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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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"BRING THE BOOK"

By FRED T. HALLIMAN
2938 North Seeley Ave.
Chicago 18, Illinois

And all the people gathered themselves together as one man to the street that was before the after gate; and they spake unto the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel." (Deh. 8:1).

The greatest blight that has hit Christendom today is the failure to BRING THE BOOK and TEACH THE WORD. There is wonder that professing Christians of today are ignorant, shallow, lean, and undernourished, when those that are in the position to teach the Word of God do so. Why is it that

preachers are failing in this great teaching ministry today? I believe we can give two reasons that will explain why.

First, it is not popular for a preacher to preach verse by verse, for if he did it would ruin too many of his other sermons. Paul was no seeker after popularity, and that is why so few today can say with him, "For do I persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10). Preachers are selling the truth today for popularity.

Not only would a preacher be likely to lose some of his membership, "For the Word of God is quick, and powerful, and sharper than any twoedged sword, pierc-

ing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Brother, when the Word of God is preached, it will cut deep. Some people feel that they must forever be defending the Bible. That is why they never get any preaching done. The Bible doesn't need defending by us; we are called to



Fred T. Halliman

preach it, and when it is faithfully preached, it needs no defense.

A second reason why the Word is not preached and taught today is: "It is a case of the BLIND LEADING THE BLIND." It is evident that when one teaches salvation by baptism, that person is lost, not knowing the grace of God nor having experienced regeneration. The same is true concerning anyone that teaches any kind of works for salvation. One reason why people do not talk about the Lord is because they don't know anything to tell. Jesus said: "And ye SHALL be witnesses unto me—" (Acts 1:8). One must know something about what he is to tell before he can be a witness. Jesus didn't say, "I hope you will be a witness; or, try to be a witness; or, you may be one." He said to those born again believers, "Ye SHALL be witnesses." Therefore, it is no marvel while so many preachers

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The Examination of the New Birth

"How can a man be born when he is old?" (v. 4). "How can these

(Continued on page 2, column 2)

The Extent of That New Birth

is declared by the Son of God, in this instance, of Nicodemus ["the first night school student"] coming. He was

Who hath believed our report? and to whom is the arm of the Lord revealed?" — Isa. 53:1.

If you will study through the Word of God with a Concordance and your Bible and note every time the word "believed" is used in the Bible, you will find that it is a most important word. In fact, you will find that believing is a most important subject and that there's a tremendous amount of emphasis laid on it in the Word of God.

As important as it is, the pathetic thing is that so few people have believed. Frankly, I would expect everybody in this world to be a believer — that is, if I didn't know some things that are

WHO CAN'T BELIEVE?
First of all, the UNREDEEMED IN THEIR PRESENT ESTATE

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

[Third Installment]

II. In the second place, I come to notice The Influence of the Doctrine of Election Upon our Emotions.

Here we speak not of matter of opinion, but of effect. The man who sighs for some divine witness that he is chosen of God is, I should think, necessarily humble. But the man who knows by gracious evidence that this seal is set upon him, is one from whose eyes every selfish pretension is forever hid. If he could suppose that God had chosen him by the foresight and foreknowledge of some good qualities he possessed, he might be puffed up with unbearable conceit, but he knows God has chosen the foolish things, the weak things, the base things, the things that are not, things too worthless for notice in this world. He must take his place, therefore, down there among the offscouring of earth, before he can be lifted up by grace to sit among the adopted heirs of glory.

There are some who profess to believe the doctrine of election who are as proud as Lucifer, but it is not the doctrine of election



CHARLES SPURGEON

which makes them so; it is their own evil hearts that can misturn everything good into evil. Such men, methinks, are rather fatalists in judgment, than believers in God the Father's love at heart. The doctrine itself, if it were rightly construed, would tend to humble such and keep them humble. Can you conceive a more

(Continued on page 8, column 1)

THE TRUTH CONCERNING

Seventh-Day Adventism

By the Late
ELDER D. M. CANRIGHT

Note: D. M. Canright was one of the foremost leaders of Seventh-Day Adventism in his day—professor of theology in their college; associate editor of their church periodical; writer of lessons for all their Sabbath Schools; had charge of eighteen churches in Michigan. In 1876-77 he was one of the General Conference Committee of Three which had control of all Seventh-Day Adventist work in the world. God delivered him from this cult and he wrote the book, "Seventh-Day Adventism Renounced" (1889) which may be secured from our book shop. He later pastored Berean Baptist Church of Grand Rapids.

Seventh-Day Adventists claim to be raised up of God, to reform the church of today. They claim to be purer, more spiritual, and on a higher plane than other Christians.

In doctrine they differ radically from evangelical churches. The main points are these as taught in all their books: They hold to the materiality of all things; believe that they only have a correct understanding of the prophecies to which they give most of their attention; that the end of the world is to occur in this generation; that we are now in the judgment which began in 1844; that the seventh day, Saturday, must be kept; that keeping Sunday is the mark of the beast; that Mrs. (Ellen G.) White is inspired

as were the writers of the Bible; that the Bible must be interpreted to harmonize with her writings; that they are called of God to give the last warning to the world; that the dead are unconscious; that the wicked and the Devil will be annihilated; that everybody but themselves will soon become spiritualists; that when Christ comes only 144,000 out of all then living on the earth will be saved, and all these will be Seventh-Day Adventists. Hence, they have no fellowship with other Christians; never work with them in any way, but zealously proselyte from all.

It is "another gospel," Gal. 1:6, which the apostles never preached. I was long impressed with the fact that we Adventists preached very differently from the apostles. For instance, we were always preaching and writing about the Sabbath, while Paul in all his fourteen epistles mentions it but once, Col. 2:16, and then not as we taught it!

The system of Seventh-Day Adventism rests for its foundation on the unsupported theories of an uneducated old farmer in his last days and the reveries of a totally uneducated, unread, sickly, excitable girl. Wm. Miller, the founder of Adventism, was sixty-one years old in 1843, the year he set for the end of the world. He died six years later, disappointed and confused.

Jesus said, "It is not for you to know the times or the seasons;" Miller said, "We know all about them."

Jesus said, "No man knows the

(Continued on page 2, column 1)

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"Enclosed you will find two dollars for The Baptist Examiner. I love to read it. It is a real Christian paper I think." — Mrs. Nellie Ferguson, Miss.

(Continued on page 8, column 1)

The Baptist Examiner Pulpit

"THE BELIEVER"

Sermon Preached by Pastor John R. Gilpin

taught in the Word of God, particularly as to man's depravity and the fact that the Holy Spirit has to effectually draw men. If I didn't know that the Word of God taught man's depravity and the effectual drawing of the Holy Spirit, I would expect every man to be a believer.

As it is there are mighty, mighty few folk in this world who could be truly called believers in the light of this word "believe," "believed," or "belief" as it is found in the Word of God.

I

WHO CAN'T BELIEVE?
First of all, the UNREDEEMED IN THEIR PRESENT ESTATE

CAN'T BELIEVE. We read:

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"—John 3:12.

Jesus was talking to Nicodemus. Nicodemus was a ruler of the Jews, and was the outstanding religious leader of the city of Jerusalem. More people, I am sure, looked to Nicodemus religiously than anybody else in all the city, and yet Nicodemus was absolutely ignorant concerning spiritual verities and spiritual truths. When he came to see the Lord Jesus Christ, Jesus tried to explain to him the difference between the natural

(Continued on page 2, column 4)

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Seventh-Day Adventism

(Continued from page one)
day," Miller said. "We know the exact day."

Which was right? The disappointments of the Adventists, time and again, during the past fifty years, in setting the date for the end of the world have clearly demonstrated their folly. The whole Advent move was conceived in error, born in a mistake, has grown up in folly, and must die in disgrace. "But were not the Millerites honest?" There is no doubt of it, but that proves nothing as to their correctness.

Then came the present Mrs. (Ellen G.) White, a mere girl, wholly unacquainted with history or chronology, and set her seal to all Miller's figures and dates, said not one must be altered. Hear her: "I have seen that the 1843 chart was directed by the hand of the Lord and that it should not be altered, that the figures were as He wanted them." *Early Writings*, page 64, edition of 1882.

Seventh-Day Adventists regard Mrs. White as a prophetess and her writings as inspired. They make long arguments from the Bible to prove that there should be gifts, miracles and prophets in the church. But these are the same arguments used by Mormons, Shakers, etc., in favor of their churches. They do not touch the case. The question is not, CAN the Lord inspire men and women? but, HAS He so inspired Mrs. White?

The New Testament repeatedly warns us against accepting false prophets. "Beware of false prophets" (Matt. 7:15). "There shall arise false Christs and false prophets" (Matt. 24:24). "Believe not every spirit . . . Many false prophets are gone out into the world" (I John 4:1).

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That she is NOT inspired is plainly shown by many facts. She has never wrought a single miracle. The old prophets and the apostles wrought miracles freely, to prove that God had sent them. In all these seventy years, in all her forty volumes, not a single prediction has she ever made that has come to pass.

I could fill a volume with proof of her mistakes, for all of her books are full of them. The sad part of it is that so many honest souls are deluded into receiving all this as a divine revelation.

The Two-Horned Beast and the Messages

Seventh-Day Adventists lay great stress upon their interpretation of this symbol. Rev. 13:11-18. Their theory of the mark of the beast, and his image, the seal of God, the Third Angel's Message, and all their special work about the Sabbath is built upon their assumption concerning that beast. If they are mistaken here, their whole system collapses. They claim that this beast is the United States, and that soon we shall have here church and state

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united, the image of the beast, the papacy. The mark of the beast is Sunday-keeping. A law will enforce this upon Seventh-Day Adventists. They won't obey. Then they will be outlawed, persecuted, and condemned to death! Of all the wild Advent speculations in the prophecies, this deserves to stand among the wildest.

