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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).

VOL. 11, NO. 37

RUSSELL, KENTUCKY, SATURDAY, OCTOBER 31, 1942

WHOLE NO. 246

1,000,000 Display Of Perfumes

According to a newspaper advertisement, the "largest presentation of luxurious scents to be shown in one place anywhere in Philadelphia" is at the John Wanamaker Store.

From France come the choice products of Schiaparelli, Ciro, Suzy Long, Worth, Chanel, Guerlain, Caron, Lanvin, Suzanne, and other notables!

There are fragrant flower perfumes from England, where the rarest, truest flower odors in the world are obtainable.

From every available source a breath-taking array of redolent elixirs in unique bottles has gathered.

The highest priced bottle in the display is marked \$1,000! This bottle is a "miniature world of perfume revealing scintillating stars of a globe of blue," and contains essences of Worth's Dans La Nuit!

All this interests us because the Book has considerable to say about perfume, ointment and incense.

The Apostle Paul taught that "maketh manifest the savour of His knowledge by us in every place. For we are unto God the sweet savour of Christ" (II Cor.

It is interesting to note how other translators render the expressions "the savour of His knowledge" and the "sweet savour of Christ." Fenton for example puts it: "the sweetness of the knowledge of Him; because we are a sweet perfume of Christ to God."

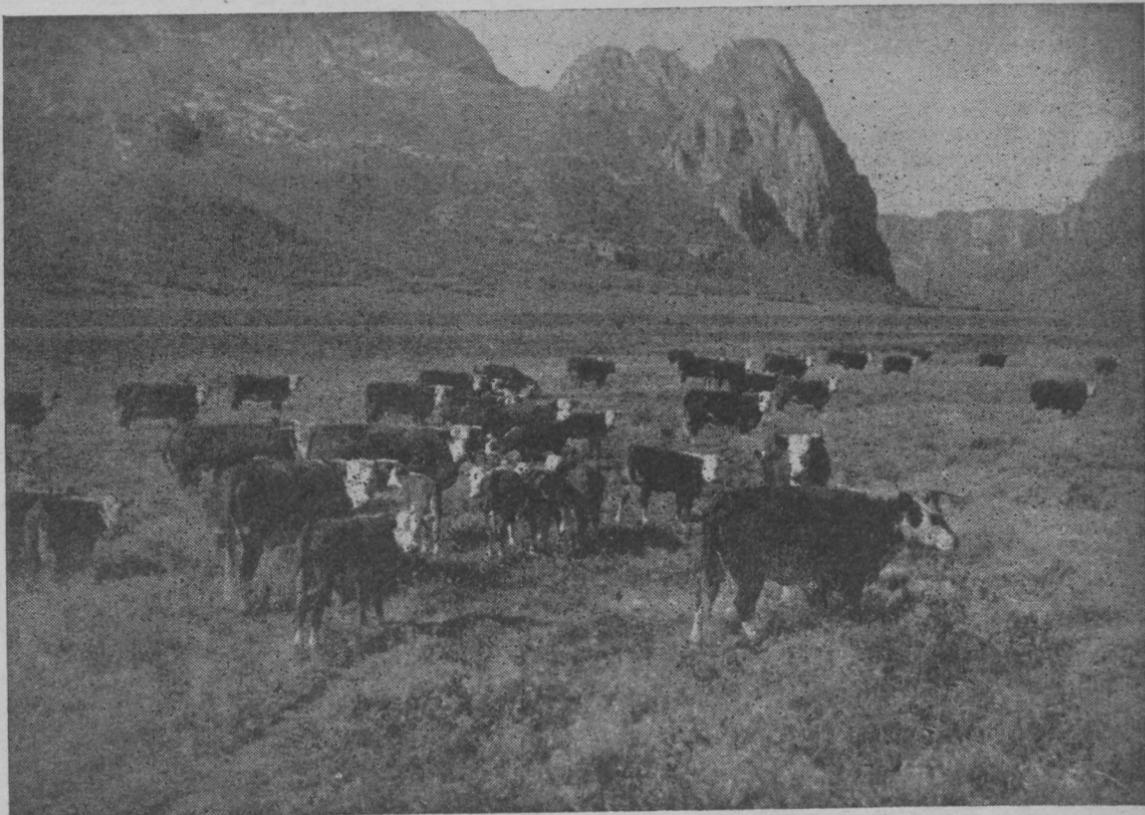
Weymouth renders it: "that sweet incense, the knowledge of Him; for we are a fragrance of Christ grateful to God." And Conybeare says: "the knowledge of Him, for Christ's is the fragrance which I offer up to God." He says literally it means: "Christ's fragrance am I, unto God!"

