,
Which never arrive too late.
And never depart too soon.

Let us set our clocks by God's
And order our lives by His ways,
And nothing can come and nothing go
Too soon or too late in our day.

business through the grace of the Lord to scatter the good news of the grace of God, that the Lord Jesus died for us on the cross to give us a pure tongue and lips that speak not guile. Yet many of us are still today guilty of the sin of the tongue. David said, "I will take heed to my ways." We need to do just that. I will watch what I say, I will think a few times before I speak, then most of the time I guess I would keep my mouth shut. But one thing about it if we do not speak we do not sin with the tongue. We need to hold our tongue in check. We need a bridle upon it as it says here. Yes, the very muzzle of the grace of God. The love of God welled up in our souls that will help us to love our fellowman rather than speak evil of him. Surely, friend of mine, we need grace, we need forgiveness, we need pardon for the troubles that our tongues have already caused, but we need grace to keep from causing such trouble again. Let us look unto the Lord. First, take heed to our ways, then take our ways unto the Lord, pleading for grace that we sin not with our tongue. —Selected.

The Old Testament

(Continued from page 11)
Testament — things that are to be fulfilled yet? Notice —

(1) The promise that Jesus shall be "KING OVER ALL THE EARTH" (Zech. 14:9).

(2) The promise of UNIVERSAL PEACE. (Isa. 11).

(3) The promise that Israel shall be regathered to Palestine—shall be besieged by the nations—shall be preserved and converted,

and given a place of supremacy on the earth. (See Zech. 13:9; 14:11-21 and Isa. 2). We are seeing Israel regathered before our very eyes today. They are in unbelief, but they shall be passed through the Great Tribulation, and shall turn to the Lord when He returns to this earth.

(4) The promise of the DEFEAT OF RUSSIA (Read Ezek. 38 and 39). People wonder today about what the future of Russia will be. Will Russia conquer the world and enslave the world? That is exactly what Russia intends to do. Bible prophecy has no place for a world-empire dominated by Russia. Most Bible scholars believe that Russia is indicated in Ezek. 38 and 39. Evidently, the things mentioned there are yet in the future, for they happen when Israel "dwells safely in the land." No other country fits the description or the location described, and the very names mentioned designate Russia.

It is highly important that we read and study the Old Testament as well as the New. The International Lesson System ignores much of the Old Testament, and Sunday school students learn little or nothing about the Old Testament, when used, is used for denominational propaganda. The Scripture is given a twist to make it fit into the purpose of the lesson designers.

"Forever O Lord, thy word is

settled in heaven," says the psalmist. That includes ALL SCRIPTURE — the Old Testament as well as the new. Likewise Scripture is given by inspiration of God, and is profitable.

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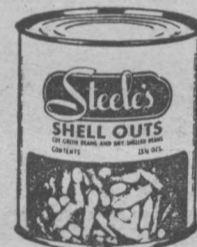


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Estimate

(Continued from page three)
Christianity during His time on earth, and it has ever manifested the same spirit since. Although Jesus is not here today in the flesh, He is still rejected and crucified by the world daily.

2. He has left us His teachings, but what has been the world's estimation of His **TEACHINGS**? If not altogether rejected by the world, his teachings have been perverted and distorted by the wicked hands of false religionists. They have not been set at naught for the traditions and commandments of men. Although these false religionists wear the name of Jesus, their doing so means no more than the mockery of the Roman soldiers who, at the crucifixion, placed the inscription over the head of the Lord Jesus, declaring Him to be "King." Though many may say, "Lord, Lord," this by no means evidences that they are followers of Christ. There is one thing worse than the rejection of Christ and His gospel that a man may do, and that is to pervert Christ's teachings. Paul said in his letter to the Galatians that if man's angel preached anything but the pure gospel of Christ for salvation, then let him be accursed. And the Lord Jesus Himself has warned that if anyone adds or takes from the things written in His Word, the plagues of the book will be added to him.

It's not necessary that you should have lived in the days of Christ to be guilty of rejecting the Founder of Christianity. Sinners have rejected Him in order to wallow in their sins. The rich have rejected Him in order to serve the god of mammon. The religious and self-righteous have rejected Him in order to continue in their traditions. All the world has a false estimate of the Saviour and His teachings, and thus, they have rejected Him.

3. But not only has the world rejected Christ and His teachings, the world has also rejected the **FOLLOWERS** of the Lord Jesus. Jesus warned His disciples, saying, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." — John 15:18-21.

The world rejected and crucified the Founder of Christianity; the world rejected and perverted the message of Christianity; and

the world has also rejected and persecuted the messengers of Christianity. Too many Christians are looking for a crown from the world, whereas our Saviour received nothing but a cross. The world persecuted and slew the first apostles, and the world has scourged, mocked, and martyred the advocates of Christianity down through all the ages.

Paul tells us how that the **early apostles were treated** in **I Corinthians 4:9-13**, and we read: "For I think that God hath set forth us the apostles, last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and are buffeted, and have no certain dwelling place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day."

Those who adhere to the teaching of Christ shall receive nothing more at the hands of the world than what was received by the heroes of faith, in years gone by.

In **Hebrews 11:36-38**, we read: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

This is somewhat of a brief picture of the world's estimation of Christianity.

II

Now, let's notice **God's estimate of the world**.

