

"I Am Set For The Defense Of The Gospel." --- Paul; Our Motto Too!

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

# The Baptist Examiner

The Paper With A National Circulation

"Go ye into all the world and preach the Gospel."

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

WHOLE NO. 239

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## Deadly, Deceptive, Devilish Delusions.

"I'M DOING THE BEST I CAN!"

Many, there are, who seem to think, if a man does the best he can, the Lord will respect and save him, that salvation consists in a man doing the best he can.

Now, I am aware of the fact, this is a good philosophy for life, and every man ought to do his best in life. No man admires a shiftless, lazy shirker, for the world certainly applauds and commends the man who does his best.

Then, too, that man who does his best here, will not suffer as much in the world to come. God is just (Isa. 45:21), and since every transgression receives a just recompense of reward (Heb. 2:2), and it will be more tolerable for some (Mt. 11:20-24) than others, some receiving greater damnation (Mk. 12:40), the man who does his best here, will fair better hereafter.

But, doing the best you can will not save your soul. In fact, it is nowhere recorded in the Scriptures that a man is saved by doing the best he can. To the contrary, it is stated that men have not done their best. Adam was a perfect man, yet he failed God. Noah was a just and good man, walking with God, yet he didn't always do his best, for the Scriptures tell us he got drunk.

But, somebody says, suppose a man does the best he can. Will not the Lord save him? No, for two reasons. First, because man's best is but as filthy rags (read Isa. 64:6). Second, "God requireth that which is best", (Eccl. 3:15). After all, paying cash in the future doesn't settle old accounts.

Man's need is two-fold. A settlement of all back-accounts (Rom. 3:23), and a power to live a better life. One without the other is insufficient. Man must have both.

So don't be deceived in this matter. "Cast your deadly doing down." Forget about doing the best you can. Receive Jesus as your personal Saviour, and He will blot out the past and enable you, not only to do better, but to please God. (Jn. 1:12; Isa. 44:22; Heb. 11:6). —Elder Roy A. Hamilton, Greenup, Ky.

## More About Bro. Sampey and His Attitude Toward Universal Church

Sometime ago (March 21, 1942), the editor called attention to Brother Sampey's tract, entitled, "The New Testament Doctrine of the Church." In this brief review, I called attention to the drift of Brother Sampey and other seminary professor relative to the matter of the local church, and charged specifically that Brother Sampey had endorsed the universal church theory in his tract. Immediately, a number of the "speckled fledglings" from the seminary called down the curses of Gehenna on me. To these, I have no reply to make. However, Brother Thad Entzminger, of Morton's Gap wrote that he had read both my article and the tract and that he thought I had mis-represented Brother Sampey. In the spirit of Christ, among other things,

he said: "If after you have read the entire tract, you still, on the face of these statements (hold him guilty of 'universal church' leaning as revealed in the tract, please point these out to us. We have no desire to become involved in useless squabbles, wishing only to build our own lives in God's truth, to aid others of like desire and to seek the spread of the pure Gospel of Jesus Christ throughout the world. If Dr. Sampey is guilty as charged, he ought to be exposed and dealt with for his heresy, but if not guilty, we believe there is no desire on your part to mis-represent one who carries so great responsibility."

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## Scriptural Study Of Questions On Close Communion

We want to always remember that it is "The Lord's Supper." He gave us the pattern and instructions as to how it is to be observed. We have no authority to depart from them, even though we might be called narrow and uncharitable, since we insist on observing the Lord's Supper in keeping with the Divine pattern and Scriptural instructions.

Our Lord, who instituted the Supper, teaches us through His Word, what the requirements are to partake of His Supper. No man or group of men have the right to change the requirements or to invite or in anyway encourage those who have not met the Lord's requirements to come to "The Lord's Table."



R. J. Anderson, Pastor  
Park Hill Baptist Church  
Pueblo, Colorado

A careful study of when and how "The Lord's Supper" was instituted reveals a number of very important and interesting facts. It was in the evening and while we do not insist it should always be in the evening, we do confess that we prefer to have the church come to-gether in the evening for just the purpose of observing "The Lord's Supper" and after they have done so, to quietly pass out. Our

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## "TRUST"



"Remember now thy Creator in the days of thy youth"—Eccl. 12:1  
"Evening, and morning, and at noon, will I pray, and cry aloud and he shall hear my voice" — Psalm 55:17.

## Missionary Baptist Churches The Only New Testament Churches

Acts 1:8 gives us the marching orders of the Lord Jesus to His churches before He went away as to what He wanted them to do while He is gone. The first passage in His intercessory prayer to His Father in John 17 clearly reveals in one of the most solemn moments of His life, His will for His churches and His disciples. Whatever His mission was in the world is our mission in the world. His mission was to save the world, He said. John 3:17. So is ours, if He meant what He said when He told the Father that we are sent into the world for the same purpose that the Father had sent Him into the world. Oh, the pity of it is that so many of Christ's churches and Christ's disciples are fail-

ing utterly in the one mission that their Lord and Master gave them to do!