A personal knowledge of Christ not only brings the believer eternal life (this is life eternal that they might know Thee the only True God, and Jesus Christ whom thou hast sent (John 17:3), but also a heart full of the sweetest perfume which is to be diffused everywhere he goes.

It was Seneca who said: "He who frequents the perfumer's shop and lingers even for a short time, will carry with him the scent of the place." It is even more impossible to linger in the presence of the altogether lovely Lord Jesus

(Continued on page two)

Unawep Canyon!



J. S. Casement Herefords! Who is there to deny that picturesque is the word for this scene out from Whitewater, Colorado? And remember: "He causeth the grass to grow for the cattle." — Ps. 104:14.

GENE TUNNEY'S ADVICE TO SOLDIERS AS TO MORALS

"The Lord Is My Banker"

"I am not a strong believer in banks," the drummer remarked, "but I can tell you a little about a circumstance that happened a few years ago, which has remained a mystery to me to this day."

"I have been travelling for a long time for a wholesale drug company in St. Louis for a number of years, and have met all sorts of customers, and have had a varied experience with many of my patrons."

"One of my runs in the south-west I had one very particular old customer whom I will call Brother

Simon, because everybody in that section knew him." (Continued on page two)

Labeled

A colporteur was going from door to door in England recently, selling the Scriptures, distributing Gospel literature and talking with the people on vital matters. He knocked at a certain door and was met by a middle aged woman of genial disposition. Patiently she listened to what he had to say, and finally out of curiosity, as it was a very rare occurrence.

"Well, madam," he said, after some preliminary remarks, "I have just two different kinds of tracts which I will give away. The first one (and I will hold up a copy) 'is for those who are not yet sure of Salvation, who are in doubt if they

(Continued on page two)

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The AEF of 1917 suffered 100,000 more casualties from venereal disease than from enemy bullets. Today, in the camps where American manpower is being mobilized, syphilis and gonorrhea again threaten to impair the efficiency of our armed forces. Alarmed, medical authorities of the army and navy are laboring to check the plague with the preventive and curative methods of modern science. Yet they agree that the best solution of the venereal problem is not medical, but moral. Sexual continence is the strongest weapon yet devised to combat venereal infection.

The battle against syphilis and gonorrhea is distinctly worth winning, both for the individual soldier and the nation he serves. Syphilis can shatter body and mind—causing ulcers of the flesh, ulcers of the bone, ruptured blood vessels, doddering paralysis and progressive insanity. Gonorrhea the great crippler, attacks the joints, causing inflammation, arthritis, invalidism. The germs may be carried to the heart, inflaming the cardiac lining and bringing on heart trouble, collapse and death.

Until the outbreak of the present war, medical science was winning the battle against these ancient plagues. New treatments were curing syphilis, making it rapidly noninfectious, incapable of spreading. The newly discovered sulfa drugs were almost miraculous cures for gonorrhea. So bright was the prospect, that in the normal course of American life venereal disease would have been virtually eliminated within a few decades.

But with the coming of war the picture changed swiftly. While Selective Service mobilized great masses of men, commercialized vice mobilized a counter army of prostitutes who flocked to the vicinities of military camps. The trend of progress against venereal disease was halted — then reversed, as more and more men fell victim to the spirochete and gonococcus. The venereal rate among draftees as they were inducted was practically zero, since draft boards weeded out infected men. Yet, within a year or so, 40 in every thousand had gonorrhea, and 11 had syphilis. At present venereal disease is responsible for more hours lost from army duty than any other illness.