1. Some people have a very high estimate of this world, its inhabitants, and the things of the world. Well, God has a very low estimate of the world. Notice what God has to say of the world as a whole. We read in **Isaiah 40:17** — "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." And then again, "Behold, they are all vanity: their works are nothing: their molten images are wind and confusion." — **Isaiah 41:29**.

Also, **Genesis 6:5, 6** — "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

Daniel 4:35 — "And all the inhabitants of the earth are reputed as nothing."

"It is evident from these verses of Scripture that God has a very low estimate of the world as a whole."

Some people have the idea that we are to make the world a better place in which to live. For years now, we have heard talk about man's bringing about peace on the earth. We have heard many speak of what they call "the brotherhood of man under the fatherhood of God." But in the light of the Bible's teaching concerning the world, it is hopeless and senseless to talk about peace on earth without the return of the Prince of Peace Himself.

There's only One that can make this world better, and that is the Lord Jesus Christ. And at His second coming, and only at His second coming, will such a thing as peace on earth ever come to pass. The schemes of men have failed during all the years of the world's existence; and nothing that man can ever do can bring about peace on earth. We should not be concerned so much with peace on earth as with peace with God. The question of peace with God was settled at the cross for all who will believe in the Lord

Jesus Christ.

2. But now, notice God's estimate of the individuals of the world. **Romans 3:9-18** — "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together became unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." And in **verse 23**, we read: "For all have sinned, and come short of the glory of God."

This is God's verdict as to the character of the people of the world. Truly, there is not one that is exempt from God's verdict. Although we have often heard that there is some good in all men, God's verdict is: "there is none righteous, no, not one. There is none that doeth good, no, not one."

3. Now, notice God's estimation of the **WISDOM** of this world. I know of nothing that fosters pride in the hearts of the sons of men anymore than does worldly wisdom. Down through the years, there have always been certain individuals who were so smart that they knew more than God. There have always been those people who know more than God has revealed in His Bible. In fact, these geniuses know so much that they tell us that the Bible is just a book of myths.

Well, that is the world's estimate of the wisdom of God. God says that the world has set at naught His counsel and would not receive His reproof. God says that the world has despised His knowledge and His wisdom, and they have followed the paths of their own wicked devices. Here is God's estimate of the wisdom of this world:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things

which are mighty; And base figures, he is reminded of one thing in particular; as Job of old said, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not... But man dieth, and wasteth away: yea, man giveth up the spirit, and where is he?" — **Job 14:1, 2, 10**.

You may have high aspirations; you may have laid plans for a prosperous future; you may have said that you are going to live in this life and get all out of it that you can; but know thou this one thing, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." — **Ecclesiastes 12:14**.

There is only one life that is worth living, and that is the godly life. There is only one Master worthy of our service, and that is the Lord Jesus Christ. He is the only one that can give us life. He said, "I am come that they might have life, and that they might have it more abundantly." — **John 10:10**.

Sinner, if you would enter into life, eternal life, then you must enter in at the door. Christ said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — **John 10:9**.

And again, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." — **John 6:37**.

No vacation in which Christ cannot be pre-eminent is worthy of a Christian.

No recreation in which Christ cannot share is appropriate for a Christian.

God often comforts us not by changing the circumstances of our lives, but by changing our attitude toward them.

When I made a trip to Mexico recently, I took some pictures of the mummies that had been dug up there in Mexico. When one looks at these horrible-looking

Safely Home

I am home in heaven, dear ones;
Oh, so happy and so bright!
There is perfect joy and beauty
In this everlasting light.

All the pain and grief is over,
Every restless tossing passed;
I am now at peace forever,
Safely home in heaven at last.

Did you wonder why I so calmly
Trod the valley of the shade?
Oh! but Jesus' love illumined
Every dark and fearful glade.

And He came Himself to meet me
In that way so hard to tread;
And with Jesus' arm to lean on,
Could I have one doubt or dread?

Then you must not grieve so sorely,
For I love you dearly still;
Try to look beyond earth's shadows,
Pray to trust our Father's Will.

There is work still waiting for you,
So you must not idly stand;
Do it now, while life remaineth—
You shall rest in Jesus' land.

When that work is all completed,
He will gently call you Home;
Oh, the rapture of that meeting,
Oh, the joy to see you come!

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Mormonism

(Continued from page 1)

both temporal and spiritual ruler. The devotion of this deluded, persecuted people to their false Prophet was almost sublime. In answer to his "Leave all and follow me," came the self-sacrificing words, "Whither thou goest we will go; thy God shall be our God."

Mistaken, deceived, deluded as they were, the great body of this people deserved some charitable regard, since they obeyed the dictates of their consciences, and were willing to suffer martyrdom for their religion.

The belief that they were the very chosen of God; that He revealed Himself to them through their Prophet; that He took special note of their in-coming and out-goings; that He led their way in all their wanderings sometimes in thorny paths, sometimes through pleasant places, — made them positively heroic in their devotion.

Mind you, I am not upholding the Mormon faith; I consider it the most false, most hypocritical, and most cruel belief under the sun. Although its founder arrogated to it the title of the "Church of Jesus Christ," there is nothing Christ-like in its teachings or in its practice. But the people themselves have no part in the treachery, revengefulness, hypocrisy, or cupidity of their leaders, and should be judged from an entirely different standpoint.