The passage in Acts tells us again what our mission is and our source of power. Our mission is to witness to Christ to the uttermost parts of this earth. The power is the empowering and endowment of the Holy Spirit. Note well what that passage says. Not the power of education nor organization nor even cooperation makes us mighty to do this work. "Our sufficiency is of God." Not by might nor by power but by my spirit saith the Lord of hosts." But the central passage, Matt. 28:16-20, is the very heart of our mission and contains the whole of our commission. Nothing less than that, nothing more than that should be included in

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## Childless

In this modern age wherein there has been a social revolution, it is sometimes thought to be a higher standard of culture when a woman escapes the maternal responsibility. It lets her go to the bridge games or dances, etc., without a care. She doesn't have her social engagements curtailed by the little "kid" or "cry-baby." She doesn't have to sweat and toil, fret and worry over the children. She doesn't have to experience the proverbial expression as to why mothers get gray." But in the Bible period of history, if a married woman could

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## The First Baptist Pulpit

### "A Message to 'Cussers'"

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And showing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." — Ex. 20:1-7.

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## A Prayer Lesson

Prayer is one of the most profound subjects in the Bible. It has many sides to it and one feels that he never gets to the bottom nor scans the height of this great subject.

I feel that because of its greatness, its importance and its possibilities, we often give up praying because we don't feel like we know enough and perhaps we will be blundering too much. I have tried to fathom it as best I could. I have read many books on the subject. I have had a holy envy for the experiences like some of the renowned, such as George Mueller.

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## A Scriptural Study Of The Question of Close Communion

(Continued from page one)  
experience in observing it in this manner has lead us to much prefer this instead of either having it at the close of a morning or evening service. There is something about coming to-gether for just that purpose that gives a different atmosphere to the service.

The original pattern certainly heads close communion, for Christ took only the twelve Apostles with Him when He instituted the Supper and it is our understanding that even Judas departed before "The Lord's Supper" was instituted.

We believe the open or close communion question will be settled, in a large measure, by the proper answer to the question, "Whom did Christ make custodian of the Lord's Supper?"

We believe the Scripture clearly teaches that "The Lord's Supper" is a church ordinance and therefore the church is responsible to see that it is Scripturally observed. There may be those who believe it is not a church ordinance, but that it was promiscuously given to every individual Christian to be observed individually or in groups without any church supervision or oversight.

To believe in open communion it would be necessary to insist it is not a church ordinance, for if we agree that it is a church ordinance then the only logical conclusion is, that the first requirement for partaking of the supper is membership in a Scriptural church.

We do not accept the universal church idea, which teaches the church consists of all the saved, but even if we did, reason would tell us such a thing could not function and could not be the custodian of the ordinances.

Many scholars and Bible students, other than Baptists, agree

"The Lord's Supper" is a church ordinance, but our principal reason for believing it is a church ordinance is that God's Word teaches it is.

Every place in God's Word where we are told anything about the observing of "The Lord's Supper" it is a local church (and there is no other kind) that meets together to observe it.

There is not a case in the Scripture, where messenger bodies or groups of Christians other than a local church ever observed "The Lord's Supper."

In as much as "The Lord's Supper" is a church ordinance we must agree that all who are not members of a Scriptural church are Scripturally barred from the Lord's Table.

How do we define a Scriptural church? The most widely accepted definition among Baptists is the definition given in the New Hampshire confession of faith from which we quote the first phrase, "We believe the Scriptures teach that a visible church of Christ is a company of baptized believers." To save space we omit the rest of the definition and we think the part quoted would be a better definition if the word visible were omitted, for when we use the word visible it implies there might be some other kind of church besides a visible one.

Every church and individual that believes a church is a company of baptized believers, certainly could not believe a church is a company of unbaptized believers, or a company of people baptized to make them believers or a company of people baptized before they are believers. Therefore, unbaptized people could not constitute a Scriptural church and do not meet the Scriptural requirements to partake of "The Lord's Supper."

If someone should ask what constitutes Scriptural baptism we reply that

## Scriptural Baptism

is the immersion in water of one who has accepted Christ as their Saviour, this immersion having been authorized by a proper authority (a proper authority is a church that believes and practices only Scriptural baptism) and administered by a proper administrator (a proper administrator is one who has been Scripturally baptized that believes, teaches, and practices Scriptural baptism and has been authorized by a Scriptural church to administer baptism to the candidate). It is administered in the name of The Father, Son and Holy Ghost. We need not argue that to be received into the membership of a Scriptural church one must have received Scriptural baptism for that is evident.

Our conclusion on this part of the discussion is that the Lord placed His Supper in Scriptural churches to be kept, guarded and administered by them and that only members of Scriptural churches are qualified to partake of

this Supper.

One may have held or may hold nominal membership in a Scriptural church and yet not qualify for we must be in fellowship with God and the church in order to meet the Scriptural requirements to partake of "The Lord's Supper."

Many things can sever our fellowship with the church and it would take a volume to discuss all of them mentioned in the Scripture. We have a number of them listed in I Corinthians 5:11.

Immoral living is one. Most people will not question that, but covetousness is another bar to partaking and many, who are so covetous that they will not even give the Lord what is rightfully His, believe they should not be barred from "The Lord's Table." Certainly the Scripture does not allow anyone to give less than one tenth and all who fall below that in giving, are in the covetous group. Those who are trouble makers, those who hold false doctrines, those who will not recognize church authority or yield to church discipline are also Scripturally out of fellowship with the church and therefore barred from the Lord's Table.

Then there are many things that can sever our fellowship with God unseen by man, unknown to the church. We should examine our hearts and judge and confess our sins before going to "The Lord's Table."