Did not Elder White, their leader, set three different times for the end of the world, and fail in all? Yes. May they not then possibly be mistaken also in this? Of course, as they must admit. So their system rests upon an uncertainty. Or are they infallible? Do our hopes of Heaven depend upon such uncertainties as these? Would it not be safer to follow the plain precepts of Christ (Matt. 7:24, 25), than to run after these uncertain speculations? Better than to follow the lead of Adventists who have been making mistakes over and over again for eighty years?

"Take heed that no man deceive you." Jesus. Matt. 24:4.



Born Again

(Continued from page 1)

things be?" (v. 9). No, Nicodemus, you are wrong! Entrance into the kingdom of God and everlasting life has nothing to do with physical birth! We may boast of having "blue blood" in earth's social circles, but we all have bad blood in Heaven's sight, for "there is no difference, for all sin and come short of the glory of God" (Rom. 3:22-23, free translation). Made of the one blood of fallen Adam (Acts 17:26), we all inherit Adam's blood-poison of sin! We must experience an altogether different and new birth.

It is not a physical birth, but it is a profound birth, nonetheless. It is to be born by the work of the Holy Spirit. Three times over we have the expression from the Master's mouth: "Born of the Spirit" (vv. 5, 6, 8). It is to be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). It is God who does it, not man. Here, it is God the Holy Spirit. And how does the blessed Holy Spirit perform this great miracle of the new birth? It is through the Word of God (John 15:3) which continues cleansing the church of Christ (Eph. 5:25-26), which is "the washing of regeneration" (Titus 3:5), and which should be followed by the act of water baptism (Acts 22:16). And is Christ not speaking that word now to Nicodemus (for He speaks the words of God, and God giveth not the Spirit by measure unto Him, John 3:34)? And to us!

It is to be born also by the sovereign will of the Holy Spirit. "The wind blows where it wills; you can hear its sound, but you never know where it has come from or where it goes; it is the same with everyone who is born of the Spirit" (v. 8, Moffatt). Again I would refer you to John 1:13 to show you that we are born again, not by the will of man, but of God. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16). Where, then, does the will of man

enter into everlasting life? It comes with the experience of the new birth.

The Experience of the New Birth

You begin to experience the new birth when you believe in Jesus Christ. A spiritually helpless sinner could never do that! "He that believeth on the Son hath everlasting life" (v. 36). Such saving faith in Jesus Christ includes your will! Yea, it is now "God worketh in you both to will and to do of His good pleasure" (Phil. 2:13). All of this is a new life! Something has happened to you. Here is faith you never had before (God's gracious gift, Eph. 2:8), and a new will, to want Jesus Christ, to choose Him! It is a new life. And where there is new life there has been a new birth.

You begin to experience all this when you realize your natural helpless and hopeless condition and look to the Lamb of God nailed to the cross in your stead (v. 15); as the serpent of brass was nailed to the tree in the days of Moses, and you live! (Num. 21:5-9; v. 14). Rejoice! The Holy Spirit has breathed upon you and now you look to and believe in Jesus Christ and "have everlasting life" (vv. 14-16). That is the power of this experience of Christ coming to you in the new birth.

And where is the place of this experience? It is where the eternal love of God shines warmest and brightest—at the cross! "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (v. 14-15). That happened on Calvary, beloved. That was the manner of death the dear Son of God should die (John 12:32-33). "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" (v. 16).

That love is revealed at the cross as nowhere else. How did God prove His love for us? In that "Christ died for us" while we were yet sinners (Rom. 5:8, see Moffatt). "Hereby perceive we the love of God,"—how? where?—"because He laid down His life for us" (1 John 3:16). O come to the blood-stained cross of God in the person of His Son and bathe in that blood (1 John 1:7) and bask in that love of the Eternal!

May Nicodemus come? May you come? May I? All who will believe may and do come to the cross, to the Christ. "That whosoever believeth," Nicodemus was so busy asking "How?" How can this be? How does this happen? Christ now directs him and us away from the "how" to the "Who"! Believe in the lifted up Son of Man, eternal Son of God! "Whosoever will!" (Rev. 22:17). And you will realize that you have been born of God, born again.

The captain of the ironclad Merrimac was a skeptic. One day the chaplain of the Soldiers' Home where he was staying gave him this challenge: "Read your Bible and mark in red anything you don't believe. Begin with the Gospel of John." With a glitter in his eye the captain accepted



ELD. GERALD PRICE
Bristol, Tennessee

The Bible Conference in Sept. 1959 was a great blessing to me, to the extent that the Lord willing, I shall be back in Sept. 1960. I do hope that you and Bro. Bob will speak at least once during the Conference. I so seldom hear others preach, that my first interest in the Conference is to hear well prepared, deep doctrinal messages on Grace and the Church, which will enrich my own ministry. Then, there is the wonderful fellowship of pastors and others of like precious faith.

the challenge. Whenever the chaplain would pass the room where the captain was confined because of illness, he would stop and say, "Captain, have you marked anything yet?" The old captain would only grin and remain silent.

A number of days later the chaplain stepped into his room to find him dead on his bed. His Bible was open and the chaplain began looking through the Gospel of John for red marks. Nothing was marked in all the first chapter; nor in all the second, nor in all the third until he came to the sixteenth verse. Beside this one he found these words written in red, "I have cast my anchor in safe harbor, thank God."

May the same be said of you. This is the new birth, without which we cannot go to Heaven. Amen.



"The Believer"

(Continued from page 1)

birth, whereby we come into this world, and the spiritual birth, whereby we get into the kingdom of God. He showed Nicodemus that the natural birth was a water birth, and that the birth into the kingdom of God was definitely and truly a spiritual birth. When He had made this distinction between the natural and spiritual birth, Nicodemus threw up his hands and said, "How can these things be?" He just couldn't understand even natural things. He couldn't understand it and could not distinguish between a natural and a spiritual birth. Jesus said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

I tell you, beloved, Nicodemus is a good example of the unredeemed, unregenerate, unsaved folk within this world. He could not believe. He couldn't understand natural things, and Jesus said in like measure, "You would not be able to believe spiritual things if I talked to you of these." Unredeemed, unsaved individuals can not believe and can not exercise faith in God, for no one will believe until he is aided by the Spirit of God.

In the second place, those individuals who reject the Old Testament can't believe. In a sense, they are likewise included in the first group, for they are unregenerate and unredeemed, but I particularly designate them because the Lord Jesus Christ particularly designated them. Listen:

"But if ye believe not his writings, how shall ye believe my words?" — John 5:47.

The writings that Jesus speaks about refers to the writings of Moses. The crowd that Jesus was speaking to did not accept and believe the writings of Moses.

Why I Want To Attend Your 1960 Bible Conference

Even though they were loyal, religious Jews, they did not accept the writings of Moses, as Jesus had shown them in the earlier verses of this chapter. Now Jesus said, "If you don't accept the writings of Moses, how shall I believe my words?" as if to say that no one who rejects the writings of Moses can believe on the Lord Jesus Christ.

Beloved, that certainly do cut out all the evolutionists, all the modernists, and shut them out as far as any hope they shall ever go to Heaven. would insist, that no man who is an evolutionist, or a modernist can be saved. Any individual who is an evolutionist or a modernist and who has denied the writings of Moses, and what Moses had said, cannot at the same time believe the words of the Lord Jesus Christ. If a man won't believe the writings of Moses and accept his words, Jesus says that he cannot accept the writings of the words of Jesus Christ Himself.

In the third place, those who are not His sheep will never believe. We read:

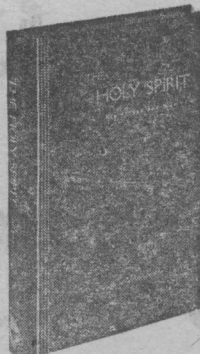
"But ye believe not, BECAUSE YE ARE NOT OF MY SHEEP, I said unto you." — John 10:26.

There are in this world sheep and goats. A sheep never becomes a goat in spite of the teachings of the Arminians to the contrary and at the same time, a goat never becomes a sheep. In other words, God has from the very beginning had sheep and goats. Sheep remain sheep, and goats remain goats. Some of them may be lost sheep that have never come into the fold, but they are sheep just the same.

(Continued on page 3, column 1)

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THANK GOD FOR THE KIND WORDS OF THIS MICHIGAN PASTOR



BOB NELSON

"I Should Like to Know"

1. What should I do where young women are permitted to teach young men?

It is most difficult for us to give detailed advice on such matters as this one, for we are not acquainted with all the details of your situation. It could be that, if we knew all details, we would advise one thing, whereas in our present place, we perhaps would advise something else.

It is certainly not scriptural for this practice to be carried on, but exactly what to tell you to do is beyond us. We suggest that you ask the Lord what you should do, knowing that the practice mentioned is not according to His Word.

prayer. Certainly, we definitely should abstain from a practice if it is hurting us or has a tendency to be a snare to us. Some people need to give up jobs, some would do well to withdraw from close relationship with certain friends, others need to stop going to certain places, etc.

What we have said above is applicable to Christians. So far as the unsaved are concerned, it matters little, for they are seeking the satisfaction of self and are not thinking about honoring God. It is no honor to God for them to watch or not watch TV. Even the plowing of the wicked is sin, for his life is all of self-interest (Prov. 21:4).

"The Believer"

(Continued from page two)

In the parable that Jesus gave of the sheep that went astray, and which the Master searched for until he found it, and laid it upon his shoulders, and brought it safely home, He didn't say that it was a goat, and when he laid it on his shoulders that it became a sheep. Rather, he referred to it as a lost sheep that he had found and returned home safely with. I say to you, beloved friends, that sheep was a sheep by election. It was a sheep by the eternal choice of Almighty God.

I tell you, beloved, a sheep will always be a sheep and a goat will always be a goat. Jesus said, "You don't believe because you are not my sheep." I say to you, a goat will never believe. The only man who will ever believe on the Lord Jesus Christ is one who is the elect of God — one who was chosen of God before the foundation of the world. I insist, beloved, as we face the facts as laid down in the Word of God, that only the elect of God, only the sheep of God, only those who have been chosen of God will ever believe on the Lord Jesus Christ as a Saviour.