Authorities are doing their best (Continued on page four)

Authorities are doing their best (Continued on page four)

God's Answers To Sinners Questions

1. Is it really true that I must live forever—that there is life after death?

Yes, God says: "Marvel not at this, for the hour is coming, in the which ALL that are in the graves shall hear His voice, and SHALL COME FORTH; they that have done good, unto the resurrection of LIFE, and they that have done evil, unto the resurrection of damnation." (John 5:28-29).

2. What is meant by "The resurrection of damnation?"

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life. Whosoever was not found written in the book of life, he was cast into the lake of fire." (Revelation 20:12-15)

(Continued on page four)

The First Baptist Pulpit

"The Ninth Commandment"

"Thou shalt not bear false witness against thy neighbor." (Ex. 20:16). I know of no better way to begin this message than to read James 3:2-10: "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

(Continued on page three)

Modern Pastors

Christianity has been mechanized and reduced to a thing of organization and machinery. The modern preacher is more of a machinist than anything else. He feels that he just must have all the prescribed denominational organizations in his church, and then when he gets them here, he must bring them up to A No. 1 standard. Added to this, he must present all of the denominational causes. If he doesn't keep these things going, he is viewed with suspicion and comes to be looked upon as disloyal.

Just recently I was told of a pastor in this county who was handed a paper at the close of his prayer (Continued on page two)

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"THE LORD IS MY BANKER"—A TRUE STORY

(Continued from page one section calls him by that name. He nearly always had an order for me; but whether he did or not, I always felt better after making my call, on account of his cheerful ways and pleasant words. I could see my customers only twice a year, at best, and I looked forward to my visit with this old customer as one of my best days.

"On one visit, I sold him a much larger bill than he had ever made before, but I did not hesitate to recommend the House to fill the order. I had learned that he was universally loved and respected in his town as a sincere Christian. He would not keep ardent spirits, nor would he hear for one moment of giving space in his house to tobacco in any shape. 'My Bible,' said he, 'condemns both whiskey and tobacco, and I will have nothing to do with them.' No amount of persuading or liberal discounts could induce him to deviate from his rule.

"About six months after I had sold him the large bill, I was notified by the House that the bill was unpaid, and that I should call as soon as possible and collect it. I hastened over my territory and called in person to look after the matter. I found a new face behind the counter and I learned that a short time after I sold that bill, my old friend had taken the smallpox and he and his family had been under quarantine for a long time. His sickness had lasted for several months and he was still confined to his home. I did not see him but he sent me word that the matter would come out all right in

the end.

"He had suffered more losses than he thought, and six months went by and the bill was still unpaid. I wrote the House and told them the condition of things, and they were holding up all proceedings against him. Six months went by again, and I was ordered to go at once and collect the bill or enter suit. I had but one thing to do though I confess I had some rebellious thoughts.

The night before I arrived at his town I spent several weary hours rolling and tossing on my bed trying to contrive some plan to avoid closing out my old friend. He lived eight miles from the railroad, and I must see him on the morrow. I knew that if I brought suit in all probability others would do the same, and a good man would go to the wall for no fault of his own. While tossing on my bed, I must have fallen asleep. I thought I had called on my old friend, and we were sitting in his family room, with all his family around him. He turned to me and said, 'We are just about to have our morning prayers, and we shall be glad to have you join us.' I replied, 'With pleasure.' He said, 'We will read the 23rd Psalm.' He began to read but I was astonished at the words I heard. I had learned that Psalm in Sunday school when a boy, and while I had not read my Bible as much as I should have done, still I will never forget that 'The Lord is my Shepherd.'

"The words were read in a clear voice and my heart rejoiced, though I had never heard it that way before. He read: 'The Lord is my banker; I shall not fail. He maketh me to lie down in gold mines. He giveth me the combination of His tills. He restoreth my credit; He showeth me how to avoid lawsuits in His Name's sake. Yea, though I walk in the very shadow of debt, I will fear no evil for Thou art with me; Thy silver and Thy gold they rescue me. Thou preparest a way for me in the presence of the collector; Thou fillest my barrels with oil; my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord.'