It had always been a practice of Joseph, whenever he met with any difficulty, to receive a "Revelation," which immediately put everything straight. On the pres-

ent occasion he was equal to the emergency, and received that celebrated "Revelation" which then and since has constituted the sole authority in the Mormon Church for the practice of polygamy. It was at first only communicated to a chosen few, and it was not until long after polygamy had been practised more or less openly in Utah that Brigham Young delivered it to the world in 1852.

Now, her (my mother's) religion told her that she was selfish and wicked to try and keep this home and husband. The one must be broken and desolated, the other shared with some one else. "The Lord commanded it." What a blasphemy and satire on Him Who is the God of Love, that He should make His children unhappy, and wreck all hopes of peace and content, for His glory! It seems as though this one act of Smith's alone should have opened the eyes of this deluded people, and shown them that their false Prophet was not taught of God, as he pretended, and they so fondly believed, but that he was impelled by the demons of covetousness and lust.

But their eyes were blinded, and they could not see; their reason was enthralled, and they did not know it was bound; their wills were obedient to his, and he held them soul and body, and played with them as though they were so many puppets, helpless and lifeless out of his hands.

Joseph's career, after producing his "Celestial Marriage" cheat, and palming it off on his followers with the blasphemous "Thus saith the Lord," was very short. He was induced to surrender himself to the authorities, and with his brother Hyrum, the Apostle John Taylor, and the Apostle Willard Richards, was placed in the Carthage jail. . . . The jail was attacked, and the Prophet and his brother Hyrum assassinated. Their companions escaped with wounds.

The history of Joseph Smith is one of the most remarkable on record. From an ignorant, superstitious farmers' boy, he became "Phopphet, Seer, and Revelator," founder of a new religion, which was to make his name known, not only in his own country, but over the world; made by "Divine appointment" "God's Vicegerent upon the earth, and Religious

Dictator to the whole world."

(Following the death of "Phopphet" Joseph Smith in Illinois, his leading "Apostle," Brigham Young, took over. He led them to Utah).

They came under Brigham's yoke without knowing when they bent their necks to receive it, and in less than six months after the Prophet's death his mastery over the church was as assured as it is to-day.

He taught them that Joseph was their Messiah; that he was only acting in his place until he should be restored to them in person; which, strange as it may seem, many still believe will occur, and actually watch for his visible presence among them again.

Nearly everything that was done by him in those earlier days was done in the name of the Lord and Joseph, and he was constantly in the habit of expressing his intentions of carrying out "brother Joseph's" plans. Gradually, as he could, without its being too closely observed and commented on, he dropped "brother Joseph," and made his own desires the law by which the people were to be ruled. Yet so quietly and subtly was this done, that the Saints never knew when they passed from the rule of Joseph Smith and superstition, to the absolute despotism of Brigham Young, which has been indeed a "reign of terror."

We were married the 7th of April, 1869, at the Endowment-House. Heber C. Kimball performed the ceremony, and I was the wife of the head of the Mormon Church; the turbulent, passionate, shrewd, illiterate, strangely powerful man, who was the object of interest both in America and Europe.

Marrying and giving in marriage was carried on to such an extent, that, as in the old days of the first "Endowments" in Nauvoo Temple, the ceremony of sealing was literally going on day and night. "The man who refuses to enter polygamy will be eternally damned," announced Brigham Young from the Tabernacle. "Who marries out of the church marries for hell," supplemented Heber C. Kimball. Polygamy was preached from the platform, and taught by the ward-teachers in private. It was not only advised—it was commanded, and no one dared disobey the prophetic mandates.

The most horrible things were taught from the pulpit, and decency was outraged every time a Mormon leader opened his mouth to speak.

They were all maniacs on the subject of Celestial Marriage, and the lengths to which they carried their advocacy of it did not stop with mere absurdities; it became the most fearful profanity. There

was not a pure character in all the Bible history which their dirty hands did not besmear, and their foul tongues blacken. Not content with bringing up "Abraham, and Isaac, and Jacob," and David and Solomon, as their examples in the practice of polygamy, Brigham Young, in one of his sermons, delivered during the intensest heat of the excitement, declared that "Jesus Christ was a practical polygamist; Mary and Martha, the sisters of Lazarus, were his plural wives, and Mary Magdalene was another."

They appealed to women through their maternal as well as through their religious natures. Not only did they teach them that they could never be saved except by the intervention of some man, who should take upon himself the duty of resurrecting them at the last day, but they were also told that floating through space were thousands of infant spirits, who were waiting for bodies; that into every child that was born one of these spirits entered, and was thereby saved; but if they had no bodies given them, their wails of despair would ring through all eternity; and that it was, in order to insure their future happiness, necessary that as many of them as possible should be given bodies by Mormon parents. If a woman refused to marry into polygamy, or, being married, to allow her husband to take other wives, these spirits would rise up in judgment against her, because she had, by her act, kept them in darkness.

No one dared to neglect the counsel of the priesthood. Whoever ventured to do so was charged at once with apostasy. Men and women alike were ruled by the arbitrary will of one man.

I had been taught to believe that my sex was inferior to the other; that the curse pronounced upon the race in the Garden of Eden was woman's curse alone, and that it was to man that she must look for salvation. No road lay open for her to the throne of grace. . . . Heaven was inaccessible to her, except as she might win it through some man's will.