Now, who can't believe? I say to you, the unredeemed before the Spirit of God begins to work within cannot believe, the modernist who rejects the writings of Moses and who discards the teachings of the Bible in the Old Testament cannot believe, and those who are not His sheep will never believe.

II

WHO BELIEVES?

First of all, those who have been ordained to eternal life believe. Listen:

"And as many as were ordained to eternal life believed." — Acts 13:48.

In Ephesians 1, we read of the "predestinate," which means that God has fixed our destiny in advance, before we got here. Before the world was, God ordained our destiny. Now we find here in Acts 13:48 that it says as many as were ordained to eternal life, believed. Who believed? Those who were ordained to eternal life.

I remember years ago that an old gentleman listened attentively one evening in the services and the next morning in a very furious manner lambasted me for what I had preached. He said that a man is free to do as he pleases — that he has a will of his own and that he can choose or reject — that he can become a believer or remain an unbeliever.

I say to you, beloved friends, that is the teaching of the world. That is the teaching of the Arminians. That is the teaching of the carnal mind. The teaching of unsaved people and unsaved religious leaders all over the world is the heresy that it is entirely up to you to believe or reject. However, the Word of God that was written two thousand years ago still says, "As many as were ordained to eternal life believe."

There is a second group that is going to believe and that is the group that hear the Word of God. There is not going to be anybody believe who does not hear the Word of God. We read:

"Howbeit many of them WHICH HEARD THE WORD BELIEVED; and the number of the men was about five thousand." — Acts 4:4.

"But when they BELIEVED Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." — Acts 8:12.

Notice, men cannot believe until they hear the Word of God.

Notice again:

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should HEAR THE WORD OF THE GOSPEL, AND BELIEVE." — Acts 15:7.

This was at the great Jerusalem conference when they were discussing the matter of salvation as to how a man was saved — whether he was saved by works, or by grace. After there had been a lot of disputing, Simon Peter rose up and said, "God sent me out to preach to the Gentiles that by my mouth they should hear the Word of the Gospel and believe." In other words, they had to hear the Word before they could believe.

I read again:

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them BELIEVED; also of honourable women which were Greeks, and of men, not a few." — Acts 17:11, 12.

Paul and Silas had gone into the city of Berea and the people in Berea didn't reject the Word of God when Paul and Silas preached to them. Rather, the Word of God says that they re-

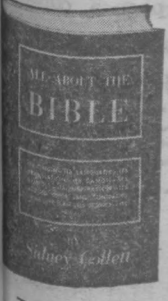
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2. Also, this church has a Christmas tree in church.

This is wrong, too, and you certainly should not participate in such a practice, regardless of what other action you are led of the Lord to take.

3. Who should prepare the table for the Lord's Supper?

Whoever the church appoints.

4. Should I pay tithes to this church or should I give to some work like yours?

We always instruct people to give their tithes to the church of which they are members, as God's Word teaches. At the same time, however, we do not believe it is right for folk to be members in a church which they cannot whole-heartedly and conscientiously support. To give to the work of a church which you cannot agree with is wrong, definitely. You ought to seek another church home. If that cannot be found, then we do not think it is wrong to support the work of some church at a distance. As a matter of fact, it is sometimes wise to even put your membership in a distant church, when one cannot be found near you.

5. By whom, where, and when was family prayer first instituted?


In all probability, Adam and his family had what might be called "family prayer." Certainly, family worship — regardless of what you call it — has been practiced for many, many years.

6. Is it wrong for saved people to watch television?

Morally speaking, there is nothing wrong in merely watching television any more than it is wrong to listen to the radio, read a paper or magazine, go sight-seeing, or do something of like nature. However, watching TV like other things, can be a snare in many ways — too numerous to mention in this brief answer. The Christian should deal with TV just as he deals with other things of this world. Practically anything can be harmful to the Christian if he does not watch and

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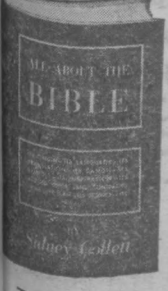
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CHAPTER VII—

LIFE, TIMES and TEACHINGS
of J. R. GRAVES

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

HIS CONFLICT WITH
SPIRITISM

There sometimes arise conditions in a community when an influence or a doctrine which is set forth by some popular speaker or teacher overwhelms them like a flood, or like some swollen mountain torrent sweeps a community into a maelstrom of confusion and excitement. Some false teacher with a commanding personality and a captivating voice and magnetic delivery captivates the imagination, rides the rising tide of popular favor, carrying the whole populace with him. He bears down all opposition, sweeps aside all objections and for the time becomes the idol of the people. The more thoughtful ones perceive the error and know the danger and feel the hurt, but for lack of courage or ability or popular standing in the community are not able to successfully resist or expose the falsity of the teaching.

It is at such a time that the conservative ones seek some man who as a trusted leader may bring them help. Happy the man who can do it, who can breast the storm and who can save the people; and happy the people who can find such a champion.

Such a condition came to Memphis, Tennessee, about 1870 and the years immediately following. Graves, after the Civil War, had moved to Memphis and re-established the TENNESSEE BAPTIST and had achieved a second success, and had won his place in the confidence and esteem of the city.

One of the most popular and seductive errors which ever afflicted a Christian community swept Memphis like a wild fire. It was the craze of Spiritism, which arose with the Fox sisters and the Davenport brothers and that "most popular humbug of a Mumler," of New York, and Gordon, of "Spirit Bride" fame. It caught in its toils a popular Methodist presiding elder, Samuel Watson. He was sweeping everything before him. He was grossly materialistic and visionary though an elegant and cultivated gentleman. He thought and taught that the human spirit was a body resembling in nearly everything the natural human body in which it had dwelt. He thought that this spiritual body after death could roam over the universe with lightning speed and

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Ashland, KentuckyJAMES ROBINSON GRAVES
(Born 1820, Died 1893)

could appear in material form at will, and could converse with those still living, and was able to exercise helpful watchcare over its friends. And could he not quote from learned Sweedenbourg and other great German scholars? How enticing and how seductive such appeals. He was the people's great light and idol. The Christian people began to see the inevitable ruin of it and feared for the cause of Christ.

Appeal To Graves

In this hour of distress the people turned to Graves to save them and their churches. What a responsibility! He almost single handed and alone, was called on to stem this tide of error which was deluging the city. He was to measure his skill with this doughty and proud champion of Spiritism. He, another David, was called on to meet this Goliath. Could he do it? How God needs men in an hour like this.

The cause to which he had consecrated his life was challenged. Christianity was about to be swept into an eclipse. No calculating man who trims his sail to catch the popular breeze need for one moment think of engaging in such a contest. But think of Graves' situation. He had just recovered from a most depressing financial situation into which the fortunes of the Civil War had cast him. He had established a successful business, re-established his paper and had wide popularity among his Baptist people. Then there were many Pedo-Baptists and Campbellites who would gloat over his failure, if he should fail, and alas there were many Baptists who would have smiled at his humiliation and sneered at his rashness. The question in his mind which was urged upon him by the people was, "should he debate with Watson." That sort of a challenge never saw Graves "quit the field." "Yes, he would meet this plumed knight." So far as any man ever knew, Graves never counted any cost of an undertaking where the honor and truth of his Lord was at stake. He could suffer all things for Christ. He knew in his heart that with an open Bible and dependence upon God he could not fail. He had the truth and that could not fail.

The great Greenlaw Opera House was engaged for six nights. The question was, "Does the Bible Teach Spiritism?" This was announced. Each speaker was to have an hour each night. Of course Graves took the negative. The public was invited. The whole city was aroused. The people of all classes thronged the splendid auditorium and filled it to its capacity night after night. Here was a gladiatorial contest between two great antagonists. What a struggle! With address and guard, with thrust and stroke, all powers alert, they held that gasping audience thrilled hour after hour. It is not intended to give the subject matter of this debate. That would manifestly be impossible within the limit of this sketch which is simply seeking to interpret the man. Graves afterwards published much of the results of his study in a small volume which

he called THE MIDDLE LIFE.

But that debating was something to tell about. Graves was in his prime, and what a man. Physically, without a blemish, and as graceful as Apollo. Intellectually, a combination of Aristotle and a Paul the Apostle. Oratorically a Cicero and a Chalmers combined. He was a philosopher, a theologian and "a veritable walking encyclopedia," and a speaker with a voice upon which he could play as an organ. He had the most masterful intellect of any man this writer ever knew (which isn't saying so very much, to be sure). And his fund of ready information — the thought of which awakens a sense of awe; and when aroused, with his memory under perfect control, his equipoise never forsook him. He was perfect master of himself, and of his subject, and soon was easily the master of his audience. He grasped the situation and dominated it and compelled the popular verdict. Spiritism was overthrown and had received its death stroke in the South and West.

Not Dead But Dying

I have said that Graves routed Spiritism. The final overthrow was not completed until Graves some months later met Charles Foster and unhorsed him and drove him from the city never more to show his face in these parts again. Foster was heralded "The Chief of Spiritualistic Mediums." He was giving seances to as many people as he would admit to his room at \$5.00 a piece for each single seance. Pretty profitable picking. Watson, who never lost his affection for Graves to the day of Graves' death, besought Graves to attend one of Foster's seances. This meeting was arranged for on January 11, 1873. Graves had his theory as to how Foster deceived the people and he went to test it. Graves tells of this seance in the TENNESSEE BAPTIST of January 18, 1873.

Graves believed that it was through mental process that the medium read the minds of the people, and gave them the answers which he read from the tablets of their own minds. He believed that if he could control his own mind, and concentrate it upon the answers which he would be determined that the medium should give, he could outwit the medium. If he would refuse to form any definite conception in his own mind, the medium would be powerless to read it, and so could give no answer. With this idea in his mind he engaged in the seance. His report of it, as here reproduced from his paper of January 18, 1873, will itself be an interesting study, while it shows how completely he outwitted and defeated the great Foster.