Many are disturbed by the statement in I Corinthians 11:27 in regard to eating and drinking unworthily. They say they are not worthy to partake and certainly none of us are worthy of salvation or any of the wonderful manifestations of God's mercy and on that interpretation of the verse every one would be barred from "The Lord's Table." The very belief that we partook of the Supper because we thought ourselves worthy to do so, would prove us unworthy. On this verse we would like to quote the comment of J. R. Graves, "It does not say that if unworthy and we eat and drink we are guilty of the body and blood of Christ, but if we eat and drink unworthily — an adverb, and not an adjective — and we should rejoice that it is so, for we are all unworthy to be accounted the friends, much less the brethren and sisters of Christ and children of God. No man that ever lived was worthy of such an honor. The fearful threat is to those who eat and drink in an improper manner, in violation of the laws of the ordinance, — in a word, "not discerning the Lord's body."

In closing, permit this urge, let every church carefully instruct it's membership so they will understand the Scriptural teaching on the subject and much confusion will be avoided.

We surely believe the Lord committed this ordinance to His church not only so they could administer it, but they are also charged with the responsibility of teaching it clearly and Scripturally to the membership.

## A Lesson On Prayer

(Continued from page one)

ler of Bristol. But with new force and simplicity, I received a lesson on prayer from my little two-year old boy.

The other day "Dougie" was playing with his little truck in the living room. I was in the kitchen. I heard him crying a little. His crying grew louder. It wasn't a cry of one with a physical hurt. It was a cry that said, "Come and help me." I knew without ever going into the room that he had got his little truck fastened some way and wanted his daddy to come and help him. So I went in and found it to be as I thought.

Now he didn't say a word. He

## I Should Like to Know...

## 1. Does James 5:12 forbid taking of the oath of secret societies?

I think so. I have read a great many oaths of lodges and secret orders. I have never heard one yet that was not blasphemous and sacrilegious.

## 2. Is the Sunday School the church?

No, 1,000 times, No! No vote or motion passed by any Sunday School ought ever be recognized by any sovereign church of the Lord Jesus. Any Sunday School which usurps the authority and functions of a church of the Lord Jesus Christ needs to be "set down on."

## 3. Explain Luke 16:9.

Mammon is money. Jesus meant that we are to make friends thru the use of our money, so that when we die, those friends will welcome us into Heaven. Nowhere in the Bible does Jesus teach us to lay up money on earth. We are told to invest it so that we will find it when we get to Heaven. Use it, He says, to make friends of those, who are friends of Jesus on earth, and thereby make friends of Christ's friends, and when you get to Heaven, they will be at Heaven's gate to give you an abundant entrance. Read II Pet. 1:11.

Earthly ties are not recognized in Heaven. Jesus said that they "neither marry, nor are given in marriage" (Luke 20:35). He also said "Whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35). Much of the sob-stuff of the mourner's bench heretics is based on error and falsehood. Earthly ties do not count in Heaven. The only ties that bind us to, and connect us with others, are the ties we have in Jesus our Saviour and Lord.

This is where the poor dupes in the lodges and clubs fail. Most of them are not saved. If they were they would do something for Jesus. Those that are saved will be saved so as by fire. All their works will be burned up. They get their rewards for their lodge work in what their lodges and clubs do for them down here, or by what the lodges do for their families when they are gone. They'll draw only a blank in Heaven, for what they have done on earth was for show and not for Christ. That is true of all worldly organizations. If you are a club man, even your lodge and club friends who get to Heaven, will not rush down to the gates of Heaven to welcome you; they'll be just as much ashamed of you then as you will be of yourself, since you and they have given your lives honoring a dirty worldly order, whereas you should have been honoring Christ.

What this passage then literally says is this: if you spend your money on Christ and His friends, instead of laying it up down here, or spending it on earthly friends, that you will have a big reception when you enter Heaven. I get lots of "cussing" down here; but bless God, the old Book holds, and when I get to Heaven, I'm expecting an abundant entrance into the pre-

probably didn't know exactly what to say. But he knew what he wanted. He had a way of letting me know. He also knew he would get response from me.

That is prayer in its simplicity. God knows before we ask what we have need of. Matt. 6:8. We may be able to do little more than work our lips like Hannah did. We may cry from our need like the Israelites in the Egyptian bondage. Ex. 2:23-25. God knows and God hears and God answers! A

sence of my Master. I've flocked in Russell for fourteen years on the Bible and not on sob-stuff. I've taught lots of preachers the way of the Lord more perfectly than the preachers schools we used to be in; I've helped hundreds of my radio messages; and those who have been blessed through the messages of this paper; the ones of orthodoxy have been engaged to stand for the Bible to the end of the way. Truly when I get to the end of the road, I don't get much praise here. It's mostly knocks and mainly from emotional, heretic preachers, but thank God for expecting a welcome when I get to the end of the way. Truly when I get to the end of the

3. Some years ago in the Bible Class quarterly there printed this statement: "no woman preachers" What do you think of the statement?

I think it is false in toto. It was a judge and a prophetess was not a preacher in any sense of the word. The only place ever judged or prophesied under the palm tree in her home. Her work was wholly private and never public. Cf. Judges 4:5. The only thing that even like public ministry was that was sung by Barak and Deborah in Judges 5.

## 4. Is the sinner under law if so, what law?

The law of sin and death the laws given in the "Ten Commandments."

## 5. Were all of the children of Israel that passed through the Red Sea saved?

Yes, Paul said in I Cor. 10:1 that, "did all drink the same spiritual drink; for they drank of spiritual rock that followed them and that Rock was Christ."