(After breaking ties with Brigham Young and Mormon bondage, the authoress records the following testimony:)

Ever since I had found myself the dupe of a false religion, I had drifted blindly on, with no belief in anything, no faith in any system; sometimes, even, doubting the existence of God. I was in this bitter mood when I spoke one day, before . . . clergymen of Boston and vicinity. . . . One of his first questions was whether I had found any religion to take the place of the superstition I had cast off. A hopeless "No." was my reply. Then, for the first time in my life, I heard the principles of the religion of Christ. It was like day dawn after a night of the blackest darkness, and I cried out eagerly, "This is what I want, — this religion of love."

My mother was constantly writing to me, telling me of the struggles through which she was passing in giving up her religion; for Brigham's treatment of me, his utter disregard of — the truth, and his malicious attempts to ruin me, opened her eyes, and unbound her reason; and she soon saw the falsity of the whole Mormon plan of salvation.

I placed myself and my troubles in the loving, out-stretched arms of God. Life opened out to me fuller than ever of possibilities, and my work grew holier. Peace brooded over my tired heart, and in the new experience I found infinite rest. Tossed all my life on a stormy sea of superstition, I was at last anchored in the sheltered haven of Christian belief.

Sincerely yours,
ANN ELIZA YOUNG

Christ's Warning:

"Broad is the way, that leadeth to destruction, and many there be which go in thereat. . . . narrow is the way, which leadeth unto life, and few there be that find

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it. Beware of false prophets which come to you in shaven clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." (Matthew 7:13-15).

The Bible Way Of Salvation

"Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father by me." (John 14:6).

"Neither is their salvation any other: for there is none name under heaven given and men, whereby we must be saved." (Acts 4:12).

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16).

"Excellent"

(Continued from page two) man shall see the Lord." 12:14.

A lot of folk will read verse of Scripture and say without holiness no man shall see the Lord. Now I am persuaded to agree with that, and let's pause and analyze that "holiness." Is he talking your holiness, or your righteousness, or your goodness? No, beloved. The word "holiness" is the word for righteousness — righteousness of Jesus Christ. It says that without the righteousness of Jesus Christ no man can see the Lord.

May I impress it upon you that every individual has to be in the righteousness of God's if he ever expects to see the Jesus Christ in peace. We think of imputed righteousness often say that all my life I been a trader. Somehow I a disposition to trade. It would impossible for me to mention different things that I have ed for. Knives and dogs horses—an endless list. You (Continued on page 15, column 2)

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"Excellent"

(Continued from page 14)
Beloved, I have never made a
trade in my life that I was sorry
of. But do you know the best
trade that I ever made? It wasn't
when I traded hound dogs. It
wasn't when I traded horses. It
wasn't when I traded pocket
knives. The best trade that I ever
made was that day when God
took my sins and put them on
His Christ, and at the Cross of
Calvary He staggered beneath the
weight of accumulated sins of the
righteousness of Jesus Christ
put it over on me, so that
I got my sins at Calvary and
His righteousness today.
I don't ever propose it. God was
one that made the proposal,
and I was only the recipient, but
it is the greatest trade that I ever
made within this world.
Beloved, if you are saved, you're
traded in the righteousness of
Jesus Christ. You have experi-
enced an excellent birth, you
have an excellent nature,
and you are wearing excellent
clothes.

IV. WE HAVE EXCELLENT ATTENDANTS.

Many wealthy people have
hired servants to take care
of their homes. They have a but-
ler to answer the door. They have
servants to wait on the table.
They have an upstairs maid and
a downstairs maid. But may I re-
mind you that the richest man in
the world doesn't have the best
attendants that I have. I have ex-
cellent attendants. They are the
angels of God.
I have a feeling that the angels
attend God's children every
day. We read:

"That in heaven their angels
always behold the face of my
Father which is in heaven."—
Matt. 18:10.

"Are they not all MINISTER-
ING SPIRITS, sent forth TO
SERVE for them who shall be
heirs of SALVATION?"—Heb.
1:14.

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believe, than Edwards' work on the
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ly. It is the best book to show Luth-
er's view of such subjects as deprav-
ity, election, predestination, etc.

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Beloved, the angels of God min-
ister to those of us who are the
heirs of salvation.

I am afraid in life that the
majority of preachers have never
studied closely what the Bible
says about angels, and I am cer-
tain that the majority of people
have never realized just how
much the angels serve us every
day. Personally, growing out of
my study of the Word of God, I
am convinced that you and I are
indebted day by day to the an-
gelic service that is rendered in
our behalf far more than we ever
realize. Let me give you a little
personal experience.

Twenty-five years ago as I left
Lexington, Ky., one afternoon, I
filled my gasoline tank. I should
have had enough gasoline in my
car to have driven all the way to
Ashland, and back to Lexington.
I got about half way home—near
Morehead and the car sputtered
and stopped. When I looked up,
the gasoline was all gone. There
wasn't any leak in the tank.
There wasn't anything apparently
wrong so far as the gasoline tank
was concerned. I know that the
gasoline had been put in, because
I had watched the fellow as he
pumped the gas into the car.
When I ran out of gasoline, I
walked to the nearest gas station.
Gasoline stations in those days
weren't as plentiful and as close
together as they are today. I got
the gasoline, put enough in the
car to get to the station, filled my
tank again and drove toward

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TODAY, SO YOU
WON'T BE DISAP-
POINTED.