Seance With Foster, The Noted
Test-Spiritist Of New York

"This man, for many years past the most noted and standard 'Test-Spiritist' of the North — who, I suppose, has converted more intellectual persons to Spiritism than any other professor of the system — visited our city last week and gave private seances to select companies at the Overton Hotel. Simon Magus could not have caused a greater sensation in Samaria than did Mr. Foster in this city. Could they have gained an audience, I be-

lieve that thousands instead of hundreds would have visited him, and a large proportion of them acknowledged him "the great power of God" — truly, a real mediator between the living and the dead.

I was solicited by Mr. S. Watson (the "Christian Spiritualist" and author of THE CLOCK STRUCK ONE) to visit Mr. Foster for a test interview — to expose Spiritism in the person of its most prominent "test-medium," or to acknowledge its reality. I learned that it was expected, by a portion of this community, at least, that I would consent to an interview, and put Mr. Foster to a fair test.

At half past three o'clock on Saturday last I was introduced to the party gathered in his private room in the hotel. There were five ladies and one gentleman around an oblong table when I entered. He made room for an additional chair and I joined the party for observation and experiment.

Each person wrote questions upon slips of paper, and folded them, passed them to Mr. Foster, who drew them through his fingers several times, and sometimes pressed them to his forehead, and then threw them into a pile before him. In this pile there would be scores of folded slips. The seer would diligently study this pile, and often, when not conversing, shade his eyes with both hands until touched or impressed by some "spirit" who came to give an answer to some one of the questions before him. This answer Mr. Foster would give verbally, or in writing, and pick out from the mass the folded slip containing the question, and return it. Though he seldom failed to select the right slip containing the question he essayed to answer, he several times failed to present the slip, or address the person in the circle who propounded the question!

The room must have been overcrowded with spirits that evening, for each questioner had several departed relatives and friends present — all whom they inquired for, so many more; not one seemed missing, and each spirit "so happy to communicate!"

These departed ones, one and all, invariably reported themselves "very happy," and loving dearly their living friends; and professed to be watching over and ministering unto them, and foretelling their future blissful meeting.

This test demonstrated that Spiritism rests upon the doctrine of the universal salvation of all irrespective of the moral character possessed in the flesh! In further proof of this, a gentleman obtained a communication, through Mr. Foster, from a friend who lived wickedly and died a swearer, who, when asked how he was getting along, replied, "I am having a hell of a good time of it." When asked if it was as bad as "Camp Douglas," replied, "Oh! A d-d sight better." Mr. Foster apologized for the language, that it was only the spirit's style! Yet that spirit was very happy!

I went prepared for that crucial test, believing Mr. Foster to be a seer and clairvoyant, as well as a powerfully developed mesmeric medium. The first test with me was: Could all the spirits Mr. Foster could summon from the "vast deep" enable him to answer one question, the answer of which was unknown to me?

I presented to him questions prepared for me by my wife, and by Mr. George Snyder (my father-in-law), also by Col. Matthews and Major Burleson — questions which I had neither seen nor heard read (except one), but questions which the spirits professing to be communicating with him, knew as well as they ever knew their own names — e.g., when and where did you die? Where was your father, etc. NOT ONE OF ALL THESE QUESTIONS WAS ANSWERED, NOR DID HE, DURING THE WHOLE SITTING, ANSWER ONE QUESTION THE ANSWER OF WHICH WAS UNKNOWN TO ME.

This test demonstrated fact: that Mr. Foster was in communication with any of my departed friends.

The first professed communication from spirits I received this: Mr. Foster, picking up a slip I handed him, threw it to me, saying: "The spirits tell Mrs. Graves that they are nothing about that ten-dollar bill she lost on Christmas Day." I started the company, and he ed me if it had any meaning. I answered that Mrs. Graves informed me that on Christmas Day she had taken a ten-dollar bill to pay her cook; but the time company came in, and received them with the money in her hand, and that was the last she ever saw of it, and upon their leaving she searched the room diligently; and like a woman in the parable, my wife was anxious to find it, and asked the question. This was one she told me she had in her list, and this Mr. Foster, seer (which he professed to read from the paper, though I opened the slip he handed me, and read thus: "Mrs. Graves wishes to know that ten-dollar bill is mysteriously disappeared Christmas morning?" No answer was needed in all this.

Now came the second test. Could I control, by my power of will, his mind, and influence the answers he gave? I had instructed Col. Matthews and Major Burleson how to me in the test, having prepared questions and agreed upon incorrect answers which I would will the medium to give me. The test required great control of the mind; the power of abstraction and concentration, on the part of experimenter, to such an extent that the seer refused admittance by Mr. Foster and I was left to enter the contest, single-minded alone, with this mesmeric gladiator.

He soon announced that his first wife was present, and happy to be allowed the privilege of informing me how she appreciated my fond love and constant kindness toward her while in the flesh, that she more than in life, appreciated that she loved me, had, for long years watched over me, would to the end; and that meeting would be blissful, and failed to obtain from her description of her person, word, by which I could recognize the spirit as that of my wife, save that she stated disease of which she died.

It is presumable that a thought of her was unconsciously in my mind, and he read it, as a mesmeric medium could do.

After some five minutes I informed that my mother was present. I abstracted my mind as far as possible from her and it upon something else, and gave me no description of her, not even the usual "I am happy and ever with you," and shall meet again," etc.

I said: "If it is my mother." (Continued on page 5, column 2)

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How The Devil Works To Produce Drunkards

Paul in writing to Timothy said to him (I Tim. 5:23): "Drink no longer water, but use a little wine for thy stomach's sake and thine own infirmities." This passage has, under Satan's leading, been used many times as a warrant for drinking. The devil and his followers are ever ready to grab any Scripture that offers them the faintest excuse for their sins. This Scripture can in no sense be interpreted legitimately as a warrant for drinking alcoholic beverages for beverage purposes. Take a look at it for a moment:

1. The passage teaches that Timothy had poor health. The expression "often infirmities" indicates that.

3. Among other troubles, he had stomach trouble.

3. Paul recommended the use of wine for his stomach trouble. He certainly did not recommend wine-guzzling just for the pleasure of it. He advised the use of "A LITTLE WINE," and it was for medicinal use that it was to be taken, for he added "FOR THY STOMACH'S SAKE."

The Baptist church covenant, in common use, involves the promise to abstain from alcoholic beverages "as a beverage." No promise is exacted against the use of something that contains alcohol, when used as a necessity for medicinal purpose. Most patent medicines are preserved by the use of alcohol. There is all the difference in the world between drinking alcoholic drinks for the "kick" to be gotten out of them and in taking something that contains alcohol with the hope of alleviating an ailment. One must be sure, however, that he does not take a medicine that contains a high percentage of alcohol for the exhilarating effect obtained. We have known medicines that obtained their popularity because of their high alcoholic content. The manufacturers evidently loaded the medicine with alcohol with the deliberate intent of alluring by that means.

The Bible certainly does not counsel, advise, or justify the use of intoxicants. Take for instance the following passages: **Ephes. 5:18:** "Be not drunk with wine, wherein is excess, but be ye filled with the Spirit." **Gal. 5:21** classes drunkenness among the "works of the flesh." **I Cor. 11:21** tells us about those who got drunk at the Lord's Supper, and it says that the Lord killed some of them for this. **I Cor. 6:10** distinctly tells us that "no drunkard shall inherit the Kingdom of God." Reference there is not to a saved drunkard. A saved drunkard is a person who has been saved from his drunkenness, and the person who has been saved from it has been DELIVERED FROM IT. Many have claimed salvation and have kept on with their drink. A person is not saved from something when he keeps on do-

By ROY MASON

Buffalo Avenue
Baptist Church
Tampa, Florida



ing the thing. A man who saves another man from a vicious bulldog delivers him from the dog. He doesn't save him so long as the bulldog continues to chew on him.

There was no prohibition in Bible times. No country had prohibition laws. The Bible rather teaches TEMPERANCE. However, we know it is true that if a person never takes the first drink—never trifles with alcoholic beverages of any sort, he will never become a drunkard. This is the safe course—and it is the best course.

It is astonishing that a nation should legalize a traffic that causes such wreckage as does the liquor traffic. About half of the highway accidents are attributed to drinking drivers. The sober person—the non-drinking person is often the victim of the drunk. Much of the divorce grows out of drinking, for married people do not act normal when they are drinking. Children grow up poorly provided for because a father—or perhaps both parents squander on drink the money that ought to provide food and clothing. Murders and innumerable crimes result from drinking. Not one good thing can be said in favor of the liquor traffic. It is a traffic in the bodies and souls of men and women—and all for the base gain of men who grow rich from this traffic.

We are all taxed to help clean up the mess caused by drink, for it is true that the cost of the government is tremendous. Part of the 20-million crime bill of the nation (annually), is the result of the sale of alcoholic drinks.

Prominent people everywhere doctors, lawyers and others—give cocktail parties. The cocktail party is the kindergarten of the drunk. People acquire a taste for alcohol at such, and are later led into alcoholics. The present day "tavern" is worse than the old-time saloon, for it is frequented by women as well as by men. This nation will never vote liquor out—there are too many addicts. We Christians can only do what we can against the evil. We can be personally dry, we can raise our children to avoid liquor, we can talk against the Devil, and use our influence to the full.

J. R. Graves

(Continued from page four)

she give me her maiden name?" He replied, "Yes." Some minutes passed, and no reply. I again called his attention to the fact that my mother could not, or had not, given me her name. Giving me a card with the alphabet printed in capital letters upon it, he said: "She says if you will touch the first letter of her name she will sensibly impress you."