6. When a church is without a pastor and wants to call one, do the deacons any right in convening a meeting to discuss the matter to suit themselves with the aid of two or three others and then announce that the church would not call another pastor until they had paid off the amount due the one who had resigned, not even allow the church to call another pastor?

No. The deacons are wrong. It ought to have been up to the church. Those men who did so, are not deacons. They are ruling elders. They ought to be ruled or else join the Presbyterians or Campbellites. Both of these ruling elders; Baptists do not have a member of that church has the right to bring the matter up at the next business meeting with consulting the deacons and the church to pass on it. The church then has the right to do what seems best, under Divine direction. Deacons are servants of the churches to wait on the weak, and poor. They have no more right to say what shall come before a business meeting than any other member. Any male member of a church has the right to bring a matter of business before the church without consulting the deacons or pastor or anybody.

cry of need which means a prayer and at the same time a power, right and authority to answer. This is further guaranteed by the intercession of the Holy Spirit. Rom. 8:26.

Don't be afraid to cry to God if you don't know the whole revelation of this truth! God stands and hears.

—The Baptist

There is no use arguing inevitable.

## Tires! Help!

Our readers are accustomed to many unusual appeals during these days of war and its emergencies. Here is one that has nothing directly with money.

Tire rationing is going to be exceedingly hard on The Baptist Examiner. It is true that preachers are supposed to be on the eligible list. However, in Greenup County (where the editor lives) all preachers have been rejected for tires. It is beginning to appear to be a very serious problem with this editor. I travel considerably and must keep my car in shape for my work. My car uses sixteen inch tires which are the hardest to find, when looking for used tires.

Now, here is the question. If you plan to store your car you may

have one or more tires in good condition; for instance that spare tire you have kept so carefully. Instead of allowing those tires to decay (and they will deteriorate quickly as they stand), will you not sell them to us at a fair price, or give them to us if you can afford it? If the tires are a present, send them along, and be sure of our gratitude. Otherwise, write us sizes, condition, and suggested prices.

This is really a very serious need. Of course the government needs tires also, and we would not do a single thing to get in the way of the war effort, but so far Uncle Sam is not asking for your tires. We are asking, and they will be a real contribution to the Lord's work.



Message Cussers

(Continued from page one)

coachman, pointing to one of horses, said to a traveller, "That horse knows when I swear him." "Yes," replied the traveller, "And so does your Maker." "And so does your Maker," said the beloved, "is what I want you to realize tonight. My purpose for this message is to help you to know that this is true. I want you to know that God knows when you swear."

I First of all, as we study this commandment, we will inquire how this commandment is broken. It is broken in the very outset, by using God's name in a light way. There are many expressions which we use day by day which are sheer blasphemy. Such expressions as "why Lord no," "for the Lord's sake," are nothing short of a violation of this commandment. Men and women who never think of using the name of God in praise of their Redeemer, use His name in this light flippant manner with a thought of reverence and with an idea of praising their Maker. Such expressions are blasphemous.

In the second place, this commandment is broken by one's failure to live up to his marriage vows when you were married in the name of God, you as a man, vowed to "love, honor, cherish, and protect until God do you part." If a woman, you vowed under God that you would "love, honor, cherish, and obey until death do you part." Have you loved somebody else? Have you cherished or honored someone else more than your marriage partner? If so, you are guilty of having violated this third commandment, for in your failure to observe your marriage vows you have profaned the name of God under which you are married.

Again, this commandment is violated by the use of a prayer book. Many persons of all denominations have some form of a prayer book. The individual reads these prayers unto God day by day. Will you listen to the words of Jesus in this respect: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." (Matt. 6:7). A prayer book with its formal stereotyped prayers is but a vain repetition. To use the name of God in violation of that type of praying is a violation of this commandment; it is the taking of God's name in vain. If you can't talk to God for yourself out of the depths of your heart and from the fullness of your soul, then beloved, don't use somebody else's formal prayers.

Again, this commandment is broken by the calling of a preacher by the title of "Rev." The Bible only uses the word "reverend" as an attribute of God. "Holy and reverend is His name." (Psa. 111:1). Whenever you call a preacher "Rev." you are applying to him an attribute or a characteristic which belongs only to God. To apply the name of deity or a characteristic of deity to mortal man, is blasphemy of the worst type. It is undoubtedly a violation of this third commandment which says, "Thou shalt not take the name of the Lord thy God in vain." (Ex. 20:7).

Again this commandment is broken, as all of you realize, by purely profane swearing. One of the characteristics of the last days is profanity. "This know also, that in the last days perilous times

shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." (2. Tim. 3:1,2). In the light of this verse, then surely we are living in the last days, for profanity or profane swearing is heard on every side. The sad thing of it is that thousands of women indulge in the use of profanity the same as men; not only violating the commandment of God, but lowering the standards of womanhood. One woman said sometime ago, "My husband is very frank and plain spoken; he always calls a spade a spade." The woman to whom she was talking, replied, "So does mine; but I can't tell you what he sometimes calls his golf clubs." It does seem impossible that a man could, in the light of God's goodness, use the name of God in vain. Yet, it is a fact beloved, that hundreds and thousands and millions of times daily in the U. S. this commandment is violated. Though the Almighty hath said, "Thou shalt not take the name of the Lord thy God in vain," men continue the violation of this Scripture by their profane swearing.