home. I looked at my watch and
realized that I had lost forty-five
minutes. I confess to you, beloved,
there was some grumbling on
my part because of the experi-
ence. I couldn't understand it. I
drove on to Ashland. When I got
to the outskirts of Ashland they
were pulling a wreck out of the
road—just in front of a garage.
I pulled over to one side. I talked
to the man who was standing in
the garage door. I asked him
about the wreck and learned that
three people had been killed. I
asked the man when it had hap-
pened. He pulled out his watch
and said, "It happened exactly
forty-five minutes ago." I remem-
bered that when I had left the
gasoline station after I had filled
my tank that I had looked at my
watch and I had lost exactly
forty-five minutes. I don't know
whether I would have been in
that wreck or not, but you would
never make me believe but that
an angel got in my gasoline tank
that afternoon after I left Lexing-
ton and drained the contents of
my tank to keep me out of that
wreck. I say to you, we will never
realize nor appreciate sufficiently
how much we are indebted to the
angels of God for what they do
for us as they minister as our
attendants.

A few years ago I left with
Mrs. Gilpin and Rhoda and drove
to Chicago for a Bible conference
in one of the churches in that
city. I left town with as heavy
a heart as I ever had in my life.
There was a burden resting upon
me, and on Saturday night I called
back to see what the status
was concerning that problem. It
was just the same as it had been
when I left. I never did tell any-
one what the problem was. Only
one other beside myself knew
concerning it, but I called back
to get the distressing news that
things were still just as they had

Elder John R. Gilpin
P. O. Box 910
Ashland, Ky.
Dear Brother Gilpin:

As I write this we are shut in
with the measles. But I thank
God for these various hinder-
ances, and take them as being in
accord with His eternal purpose
in our lives and His plans.

Even at this writing we are still
unable to set a definite date as
to our departure. I believe that
the readers of TBE will remem-
ber that the date of January 15th
was only a tentative date that
WE SET. We were planning to
leave at that time if it were the
Lord's will. But we are thankful
that the Lord "... knoweth the
end from the beginning," and that
"... He doeth ALL things well."
For instance, had the Lord not
prevented we could have and
would have been on our way by
January 15th, and would have
been in Hawaii the 16th. It was
on that date that my oldest son
began to break out with the mea-
sles, and beyond a shadow of a
doubt not only my family, but
probably several other innocent
people would have been quaran-
tined for several days before we
and they could have proceeded on
our journeys. So you can see what

been. When I hung up that phone
I had no reason to rejoice. I had
no reason to be happy. I had no
reason in anywise at all to feel
that things were going to be right,
yet I had a feeling that every-
thing in the sight of God was all
right. When I got back in town
on Monday morning I found that
everything was perfect, so far
as that particular problem was
concerned. When I learned all was
well, I went back in mind to the
time as I hung up that telephone
receiver in Chicago. It had come
to my mind then that an angel of
God will do for you what no hu-
man being can do.

You say, "Brother Gilpin, that
sounds fantastic.

Beloved, would you say it is
fantastic, when the Bible says,
"The angel of the Lord encamp-
eth round about them that fear
him, and delivereth them."—Psa.
34:7.

Beloved, would you say that
it was fantastic when an angel
of God slew 185,000 of the enemy
and saved the camp of Israel?
Well, that happened in the Word
of God. Would you say that it is
fantastic when we read in the
Bible as to what the angels of
God did in days gone by? Would
you say it is fantastic when an
angel of God found Simon Peter
in jail shut up with a chain on
either hand, with three gates be-
tween him and liberty, and guard-

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AND HE SAID UNTO THEM,

Go ye into all the world

AND PREACH THE GOSPEL
TO EVERY CREATURE. MK. 16:15

a blessing it is that our original
plans have been altered. I might
just add that I want to be in the
will of the Lord about my going,
and I believe every reader of
TBE would want me to be, even
if all of my original plans had to
be altered and/or be discarded
altogether.

Please remember, this is the
Lord's work and not man's. There
have been 28 churches, 1 mission,
and more than three score indi-
viduals that have invested over
\$5,000.00 of the Lord's money in
this work already; I am investing
the rest of my life along with that
of my beloved wife and three
children, therefore, I am not
knowingly going to bungle this
work. The Lord is on the Throne
and has a reason for these delays
and it is no time for any of us to
let up in this work in anywise.
He knows what He is doing and
why. "Therefore, my beloved
brethren, be ye steadfast, unmov-
able, always abounding in the
work of the Lord, for as much as
ye know that your labour is not
in vain in the Lord," (I Cor. 15:-
58).

In my early ministry I learned
the lesson that anyone could
make an Ishmaelite, but it takes
the Lord to GIVE the Seed of
promise. Some of the greatest

trials that a Christian has is to
"... wait upon the Lord." I ask
the readers of TBE, and support-
ers of this work to pray for me
daily that He might "... give me
this grace also."

Since our last report I have
had one of the finest series of
services of my entire ministry
with the Zion Baptist Church,
Elder J. Frank McCrum, Pastor,
Detroit, Michigan. To our be-
loved friends in Detroit we say
we count this one of the richest
experiences of our ministry to be
privileged to "... declare in
Zion the work of the Lord our
God" (Jer. 51:10).

The contributions for the week
ending January 23 are as follows.