I commenced touching each letter, and with a great effort to abstract my mind from my mother. I repeatedly touched the letter L, but felt no touch upon my person or impress upon my mind, though he imperatively ordered the spirit to impress or touch me. This seemed to him an unexpected failure. He told me to write down several names on a slip of paper, with her name among them, and she would designate her name.

I remarked, "Your spirits are very capricious!" He asked what I meant.

I replied, "I simply mean they are capricious. Why will not my

mother tell you her real name, or write it for me?" I prepared the slip as he requested; when he took and tore off each name, and rolled them up in little pellets, and then, addressing the "spirit," requested her to pick out her name.

Taking up a little ball, he said: "Is this it? Be quite sure. If it is your name, rap three times on the table by your son."

I heard three dull raps, but seemed not to recognize them. He said: "Lay your ear against the table." I did so, and heard three touches, not unlike those he could have produced by touching the table with his pencil.

I said, "I hear touches, but they may be produced by yourself, you know wood is an excellent conductor of sound. Let me hear them distinctly and clear, as though made upon the table directly under my ear." He ordered the spirit, very positively, to do so, but no rap came. He then threw the pellet to me. I opened it, and found it was the slip on which I had written "Louis!" This, the "spirit" said, was my mother's maiden name! She was named after Timothy's grandmother—Lois. She never wrote her name "Louis," but I had fixed my mind upon this—the name of no one—to be given me for her name, and it was given! Let Spiritists give a satisfactory explanation of this. I can do so.

I then asked Mr. Foster if he could influence my father to write his name in full, and a fac simile of the hand he wrote in flesh.

Mr. Foster answered affirmatively. My father, dying when I was but a few weeks old, I never saw but one or two specimens of his writing and the chirography was not at all familiar to me, but I knew I had one of his letters at home. It was for this very reason that I called upon him to write in his fac simile. Mr. Foster prepared a slip of paper, and putting a pencil upon it, held it, with one hand, under the table, while I thought only of my mother's name! He drew forth the paper, and it had but a name upon it—"Louis!"—the name and handwriting of neither parent in fact, but something like my mother's maiden name in sound!

Louis

Let Spiritists account for this if they can. Those acquainted with the laws of mesmerism can do so satisfactorily.

This was all the "spirits" wished to, or Mr. Foster could, communicate, about my parents; and it is evident they were not present, for if my father had forgotten the name he was called by in the form my mother could certainly have told him, for Mr. Foster said she was present.

After some time, Mr. Foster, attending to the questions asked by others, said: "I am impressed; a beautiful spirit form stands beside me, with a halo round her

Christ

Christ for sickness Christ for health,
Christ for poverty, Christ for wealth,
Christ for joy, Christ for sorrow,
Christ today, and Christ tomorrow;
Christ my Life, and Christ my Light,
Christ for morning, noon and night;
Christ when all around gives way,
Christ my everlasting stay;
Christ my rest, Christ my food,
Christ above my highest good;
Christ my well beloved, my Friend,
Christ my pleasure without end;
Christ my Saviour, Christ my Lord,
Christ my portion, Christ my God;
Christ my Shepherd, I His sheep
Christ Himself my soul doth keep;
Christ my Leader, Christ my Peace,
Christ has brought my soul's release,
Christ my righteousness divine,
Christ for me, for He is mine:
Christ my Wisdom, Christ my Meat,
Christ restores my wand'ring feet,
Christ my Advocate and Priest,
Christ who ne'er forgets the least:
Christ my Rock, in Christ I hide;
Christ the everlasting Bread.
Christ His precious blood hath shed;
Christ hath brought us near to God,
Christ the everlasting Word,
Christ my Master, Christ my Head,
Christ Who for my sins hath bled:
Christ my Glory, Christ my Crown,
Christ, the Path of great Renown,
Christ my comforter on high,
Christ my Hope draws ever nigh.

—H. W. S.

head, and a sweet, placid look. She is also Mrs. Graves, but not like the former spirit. Am I mistaken; have you two wives in the spirit life and one in the form?" I answered, "It is even so." He then said: "Mrs. Graves is happy to speak to you, and make herself known to you. You, Mr. Graves, have peculiar characteristics favorable to the spirits; I mean, nothing repulsive about you to them, but rather attractive. You are very impressive." He meant I had a great power to impress him and the spirits, or was very susceptible of being impressed, I do not know which, but think the tests prove the former to have been his meaning.

I wrote on a slip: "If it is my wife communicating, will she answer me the questions following? I did not know the correct answers, and thought of none, and RECEIVED NONE! I urged Mr. Foster to influence an answer, saying: "If Mrs. Graves is, indeed, present, and can talk and write and wishes to convince me that it is her spirit, why will she not answer questions she knows as well as she knows her own name?" Mr. Foster was somewhat confused. I asked if she would write her own name, in the hand she wrote in life, so that I might recognize it as hers? Mr. Foster answered that she would. He placed the pencil on a piece of paper, against the under side of the table. I saw the end of the pencil move in a moment. He held it up. "Lue S. Graves" (it looked as if it might have been written by Horace Greely), was written backward and bottom upward.

Mr. Foster asked if I was satisfied. I replied: "If it is my wife, Mr. Foster, she can write her name, if she can write at all, so it can be read, and her chirography recognized by me."

"She says she will write through me." Mr. Foster wrote on the slip, "Lue S. Graves," in an open running hand.

He asked me if I was now satisfied. I replied, "It is not my wife's handwriting." He essayed it once more, and the result was "Lou S. Graves," in a small cramped hand.

My wife's name was Louisa Jane. I sometimes wrote her name Lou Snider Graves. This, of course, was my fixed thought, though I had no impression of her handwriting upon my mind. She never so wrote her name. But here it was written in three different "hands," and spelled in

different ways, and not her proper name, once, nor once as she was accustomed to write it!

Let Spiritists satisfactorily account for this according to Spiritism. I can by the well-known laws of mesmerism. Mr. Foster appeared dissatisfied, and turned his attention to others for some time. Some seemed pleased, especially those nearest and next to him. They were ladies, and ever and anon he grasped their hands, or laid his hand upon an arm or a shoulder. A mesmerizer would have done just so. One time, when he seemed to have lost his power over the circle, he requested all to sit up closer to the table, and place their hands upon it—and a mesmerizer would have done just so. It was evident to me that he read their thoughts, as a medium can do.

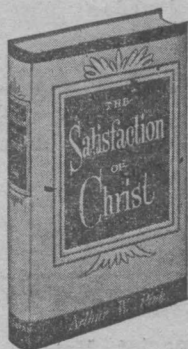
I had by this time become quite self-possessed. Watson remarked: "I wished you would convert my friend Graves, for he is an honest man and an honest inquirer." I don't try to convert anyone, I only communicate what is given me," said Mr. Foster.

I have two very sufficient reasons for not believing in the work of the spirits of the departed:

1. What their spirits could not effect on my spirit or upon my body when in their bodies, their disembodied spirits cannot effect. The death change does not produce any radical change upon the spirit, it affects the body only. It certainly does not improve their chirography, or orthography, (Continued on page 7, column 1)

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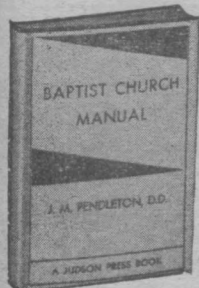
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"The Believer"

(Continued from page three)
a previous hearing of the Word of God.

Sometime ago I was talking to a Hardshell Baptist, and he was referring to a number of people that had been saved, that he had read about in THE BAPTIST EXAMINER. He said that they didn't have to hear the Word of God. He said that when God got ready, He just saved them, and if there hadn't been a preacher come within a hundred miles of them, that they would have been saved in God's appointed time. There's not a word of truth in it. God has foreordained that men shall be saved by the hearing of the Word of God, and this idea of saying that men believe when they get ready, without the hearing of the Bible, is an absolute perversion of the Book.

Beloved, listen to me, Hardshellism is just a perversion of the Bible as is Arminianism. The Arminians pervert the Bible by saying that a man can believe when he wants to. The Hardshells pervert it by saying that he can't believe at all until God gets ready, and then he can believe whether he ever hears the Word of God or not. One is just as great an error as the other.

I ask, who can believe? I say those who are ordained to eternal life can believe and those who hear the Word of God can believe.

There is a third group that believe and they are those to whom faith is given. Listen:

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." — Phil. 1:29.

Notice, Paul says to this church at Philippi, "God gives you faith to believe on Christ, and at the same time it is given to you to

suffer for the cause of Christ." I insist, beloved, no man will ever believe on Jesus Christ unless it is given to him to do so. Faith comes as a gift of God. No wonder Paul said when he wrote to the church at Ephesus:

"For by grace are ye saved through faith; and that not of yourselves: it is the GIFT OF GOD: Not of works, lest any man should boast." — Eph. 2:8, 9.

Beloved, faith is a gift of God. Just like God gives His children the privilege of suffering for Him, God first of all gives faith that we might believe on Jesus Christ as Saviour. Nobody will believe until God gives faith that he may do so.

III

WHAT MUST ONE BELIEVE TO BE SAVED?

I have gone to church many, many times and the preacher would say, "Now only believe and you will be saved," and I dare say that you have had the same experience. In fact, I grew up on that, and I imagine the most of you did too. That is what I call "Believeism," and it is just as great a heresy as Hardshellism or Arminianism or Modernism, to just indiscriminately tell people to believe without telling them what to believe.

Sometime ago I was talking to a woman here in Ashland who was a member of a Baptist church. She said, "I'm a believer." She said, "I went to church and I heard the preacher say, 'Only believe' and I believed. I said, 'What did you believe?' She said 'I believed,' and that as much as I could ever get out of her. She didn't know 'straight up' so far as spiritual truths were concerned. The preacher had said, 'Only believe,' and she thought that she had believed.

It is well to tell a man that all he has to do is believe if you tell him what it is that he has to believe, but to leave it hanging in the air, and not to tell an individual what to believe is a heresy equal to that of Hardshellism or Modernism or Arminianism. Now what does a man have to believe in order to be saved?