"Having read this Scripture, he knelt down and prayed. I thought I had never heard such a prayer in all my life. He fairly took my breath from me when he asked his Heavenly Father to bless me, his friend.

"With his 'amen!' I awoke with a start. I concluded that I would call on my old friend early in the

morning at his own home. I arose in time to procure a team, and was knocking at his door just as the sun was coming above the eastern horizon.

He met me as the door with a hearty handshake and said: 'Come in, come right in; we are just going to have morning prayers, and we will be glad to have you join with us. He took me into the room and introduced me to his wife and children. He took up his Bible and said, 'We will read the 23rd Psalm.' He read it in a clear voice, but read it as it is written in the Book. I cannot tell you my feelings and thoughts as he read. We then knelt in prayer, and he humbly made known his wishes, but it did not sound like the one I had heard in my dreams, though he appeared to go over the same thoughts. He told the Lord he owed some money, and that it was past due, and he asked him that a way might open to pay it that same day. He then prayed for me; and while on my knees I resolved that for one time in life I would disobey my orders.

"After prayer we both went directly to the drug store, and just as we entered the door, a young man met us, saying, 'Brother Benton, father sent me over here this morning to tell you that he would take the house and lot you spoke to him about some days ago. He told me to hand you this money, and that he would pay the balance on the delivery of the deed.'

"The old man took the roll of bills, and tears began to roll down his cheeks as he turned away. He wrote the young man a receipt for the money and gave it to him. He then turned to his ledger and began to figure. He turned to me and said, 'Will you kindly receipt this bill? I saw that he had added all the interest on the bill. I told him I was ordered by the House to permit the interest. He declined to receive it, and said he desired to pay all his just debts. I took the money and sent it in.'

"The House wrote him a very complimentary letter, thanking him for the remittance. In a great measure my dreams had come true.

"At the time I was tossing on my bed, my old friend was on his knees in his closet, pleading with his Banker for a loan. I am very much gratified to know that he got it, and every since, in all my discouragements, I apply the 23rd Psalm as the remedy."

— The Gideon

\$1,000,000 Display Of Perfumes

(Continued from page one)

Christ without carrying away some of His beauty and fragrance!

A Persian fable says: One day A wanderer found a lump of clay So redolent of sweet perfume Its odors scented all the room. "What art thou?" was his quick demand,

"Art thou some gem from Samarcand, Or spikenard in this rude disguise, Or other costly merchandise?"

"Nay, I am but a lump of clay." "Then whence this wondrous perfume say!"

"Friend, if the secret I disclose, I have been dwelling with the rose. Sweet parable! and will not those Who love to dwell with Sharon's rose,

Distill sweet odors all around, Though low and mean themselves are found?

Dear Lord, may we to Thee retreat, Then shed abroad Thy fragrance sweet.

The wise man said: "Ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel." (Prov. 27:9).

Oil and perfume are used very much in the East, where a dry atmosphere and enervating climate render the softness of the one and the gentle stimulus of the other, exceedingly refreshing and invigorating.

Sweeter far is a man's friend who giveth hearty counsel. And who can give such hearty counsel as the "friend that sticketh closer than a brother?" His lips are like lilies dropping sweet smelling myrrh.

May every child of God so live in the blessed presence of Christ and act according to His hearty counsel, that shall fill his sphere in life with that rare fragrance which delights the heart of God and man.

—Tom Olson

Modern Pastors

(Continued from page one meeting service. The paper was from some of the women of the church, and they demanded that he resign. He inquired why they wished this, and they told him that he didn't promote enough parties, and that he was not in favor of the auxiliaries. Yet, God never called that man, or any other man to put on parties, or to grease the wheel of an auxiliary machine. These things all serve to turn churches into little religious clubs, and in many cases they know no more about the Bible Christianity than a hog knows about side pockets.

— Roy Mason

Labeled

(Continued from page one)

are forgiven and bound for Eternal bliss. The other one is quite different, as you can see. This booklet is for those who are sure of Salvation and Heaven. It is something to confirm them in the faith and help them on their Heavenward way."