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ed by sixteen soldiers? Would
you say that it was fantastic
when that angel touched Peter
and the chains fell off his arm,
the gates opened of their own ac-
cord, and the soldiers stood there
silently and allowed him to march
out to his safety. I tell you, be-
loved, if it happened in the Word
of God, it can happen just the
same today.

I tell you, you and I have an
excellent birth, for we are born
from above. You and I have an

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excellent nature, for we have
the nature of God. You and I
have excellent clothing because
we are clothed in the righteous-
ness of God's Son. You and I
have excellent attendants. We
have the angels of God to attend
us day by day.

V.

WE HAVE EXCELLENT
SPECTATORS.

We read:

"Wherefore seeing we also are
encompassed about with so great
a cloud of WITNESSES, let us
lay aside every weight, and the
sin which doth so easily beset us,
and let us run with patience the
race that is set before us."—Heb.
12:1.

This chapter starts by saying
that we are encompassed about
with a great cloud of witnesses.
The word "wherefore" connects
those witnesses to the preceding
chapter. Who is spoken of in the
preceding chapter? If you will
read it closely, you will find that
Abel, Enoch, Noah, Abraham, Sa-
rah, Isaac, Jacob, Joseph, Moses,
Joshua, Rahab and a great many

others are mentioned in the elev-
enth chapter. Then it says that we
are compassed about with this
great cloud of spectators. The
word "witness" is the word for
"spectator." In other words, he
says that we are here within this
world running the Christian race,
and we are compassed about with
a great crowd of spectators, who
have died and have gone on to
Glory.

Doesn't it thrill your heart to
know that we have a crowd of
excellent spectators looking down
upon us? Doesn't it thrill your
heart to know that your dead and
mine, as well as individuals that
we have never known in this life,
are looking down upon us? They
are our spectators. You may say,
"Brother Gilpin, how could my
loved ones be happy if they see
me sin? How could they be happy
up there in Glory?" I'll tell you
how they are happy. They have
only the nature of God now. They
know only as God knows, and
those spectators look down upon
us and see us as God sees us.

I am satisfied that they are
(Continued on page 16, column 4)

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"I Should Like To Know"

(Continued from page three)
giving always harmonize with this fact.

6. Where is the Scripture that a Gentile was ever commanded to tithe?

Gentiles were saved in the Old Testament, though not as commonly as Jews. Those Gentiles that were saved were to obey the Lord in the ordinances and commandments which He gave. Since tithing was one of them, Gentiles tithed. As for Gentiles since that time, the above answers will cover them.

For all Scriptures on tithing, see your concordance.



Election

(Continued from page 1)
have not turned aside to heresy, or perverted the truths of the gospel of Christ.

And with all the defections of the present age, albeit the Sectarians of all classes have seceded to the Church of Rome, I can scarcely remember a solitary instance, where any man who has once embraced that "form of sound words" called the doctrines of grace, has ever forsaken them—at least, to turn aside to the desperate heresy of that false church. The truth is that the doctrine of election, with the sister truths linked with it, acts as a great anchor. It holds fast the soul, and through the influence of the Holy Spirit, a man is brought to feel that he has something stable to rely upon, which he cannot and will not leave to be tossed about upon a sea, without chart or compass, at the mercy of every wind of doctrine. There is something in the doctrine, which as it were digs up the earth, and lets the soul strike its roots down deep, that girds us about as with a triple belt of steel, and leaves no place in which the arrow of infidelity or false doctrine can find a place to wound us.

As a Church and as a people banded together in the fear of the Lord, I hope we shall prove to the world in our experience, that though other churches may step aside gradually from their simplicity and steadfastness, we, forswearing everything which is not consistent with the naked simplicity and beauteousness of unclothed truth, will hold fast to the form of truth which we have received, and which has been taught us by the Spirit of God in His most Holy Book. Nor is this all.

Election I take it—and I am here speaking of the whole set of truths which group around this as their central sun—has not only a salting power, but exercises a flavouring and seasoning power over all our other doctrines. The purest Evangelism springs from this truth. I will not say that the Arminian teaches that salvation is by works; this is so continually denied by the Arminian, that I will not charge a falsehood upon him, at which he professes to shudder; but at the same time, I do say, that the tendency of Arminianism is towards legality; it is nothing but legality which lays at the root of Arminianism. Any one doctrine of the Arminian which differs from the orthodox, let it be carefully dissected, will prove that after all his ground of difference is legality.

I received but the other day, a letter from an earnest Arminian anxious to correct my opinions. He says, "If God has chosen some men from before the foundation of the world, is it not more consistent with His justice to conceive that He chose those who through life have used their best endeavours to serve Him, rather than that He should choose the drunkard, or the harlot, to give them salvation?"

Of course it is more consistent—Moses provides it—if salvation be by the law or by works; but with the gospel it is totally inconsistent, for Christ declares "The publicans and the harlots

enter into the kingdom of heaven before *"you"*—that is, before you Pharisees—before the very men who in their own blind way had striven to win salvation by works.

My dear friends, after all, the kicking against the doctrine of election, is a kicking against the gospel, because this doctrine is a first principle in the divine plan of mercy, and when rightly known, it prepares our minds to receive all the other doctrines. Or on the contrary, misunderstand this, and you are pretty sure to make mistakes about all the rest.