First, he has to believe that there is a God. Listen:

"But without faith it is IMPOSSIBLE to please him: for he that cometh to God MUST BELIEVE THAT HE IS, and that he is a rewarder of them that diligently seek him." — Heb. 11:6.

When it says "he is," that means that He exists. Before you can be saved you have to believe that there is a God. You have to believe that God exists. It says that "he that cometh to God must believe that he is." Beloved, no man can be saved until he believes that God exists.

You say, "Brother Gilpin, that takes in a lot of people. There ought to be a lot of people saved if that is all." Beloved, I didn't say that was all. If a man is going to be saved he has to believe

first of all that there is a God — that God exists, but believing that God exists in itself will not save any man.

The lodge crowd all believe in a supreme being, and the lodge crowd with about one tenth of one per cent exception are all unsaved. They believe in a supreme being. Now that may mean the Jehovah of the Bible to the man in America, or it may mean to the Mohammedan that he believes in Mohammed. I tell you, beloved, just believing that there's a God won't save any one. If believing that there's a God would save people, then every individual in the lodges would be saved, every Mohammedan in the world would be saved, and every Jew in this world would be saved. In fact, every Jew, every Mohammedan, every lodge member and even the Devil would go to Heaven if believing there's a God would save us.

We read:

"Thou believest that there is one God; thou doest well: the DEVILS ALSO BELIEVE, and tremble." — James 2:19.

The Devil believes that there is a God. He believes and trembles. The Jews believe that there's a God, but they reject Jesus Christ. The Mohammedans believe there is a God. They say that there is one God and that Mohammed is the prophet of that God, whereas we as Christians say that there is one God and Jesus Christ is the prophet of that God. The lodge crowd believes that there is a god — some kind of a supreme being, but they reject Jesus Christ and do not even allow anyone to pray in His name in the lodge hall. The lodge crowd believes that there is a god, but they cut out the name of Jesus, and say that if a man speaks of Jesus in the lodge and there happens to be a Jew or a Mohammedan present, that the man who has used the name of Jesus would have to apologize publicly to the lodge for having used Jesus' name in the lodge hall.

I tell you, beloved, a man can believe that there's a God and still go to Hell. The Devil believes it, the Jews believe it, the Mohammedans believe it, the

lodge crowd believe it, and every last one of them are lost if that is all they believe. However, first of all, in order to be saved, an individual has to believe that there is a God.

In the second place, an individual has to believe that Jesus Christ is God's Son. That is cutting out an awfully lot of the earth's population when I say that, and if I couldn't prove it from the Word of God, I'd be certainly careful that I didn't say it. I repeat, nobody can be saved by merely believing that there's a God, but he was to believe that Jesus Christ who was born of Mary in Bethlehem is God's Son. Listen:

"That all men should honour the Son, even as they honour the Father. He that HONOURETH NOT THE SON HONOURETH NOT THE FATHER which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." — John 5:23, 24.

Beloved, you can't honour God the Father if you dishonour God the Son. They are one and the same. The God of the Old Testament is the Jesus Christ of the New Testament. The man who dishonours the Christ of the New Testament, at the same time dishonours the God of the Old Testament. I tell you, you can't believe in God the Father to honour Him unless you believe in God the Son and honour Him.

I remember an old Jew years ago who was a learned man, who could speak ten languages very fluently. I said to him, "But there is one language that you can't speak." He said, "What's that?" I said, "It's the language of Heaven. You can't talk to God unless you talk to Him through God's Son, Jesus Christ." I quoted him that passage in John's Gospel whereby that Jesus said, "No man cometh unto the Father but by me." As soon as I said that, he said, "You mean that bastard?" and he started spitting. That man believed that there was a God, but he didn't believe in God's Son.

I tell you, beloved, nobody can be saved who believes in God and rejects God's Son. You have to honour the Son in order to honour the Father.

Listen again:

"I said therefore unto you, that ye shall die in your sins: for IF YE BELIEVE NOT THAT I AM HE, ye shall die in your sins." — John 8:24.

Here He is talking to this crowd about Himself as the light of the world and that He was God in the flesh. He said, "I am sent of God, and if you do not believe that I am He (that is, that I am God in the flesh), you shall die in your sins."

Brother, sister, listen to me, no man can be saved who rejects Jesus Christ as the Son of God. What does a man have to believe to be saved? He has to believe first that there's a God, and then he has to believe that Jesus Christ is the Son of God.

In the third place, in order for a man to be saved, an individual must believe that Jesus Christ died for our sins. No man can be saved who doesn't believe it. Listen:

"To him give all the prophets witness, that through his name whosoever BELIEVETH in him shall receive remission of sins." — Acts 10:43.

Who gets remission of sins? Whosoever believes in Him. In whom? In Jesus Christ, God's Son.

Listen again:

"For Christ is the end of the law for righteousness to EVERY ONE THAT BELIEVETH." — Rom. 10:4.

The law says, "this do," or the law says, "don't do." The law says, "do this and live" or "don't do this and live." You know you haven't lived up to it. How are you going to get rid of the law? What is going to be the end of the law? Beloved, the Word of God says that "Christ is the end of the law for righteousness to

everyone that believeth." Christ died for our sins to the law, and the end of the monial law comes to us so we are concerned when we believe that Jesus Christ died for our sins. He is the end of the law.

Notice again: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to EVERY ONE THAT BELIEVETH: to the Jew first, and also to the Greek." — Rom. 1:16.

Notice, Paul says he is ashamed of the gospel of Christ, that is, the death, burial and resurrection of Jesus Christ. A man who believes the Gospel finds that the Gospel is the power of God unto salvation so his soul is concerned.

We read again: "But to him that worketh but BELIEVETH ON HIM, justifieth the ungodly, his faith is counted for righteousness." — Rom. 4:5.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God through the foolishness of preaching to save THEM THAT BELIEVE." — I Cor. 1:21.

But the scripture hath concluded all under sin, that the promise by faith of Jesus might be given to THEM THAT BELIEVE." — Gal. 3:22.

Go back to that time when Apostle Paul stood outside the prison, shaken down, broken down as Philippi. You see that the jailer as he falls down before their presence, trembling in life, and you see Paul as he him up reassuringly. When he got out of the rubble and was shaken down by the earthquake from Almighty God, the jailer said, "What must I do to be saved?" Paul answered him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." They read:

"And when he had brought them into his house, he set before them, and rejoiced in believing in God with all his household." — Acts 16:34.

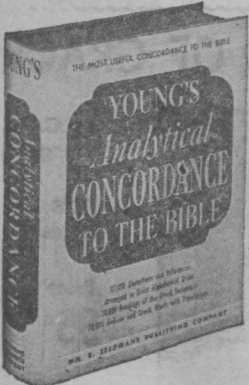
Notice, Paul told him that he must believe in the Lord Jesus Christ and he would be saved, and it says that he did it, and he rejoiced, he and all his household.

Beloved, I come back to the question and I ask, what must a man believe if he is going to be saved? He has to believe that there is a God, he has to believe that Jesus Christ is God's Son, and he has to believe that Jesus Christ came to the Cross there paid for every last one of the sinner's sins, so that our sins were completely atoned for, by what Jesus Christ did on the Cross of Calvary. You have had that experience, you can say with the Apostle Paul as he wrote in the Book of Hebrews:

"But we are not of them that draw back unto perdition; but of them that believe to the end of the soul." — Heb. 10:39.

I say to you, in order for an individual to be saved, he must believe that there is a God, he must believe that Jesus is the Son, and he must believe (Continued on page 7, column 2)

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LAST MINUTE NEWS

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STORY NEXT WEEK

J. R. Graves

(Continued from page five)

scholarship in any way, asatism abundantly testifies!

If it was, indeed, a spirit, and spirit of my wife, who traced letters, why did she not use her own initials, and why fanciful ones I had in mind? It is simply absurd to suppose it her spirit.

Why suppose it a spirit at all, or bad? Who of us know that Mr. Foster could, by the peculiar condition of his mind, cause them to appear the force of his own will? Why suppose that he had the power to cause them to appear so in our minds? A mesmerism can cause his subject to hear anything he may see fit picture up in his own imagination. This is a well-known fact in mesmerism, and I have myproved it to be true. With me not a speculation. But I have knowledge of a medium producing such effects on the operation. It may have been, and may be; and if so, this effect accounted for. I regarded Mr. Foster as the medium, and myself resting upon him, but he may have gained more or less control of my mind.

After some little time, Mr. Foster looked toward me and said: "Graves is here, and says is a distant relative." I asked: "Will she tell me when and where she died?" No answer. I did know, and Mr. Foster could tell! This was crushing, and evidently felt it.

He remarked: "I think I have in you proof of life after death, and of spirit influences—writing under the table, etc." I replied: "I do not question either. I believe we live after this and I believe in the influence of the spirits, and perhaps have operated here; but question is, what spirits are there? Are they spirits of our deceased friends? You have thus demonstrated to me that those who are to be mine are not here, standing by you, and they wish to communicate with me, and convince me that are here, and yet they cannot answer the simplest question—cannot even tell when

or where, in what year or what state they died!"

After some time he again looked at me, and said, "George Snider. Have you no relative by that name?"

"Yes, sir; what does he wish?"

"To speak to you."

"Is his name Dr. George Snider?"

"Yes, sir; that's his name — Dr. George Snider."

"Will you tell me where he died?"

A long silence, but Mr. Foster was busily engaged answering others. Finally: "Mr. Foster, you keep the doctor waiting a long time; he is an impatient spirit, unless greatly changed since last I saw him. Permit him to answer my question."

"He says you must write down several places, and the correct one among them, and he will indicate it."