In like measure, beloved, this commandment is also broken by second-hand swearing; that is, it is violated by repeating what other people say, thus using the "cuss" words which others have used. I have known a number of people who would not dare swear themselves, but apparently they took great delight in repeating the "cuss" words of others. By your second-hand swearing, you yourself violate this commandment of God. You take a worthless forged check, endorse it with your name on the reverse side and cash it at a bank; you are just as responsible as though you had written the check yourself. For you to take somebody else's profanity, repeat it, and pass it on to others, makes you just as responsible as though you had spoken the same profanity at the beginning. I dare say that this will strike many of you church members as a new thought. Many of you have been guilty of this second-hand swearing, thus violating this commandment of God unknowingly. May God grant that you shall never again repeat a "cuss" word used by some one else.

II

A question logically arises: Why do men swear? This beloved, is easily answered in the light of the Scriptures. Men swear for the same reason that they commit other sins. It is their nature, and their hearts are filled with profanity as well as other sins. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." (Mk. 7:21-23). What else could you expect of an individual whose heart is depraved, but that he should swear? He is not a blasphemer, beloved, because he uses profane words, but rather he uses profane words because in his heart he is a blasphemer already. It is merely a part of his nature, and he swears because his nature is thus corrupted.

Likewise, men swear because they love sin. "Men loved darkness rather than light, because their deeds were evil." (Jn.3:19). This verse tells us why men commit sin. It is because their nature is corrupt. If you place sin and holiness before the unsaved men, his un-renewed nature will prompt him to choose sin and reject holiness every time. Men commit adultery, they lie, they steal, and they take the name of God in vain, simply because they love it. Note the text again: "Men love darkness rather than light because their deeds were evil." (Jn. 3:19).

Men also swear because they are at enmity with God. "Because the carnal mind is enmity against God." (Rom. 8:7). Doubtlessly you would not admit it and all probability if you were asked, you would deny that there was any enmity in your heart against God. You would possibly even try to tell me how much you think of God. Yet beloved, deep down in the heart of every unsaved man, there is obvious enmity against God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:7).

It is also true beloved that men swear because they have no reverence for God. Some few weeks ago, I was at one of the local shops preaching, and I overheard a man relating the intimate and sacred things of his home life. I concluded that this man had no respect for his wife nor himself. Thus it is with cursing and profanity; the man who breaks the third commandment, has no respect nor reverence for God. I have known some individuals who were profane swearers who would not swear in the presence of women. I have often thought of these that they have more respect for their wives and mothers than they have for God. This beloved is why men curse—no reverence for God. Every one of you who are listening to this broadcast, are living in God's world; you are breathing God's air; you are drinking God's water; you are eating God's food; you are living off God's bounty; and, you haven't enough respect and reverence for the God who thus feeds and keeps you to use His name with respect.

III

There are two estimates of the sin of profanity. Man's estimate is that it is a very small sin. Men will say, "I'm not bad; I don't steal, I don't commit adultery, I have never committed murder, I don't get drunk; but I do swear occasionally." Thus, the average man seems to think the sin of profanity is a small sin.

In contrast, beloved, God has placed His estimate upon it, and God's estimate is that it is a great sin. In this 20th chapter of Exodus, we have the Ten Commandments. The only one of the ten which carries a threat of punishment is this commandment. Listen to it: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." (Ex. 20:7). It is true that if a man violates the other nine commandments God will hold him guilty although He does not so state in each of the particular commandments. Yet, in this commandment, God does say that the man who violates it will have the punishment of God fall upon him.

I say to you then beloved that here are two estimates of profanity: man's estimate is that it is a small sin; God's estimate is that it is a great sin. Though society may hold a man guiltless for his violation of this commandment, the Scriptures say, "The Lord will not hold him guiltless that taketh His name in vain."

IV

It has always been interesting to me to notice how men excuse themselves for this sin. I talked to a man sometime ago about his profanity. His excuse was, "I don't mean anything when I swear."

Suppose I steal a watch, pawn it, and spend the money. When the owner accuses me, I say, "I stole it and pawned it and spent the money, but I didn't mean anything by it." That doesn't lessen the sin one particle.

In fact, beloved, if you do not mean anything by it, this really aggravates the sin, for that puts it in a class of idle words, and the Lord says that men shall give an account for every idle word that is spoken. "But I say unto you,

that every idle word that men shall speak, they shall give account thereof in the day of judgment. for by thy words thou shalt be justified and by thy words thou shalt be condemned." (Matt. 12:36,37).

Another excuse which a man offered to me sometime ago for his profanity was, "Cussing is a good safety valve for anger." Now let's analyze this excuse. Here's what such a one does: some one angers him, and in turn, he insults God. If you want a good safety valve for your anger, why don't you try the method used by Julius Caesar. It is said that when he was provoked he repeated the whole Roman alphabet before he suffered himself to speak. Or if you want a different type of safety valve for your anger, why not kick your mother in the face. Whatever you might do would be a lesser sin than to take the name of God in vain.

V

I have a few questions which I would like to ask those of my radio audience who may be profane swearers. I said in the beginning of my message this sermon was to be centered around the thought of "some plain words to cussers." Now, let me ask you a few plain questions: First, does it mark you off as a gentleman to use the name of God profanely? Surely you must admit that it does not place the stamp of good breeding, nor culture, nor refinement on anyone, but rather, through the ages, profanity has always been characteristic of the rough-neck and the riff-raff of society.