Take for instance, *final perseverance*; some men say, "If we continue in faith, and if we continue in holiness, we shall certainly be saved at last." Do you not see at once that this is legality—that this is hanging our salvation upon our work—that this is making our eternal life to depend on something we do? Nay, the doctrine of *justification* itself, as preached by an Arminian, is nothing but the doctrine of salvation by works, after all; for he always thinks faith is a work of the creature, and a condition of his acceptance. It is as false to say that man is saved by faith as a work, as that he is saved by the deeds of the law. We are saved by faith as the gift of God, and as the first token of His eternal favor to us; but it is not faith as our work that saves, otherwise we are saved by works, and not by grace at all.

If you need any argument upon this point, I refer you to our great apostle Paul, who so constantly combats the idea that works and grace can ever be united together, for he argues, "If it be of grace, then it is no more of works otherwise grace were no more grace. But if it be of works, then it is no more of grace, otherwise work is no more work."

You will, I think, perceive, if you look through the roll of mighty preachers, that all those who have been great in the simple preaching of the doctrine of salvation by faith, have been men who held the doctrine of election; you cannot find, that I am aware of, but one or two old Puritanical works written by any but those who held this truth. You cannot discover a great divine—look back through centuries—who has not held it. There have been some small ones in modern times, and some earnest ones too, but the ages past have been all utterly destitute of anything like a great preacher who has not held this doctrine. I might make exception of Wesley, and Fletcher, of Madely, among modern divines—but in the olden times there was nothing like any great and successful preacher, who has not held the doctrine of election. This doctrine has always had an evangelizing power on the souls of men, so that those who have held it, have preached more clearly than any others, the simple truth that we are saved by grace, and not by works.

And I would add, that I have also observed that the doctrine of election exercises another influence upon men's opinions; it renders them more clear and lucid. Out of hundreds of young persons who continually come to join our church, from all bodies of Christians, I have always discovered that those who have the best idea of Scripture—not simply looking at it from my own point of view, but allowing other people to be judges—are those who have held this doctrine. Without it there is a lack of unity of thought, and generally speaking they have no idea whatever of a system of divinity. It is almost impossible to make a man a theologian unless you begin with this.

You may if you please put a young believer to college for years, but unless you shew him this ground-plan of the everlasting covenant, we will make little progress, because his studies do not cohere, he does not see how one truth fits with another, and how all truths must harmonize together. Once let him get a clear idea that salvation is by grace, let him discover the difference between the covenant of works

and the covenant of grace; let him clearly understand the meaning of election, as shewing the purpose of God, and its bearing upon other doctrines which shew the accomplishment of that purpose, and from that moment he is on the high road to become an instructive believer. He will always be ready to give a reason of the hope that is in him with meekness and with fear.

The proof is palpable. Take any country throughout England, you will find poor men hedging and ditching that have a better knowledge of divinity than one half of those who come from our academies and colleges, for the reason simply and entirely that these men have first learned in their youth the system of which election is a center, and have afterwards found their own experience exactly square with it. They have built upon that good foundation a temple of holy knowledge, which has made them fathers in the church of God. Every other scheme is as nothing to build with, they are but wood, hay, and stubble. Pile what you will upon them, and they will fall. They have no system of architecture; they belong to no order of reason or revelation.

A disjointed system makes its topstone bigger than its foundation; it makes one part of the covenant to disagree with another; it makes Christ's body to be of no shape whatever; it gives Christ a bride whom He does not know and does not choose; and it puts Him up in the world to be married to any one who will have Him; but He is to have no choice Himself. It spoils every figure that is used with reference to Christ and His church. The good old plan of the doctrine of grace is a system which whence once received is seldom given up; when rightly learned, it moulds the thoughts of the heart, and it gives a sacred stamp to the characters of those who have once discovered its power.

(Continued Next Week)



In Time of Sorrow

(Continued from page 1)
sting? O grave, where is thy victory?" (I Cor. 15:55).

Then we will know again the truth of a vanished hand and the sound of a voice that is still; because He lives they also live and are with Him.

Yes, they have entered into the full joy of their Lord. There is no soul sleeping. As Longfellow puts it,

"Dust thou art, to dust
returnest,
Was not spoken of the soul."

As Paul says, "To depart, and to be with Christ . . . is far better" (Phil. 1:23). There is no in-between state. Hear him again when he says, "To be absent from the body . . . [is] to be present with the Lord" (II Cor. 5:8). Or take the words of Christ Himself to the thief on the cross, "Today shalt thou be with me in paradise" (Luke 23:43). Those who "are fallen asleep in Jesus" (I Thess. 4:13-18) will God bring with Him; that is, those whose bodies have fallen asleep in Jesus. They themselves are with the One who will bring them with Him. And we too shall be with Him and them, either when we go to Him or when He comes for us, "and so shall we ever be with the Lord. Wherefore comfort one another with these words."

When the Good Shepherd took our own wee lamb to His bosom, and I turned again to the fourteenth chapter of John, it seemed to me as I read that I could hear her say the words Christ used: "If ye loved me, ye would rejoice, because . . . I go unto the Father." (John 14:28). That is what He said to His disciples. It was so much better for Him and for their own ultimate good. But they didn't rejoice, and I didn't. Yet how much I was comforted! I have seen parents in tears saying good-bye when the child leaves home for college, or for life's adventure. They knew it was better that the child go, and for that they were

were glad—and yet the paradox of sorrow, "Sorrowful, yet always rejoicing!" (II Cor. 6:10). As someone has said, "a joy so deep no sorrow can get underneath."