I did so, and folded the slips and handed them to Mr. Foster, who soon returned "Memphis." I called the special attention of the gentleman, sitting by my side to the answer, when Mr. Foster anxiously asked me if it was correct. I informed him that Dr. George Snider had dined with me an hour since, and if this was, indeed, his spirit, he had died within the last hour. The company was only momentarily stunned, but each eagerly urged him to obtain answers to their question.

Mr. Foster had no more communications for me during the rest of the sitting! This seance was as decidedly unsatisfactory to my friend (Watson) as it was satisfactory to myself. It fully confirmed me in the positions I have presented, that much which passes for communication with spirits is only mesmerism, aided by animal magnetism and clairvoyance.

If these were, indeed, the spirits of my friends, as Mr. Foster claimed, could they not have given their real names? Would my father, whose name was Zuinglius Calvin, have given the maiden name of my mother for his own, and misspelled it at that? Who will believe it that is not given up to be deceived? He said he could and would write his name as he wrote it in life, and utterly failed to do so.

Why could not my mother give me her maiden name, if it was, indeed, my mother? Why could she not write it? And why not rap upon my head or shoulder, as Mr. Foster requested her, as well as upon the table?

Why could not my wife, in the whole interview, in any way communicate to Mr. Foster or myself her own name? Why could she not tell the year she died?

How was Mr. Foster impressed that Dr. George Snider was dead, and wished to converse with me? How was it that he asserted that he died in Memphis, when he was at that very time in my sitting room?

I can only suggest here now Mr. Foster answered as he did, and always correctly, when his questioners themselves knew the right answers.



"The Believer"

(Continued from page six)

Jesus Christ as God's Son died for his sins on the Cross.

IV

ONE WHO BELIEVES IS SAVED FOREVER.

The individual who believes truly in God the Father and God the Son as his Saviour, that man is saved forever. Listen:

"For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that HE IS ABLE TO KEEP that which I have committed unto him against that day."—II Tim. 1:12.

Look at the security that is ours in Christ. I believe and He keeps. I thank God that that is true of you and me. The man who believes in Jesus Christ, that man is saved forever, and he can have the assurance that He will keep him forever.

Editor Preaches For W. Va. Church



ELD. C. W. SHAFER

On Saturday evening, January 23rd, your editor enjoyed tremendously his visit with the Missionary Baptist Church of Gallagher, of which Elder C. W. Shafer is pastor.

It has been our privilege to visit this church on numerous occasions, but this experience of recent date was a more blessed one than any of the previous visits. Larger crowds, more interest, better fellowship, and more wonderful spiritual atmosphere existed than ever before.

Elder C. W. Shafer is one of God's greatest men. He is a good preacher and is sound in the faith. No church could be blessed with a better pastor, and it is indeed a joy to see this noble pastor and good church working together for the glory of God.

May His blessings be upon them.

As the old song says:

"I've found a Friend, oh, such a Friend!

He loved me ere I knew Him; He drew me with the cords of love,

And thus He bound me to Him. And 'round my heart still closely twine

Those ties which naught can sever,

For I am His, and He is mine, Forever and forever."

The man who has believed in Jesus Christ has an everlasting salvation. He has a salvation that all Hell can't take away from him. He has a salvation that the Devil can't have. He has a salvation that the Hardshells don't have. He has a salvation that the Arminians don't know a thing in this world about. He has a salvation that the Modernists can't have because they can't believe. He has a salvation that will last not only for today, but it will last forever.

CONCLUSION

I ask you a simple question, have you believed in Jesus Christ as your Saviour? I am not asking you if you believe that there is a God. I'm not asking you if you believe that, because the Devil believes thus. I'm not asking if you believe that Jesus is God's

Son. Everybody but the Modernist believes that. I'm not asking you if you believe these rudimentary things. I'm asking you if you believe that Jesus, God's Son, died on the Cross to pay for your sins. If you do, as Paul says we believe unto the saving of our souls. Thank God for that truth today. My text asks "Who hath believed our report?" Thank God if you have.

May God bless you!



"Bring the Book"

(Continued from page 1)

fail to preach the Word, because a great many of them are doubtlessly lost.

We need to "bring the Book," because people want to know what is in the Book. It is true that there are more Bibles printed and sold each year than any other book. At the same time people know less about what the Bible teaches than most anything they read. Most Protestants and a lot of Baptists ridicule the Roman Catholics for buying miniature statues of Mary and Jesus and placing in their cars to act as a sort of "rabbit-foot," or "good-luck charm," while at the same time these same Protestants and Baptists are buying Bibles and using them for the same purpose.

People seem to have a tendency to believe that the Bible teaches that if one has a Bible close by, "good luck" is sure to come his way. That is all the more reason why we should "bring the book," and open it up to Eph. 1:11 and show them there is no such thing as good or bad luck, but that we have been "predestinated according to the purpose of Him who WORKETH ALL THINGS AFTER THE COUNSEL OF HIS OWN WILL." The saints of God want to know what is in the Book because the soul feeds upon God's Word.

What will be some of the results of bringing the book, as noted in Nehemiah chapters 8:1 to 9:2?

1. IT WILL UNIFY GOD'S PEOPLE.

"And all the people gathered themselves together as one man into the street that was before the water gate" (v. 1). Beloved, how we need unity today among God's people. Never have I known of a time when there were so many factions and differences among Christians as there are now. The only thing that will ever bring unity among the Lord's people is the Lord's Word. Nothing else will stand. When we say "unity," we do not mean unionism. Unionism is not unity. Beloved, when a Baptist surrenders his pulpit to any other than a Baptist, he has turned traitor to his Lord and his call. The Lord has instructed us to "occupy till I come." When a Baptist joins in a union meeting with other groups, regardless of what the occasion might be, revival meetings, sunrise services, etc., they have left their first love; have a name to live and art dead.

God's Word when faithfully preached will break up any union meeting. The Sadducees and Pharisees were having a union meeting at Jerusalem one day and were getting along fine, just as all unionists do, until the apostle Paul began to preach the Word of God, and when he did, it not only broke up the meeting, but it caused such a dissension between the Pharisees and Sadducees that the multitude was divided; not only were they divided, but the Sadducees got so mad that if Paul had not been removed from the scene he would have been pulled in pieces by them. See. Acts 23:6-10.

II. IT WILL CAUSE PEOPLE TO ATTEND SERVICES AT STATED TIMES. (See verses 2 & 14).

Most people attend church when they feel like it, but the trouble with that is they seldom feel like it. If you are a Baptist, it is not optional as to when you are to attend the services of your church. You have an appointment with your Lord to meet Him there every service, and un-

less you are providentially hindered, you shall give an account of every time you lay out of the services. We need to bring the book, and cause people to know that they are not to "Forsake the assembling of ourselves together." (Heb. 10:25).

III. IT WILL CAUSE PEOPLE TO BE ACTIVE (v. 3).

If more of the Book were read and explained, there would be less room for ranting and raving by preachers, hence more attention would be had. The Bible tells us that we should take heed, both HOW and WHAT we hear. When people set down to feed their bodies, seldom if ever do you see them disturbed about anything, but they are concentrating on what they are eating; even so, it should be the same when the spiritual man is being fed.

IV. IT WILL CAUSE THE BOOK TO HAVE A PROMINENT PLACE.

"Ezra the scribe stood upon a pulpit of wood, which they had MADE FOR THE PURPOSE." (v. 4). The Bible should have a prominent place in every Christian's life, and in every church. This pulpit was made for that purpose and no other. The Lord's House is no place for movies, but a place where the Word should be preached. Movies in the church have not been, are not now nor ever shall be a substitute for preaching the Lord's Word.

Neither is it a place for Christmas plays. In fact, the church is no place for any part of Christmas, nor should the Christian take part in this pagan rite. The Church and the pulpit are not places to discuss politics and a host of other things that should be thrown out of the Lord's House today and have prominence and preeminence given to the Lord and His Word.

V. PEOPLE WILL LEARN TO REVERENCE THE BOOK.

"And Ezra opened the Book in the sight of all the people; and when he opened it, ALL THE PEOPLE STOOD UP" (v. 5). Seldom do you ever see people fidgeting and looking all over the house when prayer is being made to God, and that is the way it should be, for we are talking to God; but beloved, when the Bible is being read there should be absolute quiet, even more so — if that could be possible — than (Continued on page 8, column 3)

THE ATTRIBUTES OF GOD

By Stephen Charnock

In the opinion of THE BAPTIST EXAMINER, there is no greater single volume on the book market today than this volume. The greatest need of our day is truth about God.

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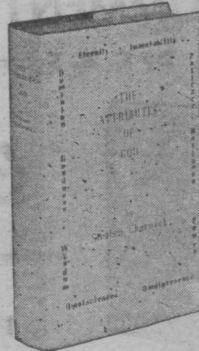
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Our feelings get hurt;
We can't understand things,
Our vision grows dim
When all that we need is
A moment with Him.

—MARY HELEN ANDERSON.

Appreciated Comments

(Continued from page 1)

"Just a few lines to let you know that we enjoy THE BAPTIST EXAMINER very much. It has been a blessing to us. We look forward to getting it every week. We think it is the best paper we can get."—Mr. and Mrs. Ed Ellis, Ky.

"I would love to meet all you fine people in person and fellowship with you. I know it would be food for my soul, but I do feast when I get TBE. I am sending a little donation."—Mrs. L. D. Edwards, W. Va.

"I am enclosing \$2.00 to renew my BAPTIST EXAMINER subscription. I am a young minister of the Word and the pastor of a newly organized church. THE BAPTIST EXAMINER has been very helpful and encouraging to me since I have been saved by God's grace and called to be a minister of the Gospel."—Dick Miller, Michigan.

Election

(Continued from page 1)
contrite spirit than that expressed in these lines:

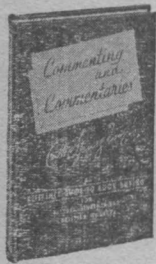
"Why was I made to hear thy voice,
And enter where there's room,
While thousands make a wretched choice,
And rather starve than come?"