My second question is: Have you ever gotten anything in return for your profanity? Sometime ago I saw the book entitled "Character Sketches" by George A. Loftin. One of the pictures of this book was that of the Devil fishing. All his hooks were baited. On one he had a deck of cards, on another a bottle. Off to one side was another hook which had no bait on it. A fish, with a man's head representing the swearer, was just in the act of swallowing the unbaited hook. He was caught with no bait on it. That beloved is true of every profane swearer. You get absolutely nothing in return.

Another question I would like to ask, beloved, is: Does profanity increase your reverence for God? Immediately your own honesty must compel you to admit that it does not. That individual who uses the name of God in vain, instead of bringing up and increasing his reverence for God, is destroying it. It shows that one's character is exceedingly honey-combed by sin and that his reverence for God is completely gone when he habitually uses the name of God in vain.

Another question: Why not swear by the name of your dead mother? You realize of course that a man will sink extremely low in the moral scale before he will speak disrespectfully of his mother especially if she is dead. If you must swear, why not swear in her name? This would be an exceedingly lesser sin than to swear in the name of God.

Let me ask you still another question: Is it right for a preacher to "cuss?" Now be honest, would you want to go to a church where such a preacher was pastor? Do you think that he could influence you very much Heavenward and towards God? You well know this evening that there is no church in all this land that would tolerate such a pastor. You realize that you yourself would not want to listen to a preacher of that type. Well, if it is wrong for the minister to use God's name thus in vain, it certainly is wrong for every church member or for every

unsaved person this world around to violate this, the third commandment of God.

Let me ask you still another question: Do you know where you will spend eternity? Do you know where the profane swearer goes when he leaves this world? Not because you are a profane swearer, but because you have rejected the Lord Jesus Christ as a Saviour, you shall sink down into a Devil's Hell. Your profanity is direct evidence of the fact that you are rejecting God and His offer of mercy through Jesus Christ His Son. There is only one place for you to spend eternity. Listen to what God says about it: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8). "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14:10,11). "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." (2 Thess. 1:7-9).

VI

Another question logically arises which you possibly would like to ask this speaker tonight; namely, Will a Christian "cuss?" My answer is that if that Christian has had the habit of profanity in previous years, he may, under provocation swear. A preacher friend of mine was operated upon some time ago for appendicitis. He had been a very profane swearer in his youth. When he was under the influence of the anaesthesia he cursed and blasphemed worse or as badly as any ungodly worldling that ever lived. Sometime ago, a very esteemed man of sixty was prostrate with brain fever, and in his delirium shocked his friends by his profanity. After he was told of this, he confessed that he had been a very profane swearer in his youth. "It is forty years since I uttered a profane word," he said, "I supposed the habit was gone from me, but the leprosy is still in my blood; the tiger is chained, but he is still alive."

If you want a good example of this, look at the Apostle Peter who not only denied his Lord, but punctuated his denial with profanity. "Then began he to curse and to swear, saying, I know not the man." (Matt. 26:74).

I am saying to you, beloved, that these are the exceptions. No real Christian would do so since to swear would be to tear down with one hand what he might build up with the other. No real Christian will be a chronic "cusser."

VII

I am satisfied that if you were where you might speak to me face to face, you would ask me one more question: How can I get rid of the habit? I'll tell you beloved, you need to be born again. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be



born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born again when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." (Jn. 3:17). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Pet. 1:23).

What you need beloved, as a profane swearer, is what every adulterer, every murderer, every drunkard, and every liar needs—you need the Lord Jesus Christ to come into your life and place His nature there. When you accept Jesus Christ as your Saviour, God does put His nature within you. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (2 Pet. 1:4).

I do not mean to say that God will take all the swearing out of a man, but I do say that that saved man will have a new nature within, and that this new nature will inhabit and prohibit the old nature of sin. Personally, I can say that I lost at least half of my vocabulary when the Lord saved me. I verily believe that when God puts His love into one's heart that that individual has no desire then to curse Him. I am sure that if there be an unsaved man listening to me tonight, who might now yield to Jesus Christ as his own personal Saviour, that immediately you would have a desire to build up the cause of Christ rather than tear it down. A desire to praise Him and not to curse Him.

In Cincinnati several years ago I was holding a meeting. Two carpenters were in attendance one evening when I preached on the Ten Commandments: I said a few of the things that night which I have said to you tonight relative to the sin of profanity. When the service was over, I saw these two carpenters who worked together, standing off to one side talking. I found that they were making a covenant between themselves to help guard each other from the sin of profanity. One of them said to me, "If you don't do anything else while you are here in this meeting, you have at least stopped our profane mouths. I would to God tonight that I might stop every profane mouth in Russell, Ashland, Ironton and Huntington. I would to God that I might stop every profane mouth of those of our radio audience. Yet, I would to God that I might stop the profane mouths of the world around. Though I can't do so, I rejoice that I know a God who can stop your profanity. I invite you to believe in His Son and to receive Jesus Christ now as your Saviour. What I can't do for you, the grace of God can do through Jesus Christ.