I remember taking my bride some 3,000 miles from our home, and how homesick we got at times. It seemed so long since we had seen any of our own. Then at long last the parents came to see us, and after we had been together for just a little while the intervening time seemed like the twinkling of an eye—as if we had not been separated at all. The wait will not be long until we shall hear the voice and see the face!

"He that shall come will come, and will not tarry." (Heb. 10:37).
"Be ye also ready." (Matt. 24:44).



J. R. Graves

(Continued from page 4)
and run it in my paper, and then we will bring it out as a book and share in the proceeds."

They did that, and the book, known as *Theodosia Ernest*, has had a wide circulation, perhaps, as any religious novel ever had in this country. Literally thousands of people have had their views influenced by it, and here, after half a century or more has passed, the book is still being widely read.

Henceforth Bro. Dayton joined with Graves and Pendleton and they three became a tremendous influence in the whole Southwest. These men made a profound impression because they believed something with their whole heart and proclaimed that message with clearness and courage.



He Silenced Satan

(Continued from page 15)
down the largest he could find.
"If you don't keep still," the farmer replied, "I'll give him every ham in the smokehouse."—
The King's Business (of Canada).



"Excellent"

(Continued from page 15)
tremendously concerned about us as to how our lives are lived for God. I am sure that Joseph, Abraham, Isaac, Jacob and many of them that are spoken of in Hebrews 11 look down upon us and wonder how we are getting along. They observe us to see how we are progressing as Christians. I tell you, beloved, it thrills my heart when I think about the excellent spectators we have in Heaven who look down upon us, who are interested in us.

I think about our little Stephen. He was concerned about me when he was in this world. Don't tell me he isn't concerned about me tonight! Beloved, as he was concerned in his little way for me when he was here within this life, he is concerned about me tonight, and I am satisfied that up yonder in Glory he looks down upon me day by day. He looks down upon us in this service tonight. He looks down upon us to see how we are getting along in our service for God. I tell you, beloved, you and I have excellent spectators observing us.

Doesn't it help you to know that those whom you loved in this world and have gone on to Glory are looking down upon us, that they are observing us, and that they are concerned about us? It thrills my heart to know that we have a crowd of heavenly spectators. Yes, we have experienced an excellent birth, we have an excellent nature, we are wearing excellent clothing, we have excellent attendants, and we have an excellent group of spectators who look at us.

V.

WE HAVE AN EXCELLENT HERITAGE WAITING FOR US.

When I was a boy and went to church and the preacher preached about Heaven, I wasn't much concerned about it. All I could see was a place with golden streets

and spires pointing upward. I thought that the preacher my mother and two or three of the church might mean up there. It didn't mean to me. Heaven meant might. Then as time passed by I grew older. I came to realize that Heaven is a more perfect place. There came a time when God took a father and a mother and loved ones and now Stephen is gone, and you beloved, it seems to me that have many over on that side of that is of interest to me. you, beloved, as time passes it seems that we have more there than we have here.

As I look back across the years I think of the friends by the graves, and seen them buried, and know they are over yonder. you, beloved, we have an excellent heritage. Heaven doesn't mean to me today what it meant when I was a boy. It is perfect now. There is an excellent heritage awaiting for us.

Sometimes we grumble the streets how rough they are. Sometimes we will hit a bump in the road and complain the road being so rough. I remind you that there is a day coming when we are not going to be traveling on streets and like we travel on today. is a day coming when we are going to be traveling on streets that are paved with gold. is a day coming when we are going to be in better company than we are in now.

Here in this world we have elbows and rub shoulders with sin and sinful people every day but there is a day coming when we are not going to do so. going to be with the angels, archangel, the cherubim and seraphim. I have an excellent heritage out there waiting for me.

Sometimes when things go wrong we think about this life as a waste. wonderful it is to live. When we can reach down in your pocket and feel money there—when we have a new automobile—when you have no sickness—when everything is moving your way. D. you are satisfied with this? No. However, the time comes when you reach down in your pocket and you haven't got a pocket. Instead of money being in your pocket, there is not even a pocket. automobile wears out, you ever out, and you have problems up day by day. Then it is this. No heritage begins to mean much to us.

I thank God for this truth, that you and I who have saved have an excellent heritage waiting for us out yonder. I believe that you will inherit life a fortune, and again I believe that you will never have anything. You may never inheritance so far as this world is concerned. In all probability the majority of you who are here will never inherit anything of value. Though you may never inherit anything within this life, we have a heritage on the other side waiting for us, and it is an excellent heritage.

CONCLUSION

I say we have experienced an excellent birth, for we are from above. We have an excellent nature, for we have the nature of God Himself. We have excellent clothing because we are clothed in the righteousness of God's Son. We have excellent attendants, since we have the angels of God encamping round about to serve us. We have excellent spectators looking at us, the loved ones who have died and gone on the Glory, along with Lord Jesus Christ, are looking down upon us to see how we are getting along. We have an excellent heritage even Heaven itself, awaiting in the sweet by and by. Now is my experience and your experience if you are saved.

I ask you, is it your experience? Would you say that you are of the excellent?

Would you like to be of the excellent? May God help you to receive Jesus Christ as your Saviour, and God will make you one of the excellent.

May God bless you!