"Twas the same love that spread the feast,
That sweetly forced me in;
Else I'd still refused to taste,
And perished in my sin."

I ask whether such a hymn, which has in it the very gist of the doctrine, is not the meek utterance of a chastened soul? Can the haughty unsubdued heart entertain a sentiment like this?

COMMENTING AND COMMENTARIES

By C. H. Spurgeon



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In addition to comments on hundreds of commentaries, there are two lectures in this volume which are most interesting and enlightening. The unique wit and wisdom of Mr. Spurgeon is manifest on every page of this book. He has high praise for those books which are good, but he does not spare in his criticism of the bad. Of one he says, "So feeble that we wonder how it got through the press." Of another: "Milk for babes" watered beyond measure." And of another: "We hope they profited the printer; they will not help the reader much."

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"What was there in me to merit esteem,
Or give the Creator delight?
'Tis even so, Father, we ever must say,
For so it seemed good in thy sight."

The language of this hymn ought to be in harmony with our daily life. If we are elect and precious, we must bow humbly before the throne and give God the glory of our salvation.

Take the doctrine again, with regard to another emotion of the soul, not simply of prostration, but the emotion of gratitude. There is a common bounty of God that appeals to common gratitude. Too often alas we pass by these ordinary mercies and slight the goodness that bestows them. "He maketh his sun to shine on the evil and on the good, and sendeth rain on the just and the unjust." You may go abroad into the fields and see the liberal providence of the Creator; and when you do so, it behooves you to lift up your hearts and adore.

But tell me, is there not a sweeter sense of gratitude to the soul that experiences His particular favour? Hath He brought thee into the banqueting house? Hath the banner of His love waved over thy head? Doth He place His left hand under thy head, and His right hand embrace thee? What gratitude will such choice attentions to His chosen ones stir up! This surely will put some stanzas into thy psalm of praise that never echoed through the gladsome mountains and fruitful valleys — a music too soft for the outer world and suited only to the inner chamber of affection.

Boaz spake with a goodly salutation to the reapers. He was bountiful to the maidens that were gathering the sheaves. But greater kindness shewed he to Ruth. The gratitude she felt was more than theirs — "She fell on her face and bowed herself to the ground, and said unto him, why have I found grace in thine eyes that thou shouldst take knowledge of me, seeing I am a stranger! This electing favour, this choice comfort, this friendly speech, these words to the heart — these are the things that awaken devout gratitude in the believer — distinguishing and discriminating love wakes the echo of soul-stirring gratitude.

Then, again, it is sometimes said that this is a very gloomy doctrine. John Calvin is often described by those who hate the doctrines which he clarified and preached — for he is not the author of them any more than I am — he is described as being such a terrible ascetic, of forbidding countenance, preaching the destruction of infants, and reveling in other hideous sentiments, which in his soul he loathed, and none of his writings ever inculcate. These are the inventions of falsehood. John Calvin certainly was a sickly man and looked ill, and well he might. If an Arminian had to go through half the difficulties and trials, he must have been in his grave ten years before, he would have had no stamina in his soul to bear up against the bodily diseases which poor John Calvin had to endure. Yet there he was seen every morning going up to the divinity college, and delivering his lectures in the halls before his students, and we have the result of his labours in about fifty-six large volumes of most extraordinary divinity, which those who rage against him had better read before they open their mouths

again. That man was preserved in the midst of troubles, perils, and woes, still a joyous man in his heart, with gleams of sunshine in his soul, the flash of which I have seen in his Commentary, and discovered in his Institutes continually.

The tendency of the doctrine of election is not gloomy, but it is joyous. I know there have been times with me when my spirit has been so low that nothing could elevate it but this precious truth. I have even taken down old Eliza Coles' book on God's Sovereignty and read a chapter out of that as a tonic, and I have felt all the happier and better. Next to the Bible, such books tend to cheer one's soul more than any books I know. In my bright and happy days let me have other things, trifles if you will, but I must come to solidities when I lie on my couch, and especially when I come near to the grave's mouth, and I am ready to look into eternity. I know not what you will discover to comfort you, there is nothing but the doctrine of grace that satisfies me, nothing but that will give me any comfort.

This doctrine hath filled our souls sometimes with joy that we knew scarcely how to contain; we have mounted as on the wings of eagles up to our God, who has made us to rejoice in Him by reason of His distinguishing favour. What was it that made David dance before the ark? The doctrine of election; for what said he to the woman who mocked him for his dancing? He said, "God hath chosen me before thy father!" That truth moved him to mirth; and many an heir of Heaven has danced before God's ark when the Spirit has revealed to him that his name is enrolled among the chosen ones of Jehovah.

"Bring The Book"

(Continued from page 7)
when we pray, for when the Bible is being read GOD IS TALKING TO US.

VI. PEOPLE WILL BELIEVE THE BOOK.

"And all the people answered Amen, Amen" (v. 6). People often say, "I don't read the Bible because I can't understand it." The Bible is not hard to understand; it is just hard to believe. Why is it hard to believe? Because it is misread and, therefore, misrepresented, when not completely read. You cannot get the meaning of a text unless you read and take into consideration the context. Many times only a portion of a verse is read for a text and then the preacher will enlarge on that and lead the people to believe the Bible is saying something altogether different than what it has actually said.

For instance, the Campbellites often quote Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." They seldom ever quote the last part of that verse, and they emphasize, "and is baptized shall be saved," in the first part. Campbellites don't believe the Bible, that is why they don't read all of it. They claim to speak where the Bible speaks and be silent when the Bible is

silent. That is another falsehood. They don't know what to do with the last part of Mark 16:16, therefore, they stay silent where the Bible speaks. Campbellites don't even believe the part of that verse they emphasize. The Bible says: "He that believeth and is baptized SHALL be saved," but a Campbellite will tell you that you are not yet saved, even after you are baptized. You have to join a Campbellite church, take the Lord's Supper, and do good works from thereafter in order to be saved, say the Campbellites. The Bible says none of these things, therefore they are silent where the Bible speaks and speak where the Bible is silent. When ALL the Word is read, people will believe it.

VII. IT WILL ACTIVATE THE PEOPLE.

"And the Levites, caused the people to understand the law: and the people stood (remained in or kept) in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." (vv. 7, 8).

People need to know what the Book says. When people ask me what do you think this or that passage means, my reply is: "It makes no difference what I think, what does the Book say." Brother, when the Book is read and the people are caused to understand, it will put a lot of folk in their places. It will put preachers, deacons, women, and children in their places.

One night after I had preached on the subject of "A Woman's Place In A New Testament Church," a woman came forward to unite with the church when the invitation was extended for church membership, and after the church services she thanked me for preaching on that subject. She said she had been a member of Southern Baptist Churches for over twenty years and had never heard that preached until that night. She further stated that she had done everything in the church but preach and did not know that she would have been doing wrong in preaching, until her eyes were opened to the truth that night.

Beloved, I could write a book on examples that would equal and some of them surpass the above example, about the ignorance of people — as to what the Bible had to say even on the simplest matters — that have come to our church from Southern Baptist Churches. We need to preach the Word, and cause them to understand the reading.

VIII. IT WILL CAUSE GOD'S PEOPLE TO WEEP BECAUSE OF SIN.

"For all the people wept when they heard the words of the law," (v. 9). These people had not known before what the Bible had to say about sin, and many of them no doubt were doing things that they did not realize were sinful, but when the Book was read and their sins exposed they wept because of it. After Peter had sinned against the Lord in denying Him, he went out and wept bitterly. Beloved, "When Zion travailed, she brought forth." When God's people confess and forsake their sins, then they will be happy. It was so in this case.

IX. IT WILL CAUSE PEOPLE TO BE HAPPY. (See verses 10-12).

Nothing will cause Christian people to be happier than to know that they are in the will of the Lord. How can they know what His will is if they do not know what He says? There is no other way. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days SPOKEN UNTO US BY HIS SON" (Heb. 1:1-2).

X. IT WILL CAUSE GOD'S PEOPLE TO BE MISSIONARY.

"And they found written in the law which the Lord had commanded by Moses that the children of Israel should dwell in booths in the feast of the seventh month: and that they SHOULD PUBLISH AND PROCLAIM IN ALL THEIR CITIES, AND IN JERUSALEM" (vv. 14, 15).

The Bible was given that God

might be revealed to us through it. That is God's revelation Himself, but we must publish and proclaim that good news. Every New Testament book was written by a missionary, and when people prayerfully read the contents it will make them missionary-minded. Not only will it be missionary-minded, but it will do something about missions. Most every one will tell you that believe in missions, but that about the extent of their missionary work. In practice they prove to be Hardshells.

XI. IT WILL CAUSE GOD'S PEOPLE TO BE A SEPARATE PEOPLE.

"And the seed of Israel separated themselves from all strangers" (9:2). Beloved, God's people should be a separated people, not mingling and mixing with every heretical organization that can itself a church. The Lord's people should not be "tossed about with every wind of doctrine."

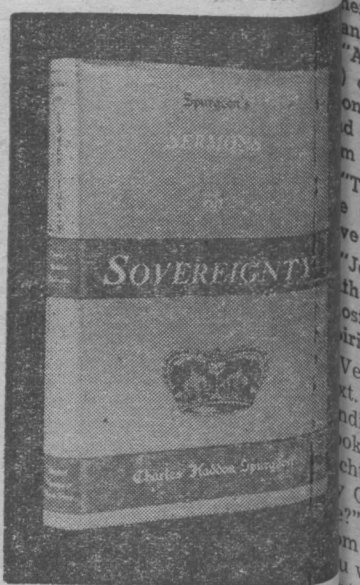
"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14).

Beloved let us be "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:13-14).

Brother, if you stick to the Book, you will be a marked man. You will be called peculiar, row and many other things that are not intended to sound good, but I'll tell you something that you will be called if you are separated and read and believe the Book; it will not be long until you will be called a BAPTIST. Let BRING THE BOOK.

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