In London several years ago a funeral of a famous woman was being held. Edward, who was the king, and all the nobility came to the funeral. After royalty had passed her casket, then came the populace. A woman with her two small children, all showing the marks of poverty, came by the casket, and as the woman paused, a policeman standing by, said, "Move on." The woman said, "I have walked 60 miles to see her dear face again. She saved my two boys from being drunkards." And there standing by the casket rained her tears down upon the coffin wherein this woman was lying. You ask who was this woman whose funeral was being held? It was Mrs. Boothe, one of the founders of the Salvation Army. Be-

loved, when I come to the end of the way, I would rather have some drunkard, some blasphemer, or some girl redeemed from sin, stand by my coffin and rain their tears of gratitude upon it than have a monument pierce the sky. May God help you now to receive my Lord and Saviour as your Lord and Saviour tonight.

### More About Bro. Sampey And His Attitude

(Continued from page one)

I intended to publish my reply to this constructive criticism at once, but other things have crowded in and I have neglected doing so.

First of all, let me say that Brother Sampey's article is highly confusing. In one instance he says: "Twice only in the Gospels does Jesus refer to the church. After Peter's great confession our Lord exclaims, 'On this rock I will build my church.' Christ's church is built on a firm foundation and will abide victorious in spite of foes (Matthew 16:18). The reference here is not to a congregation, or to a group of congregations, but to Christ's Spiritual Church composed of all true believers. Christ is the head of His general church, but it has no external organization on earth."

Again he says:

"Throughout the New Testament era there is no hint of a provincial church, a national church, or a universal visible church."

No one can read these two statements from the same pen, within the same article, without recalling the satyr and man, whom Aesop said lived together. When the man's hands grew cold, he blew them to warmth again. Later, soup was served at noon, which was very hot. This time the man blew the soup to cool it. The satyr looked at him, amazed and stupified, and forthwith left him, declaring that he wouldn't live with anyone who could blow hot and cold out of the same mouth. If Brother Sampey doesn't blow hot and cold, he surely breathes both universal and local churches in his tracts.

Several years ago, I heard him give the substance of the tract and at that time, he declared that the book of Ephesians described what he called "the federalized church," which was only another name for the universal church. I said then and I say now that Brother Sampey can do the most dextrous twisting and turning of any acrobat, outside the circus, I have ever seen. He could well establish a wood working shop, and put up a sign over the door, "Fancy twistings and turnings."

In this tract, the nearest, he comes to referring to a local church is in this expression:

"Throughout the New Testament era there is no hint of a provincial church, a national church, or a universal visible church."

Note the last expression: "a universal visible church." Why does not Brother Sampey go farther and say also a "universal invisible church." Ah, there's a reason! He has already declared that Mt. 16:18 refers to "Christ's spiritual church, composed of all true believers."

If you were to ask Brother Sampey if he believed in a local church he would no doubt declare that he most assuredly did. You know when you go to a circus, everybody goes into the "Big top" — the main tent — the principal show. Of course, off to the side, there is a side-show, which you can also go into if you wish. The main thing though is the big top. Well that is exactly the way it is with all the folk who believe in the universal church. To them, that is the main show; if you want to go into a local church, you may do so, but as at the circus, it doesn't matter much, as that is just a side-show.

I say again, concerning this tract, that Brother Sampey's language is an attempt to give comfort to all Protestants and non-Baptists, (Brother Sampey declares that these are our allies and not our enemies), and all so-called Baptists who believe in "the universal church." For dextrous dodging, his artful words has Hudibra's snake beat better than a mile:

"He winded in and winded out, And left the people all in doubt, Whether the snake that left the track, Was going North, or coming back."

### Missionary Baptist Churches The Only New T. Churches

(Continued from page one)

our program. That should be the horizon of our visions and the limit of our tasks. Note well what that commission included.

#### 1. Make Men Christians.

That is our first task from our all-powerful Lord. Make disciples or Christians. A disciple is a Christian. None are real disciples until they are the sons of God. The Master did it that way Himself. In John 4:1 we are told that He made men disciples or Christians before He baptized them. That was His practice and His orders conform thereto. They are to make men disciples or Christians by preaching the gospel to them. The gospel reveals Christ to men. Men are disciples as soon as they receive Christ as their Lord and Saviour. Receiving Him makes one a child of God or a disciple or a Christian. John 1:12-14. Baptism is no part of the gospel. I Cor. 1:17. Men are saved by the gospel. Rom. 1:16-18. This commission is a Baptist commission because it puts salvation before baptism. It was given to nobody else! It is obeyed by nobody else.

#### 2. Make Them Baptists.

The same all-powerful Lord that commanded us to make men Christians, commanded us to make them Baptists. After they are disciples, He commanded them to be baptized. The folk to whom He gave this commission were all Baptists. We know that. They were all baptized by the first Baptist preacher. Read Acts 1:15-26 and you will see that no man could be one of the twelve apostles unless he had been baptized by John the Baptist. C. I. Scofield and all the other heretics who want to make this dispensation begin with Pentecost and say that John's baptism was not Christian baptism, do so for no other reason in the world except to try to disparage and repudiate Baptist baptism. In doing so they line up with the Pharisees and other hypocrites who "rejected the counsel of God against themselves, not being baptized with the baptism of John." This commission was given to none but Baptists. All present were Baptists, because they had been baptized by John or by the twelve, all of whom were baptized by John the Baptist. It was given to them, not as preachers or as individuals, but as a church, for it was to be obeyed to the end of the age and none of them would live that long.

But the Master had promised that the church He founded would not be destroyed by the gates of hell (Matt. 16:18) and to that church and other churches founded through their missionary labors the Master gave this worldwide and age-long commission. No infants, no seekers, no probationers, no sinners, no proselytes, none but disciples or Christians, are included by the Master in His orders to be baptized. This commission was given to Baptists, for every one present was a Baptist. It is a very definite command to make them Baptists by giving them Baptist baptism, for that was the only kind there was at the time this commission was given. No one else

but Baptists can obey this commission because no one else has had the kind of baptism Jesus commanded Christians to submit to. And no one else can do what this commission enjoins, namely, make the disciples Baptists by giving them Baptist baptism.

#### 3. 'Indoctrinate Them.

First make them Christians and then make them Baptists and then make them orthodox Missionary Baptists by teaching them all Christ's commands. The Master did not divide His commands into essentials and non-essentials and tell them to teach the essentials or fundamentals. God forbid. This commission was not given to Fundamentalists but to Baptists, who stand for all Christ's commands, big or little, essential or nonessential. His presence and blessing were conditioned upon their carrying out His commission to the utter, namely, teaching all things whatsoever He commanded.

In Matt. 5:19 He tells us that He thinks His least command is of so much importance that the man (and the Fundamentalists that we know of belong to that class), who breaks and teaches others to break even the least of His commands shall be called the least in the kingdom of heaven. Poor comfort to Fundamentalists and Unionists in that. What disappointment they are doomed to meet when they stand before the Lord. They think He will commend them for contending for the fundamentals or essentials, when He has told them plainly that He will censure them for leaving out and compromising the "least commands," which they call the non-essentials. God have mercy on such "hucksters of His Word!"

#### 4. Missionary Baptist Document.

We started out with the subject of this lesson as "New Testament Churches Missionary Baptist Churches." Is it really so? Test all others by the commission and see if they do not fail at some vital point. Hardshells fail utterly. They do not "go." They do not preach the gospel. They preach no gospel to sinners. They do not teach. They do not believe in Sunday Schools where the Word of God is taught. Hardshell churches are not churches of Christ and have no commission from Him. Methodist, Presbyterian, Congregationalist, Catholic and all other churches that baptize babies do not make disciples before baptizing. They fail at every point in the commission. They too, are not churches of Christ and this commandment was not given to them. Campbellite churches (Fiddlers and anti-Fiddlers) baptize sinners to make them Christians, thereby reversing the orders of the Son of God to make men Christians before baptizing them. So do the Mormons and Adventists and other heretical sects. None of these are churches of Christ and the commission was not given to them. The commission was given to a church that had these distinguishing marks. The Founder of that church was baptized by the first Baptist preacher and organized His church out of the material baptized by that same preacher.

Its members were all baptized by the first Baptist preacher or by those who were baptized by him. Its Founder and His disciples had for three years made it their business to make men disciples or Christians before baptism and had uniformly baptized no one else. This church has no overlords or ruling elders or bosses. The Founder had said, "One is your Master, even Christ; and all ye are brethren." Those distinguishing marks fit no other church but a Missionary Baptist Church. It was therefore a Missionary Baptist church to whom the Lord gave this commission and since all other New Testament churches, except the first one, were organized by

those working under this commission, therefore all New Testament churches were Missionary churches.

—News and Tru

### Childless

(Continued from page one) have no children, it was a calamity. She would look the barren womb as a curse. God. She often went to God, prayed for the joy of seeing fruit of her womb. This was with Sarah when Isaac was born. It was true with Hannah. Samuel was born. It was true the mother of Samson and born according to promise.

The enmity of Jacob and was paralleled in Jacob's wives, Leah and Rebekah, was fruitful and Rachel was barren. This caused sorrow in her heart.

Strange as it may seem, the natural fruit of the physical, in the Bible, the fruit of the Christian, Jesus said, "Herein is my Father, that ye bear much fruit." (John 15:8) and again he said, "I have chosen you, and ordained you, ye should go, and bring forth fruit." (John 15:16).

Just what did He mean? You go back to Genesis 1:28 and God saying "Be fruitful, and multiply, and replenish the earth with what? With fruit, of course. What was the fruit? Cain, Abel, etc.—"after their kind." Too, in Gen. 1:15, the vine and branches are said to say "a vine brings forth its fruit as its fruit." So are Christians to bring forth Christians.

You say, "How can these be?" Certainly it can not mean being a Christian and giving to a child. That doesn't make a Christian. But the popular testimony by the Word of God brings forth another Christian. This is seen from a simple notion of the Scriptures.

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. How can they be saved if they haven't heard? 10:17 says "faith cometh by hearing and hearing by the Word of God." Peter said that it was the word of God to bring about new birth (I Pet. 1:23) John said that to believe on Christ was of the New Birth. (I John 1:12) The Christian is the word "new birth" and his testimony blesses to produce new Christians.

Friend, are you childless? You count a single spiritual child? God in His providence has seen fit to give some the capability of having children. A person can be just as happy as those who have a house full of children. They see God in the material and responsibility to bring forth spiritual seed. I don't believe they are truly happy until they have a child who looked upon the vail of His soul and was saved.

—The Baptist

### My Decision For Jesus

Elder John R. Gilpin  
Russell, Kentucky

Dear Brother Gilpin:

I have read your sermon issue, entitled, "A Message to Sinners." This has been an outstanding bad habit of my life, and I have tried repeatedly in my weakness to quit. I now realize that Jesus died for my sin, and I'm trusting Him to save me. God that He has taken my "cusser" like me and has saved my soul.