The woman looked rather uncomfortable, and she rather disliked having to declare which side she was on.

"Now madam, which one will I leave you?" asked the colporteur kindly; while he watched carefully to see what effect his words had had.

"Well, my dear man, and that is a queer dilemma you have put me into," she replied. Then she looked the man up and down and glanced from one booklet to the other now being held out to her.

"After an awkward pause she blurted out: 'Haven't you anything for somebody in between, like me?'"

What that woman said voices the thoughts of countless thousands in every land, they don't want to be classed as sinners, though they very well know "There is no difference, for all have sinned and come short of the glory of God." (Romans 3:23).

—From Brieflets

Appreciated Comments

"The more I see your paper, the more I thank my God for a faithful servant who is not afraid to stand for the truth. I always remember you at a throne of grace."

Elder Clay Barker Cincinnati, Ohio

"You will find enclosed one dollar for which you will please renew my subscription to THE BAPTIST EXAMINER. I feel lost

when it fails to come. I and there isn't any use to church, so the paper is a great lie to me."

Mrs. Sarah Fletcher Scott Depot, West Va.

Cooperation Needed

After the organist had played a beautiful piece, the boy who ped the organ, whispered, played that nice, did we "We?" said she, "I did. So the time came for the next ion, she put her hands on the and there was not a sound. don't you pump?" asked the "Shall it be we?" whispered boy. The lady assented and music went on. Her work more skillful than that of the but not more needed. God the members, everyone in the as it has pleased Him. We you are old or young, gifted or little, remember He will you for His glory. See to it you yield yourself to Him, usd as He sees fit. — A. V. B.

"I SHOULD LIKE TO KNOW"

1. Should not one whose are false and unscriptural come all the way to the of one who holds the true ural views, without the one holds the right view surrend or compromising anything he lieves by an alliance of fellow with such as hold the unscriptural views or in any er way?

Yes.

2. Doesn't this apply to doctrine in the Scripture?

Yes. All false doctrine should given up by all of God's children.

3. In order to attract other my views, am I ever justifying compromising my scriptural unionizing or passing lightly the things that should separate as little and insignificant?

No.

4. Wouldn't a unionist be of giving the world the impression that the right church bership, baptism, church and practice are little things of no particular consequence?

Yes, he would leave that sion and many of them will a fearful price for their union. They will be saved because trusted the blood; but they be only wedding guests at Christ's wedding, not members of borne testimony to his faith Christ's resurrection by ing to what Christ submitted Baptist Baptism, will be a price Christ's bride. Some price for their unionism.

5. Isn't it really as much bellion against God's will when fail to emphasize properly tural baptism, observance of Lord's Supper, separation of the world, Christian walk of believer, personal witnessing the all things Christ commended as it is to fail to exercise in Christ?

No, I do not think so. The place in heaven is infinitely the highest place in hell. is also true that the Unionist or Campbellite or Unions the child of God out of all es or anybody else that Baptist baptism and church membership, rejects counsel of God against himself will be ashamed before Him coming. Luke 7:30, Mark 8:38.

The Ninth Commandment

(Continued from page one)
 Psychology tells of us of a satyr
 a man who formed a relation-
 whereby they were to live
 either. When it came time for
 the first meal, and soup was ser-
 ved the man blew his soup in
 to cool it. Later on in the
 afternoon when his hands grew
 he blew them in order to
 warm them. Immediately the satyr
 learned that he would have noth-
 to do with anyone who could
 blow hot and cold with the same
 mouth. It is my purpose tonight
 particularly appeal to you lest
 you be guilty of blowing hot and
 cold with the same mouth. Long-
 ago wrote:

shot an arrow into the air,
 fell to earth, I know not where;
 so swiftly it flew the sight
 did not follow it in its flight.
 breathed a song into the air,
 fell to earth, I know not where;
 who has sight so keen and
 strong
 that it can follow the flight of
 song?
 long afterward, in an oak,
 found the arrow still unbroke;
 and the song, from beginning
 to end,
 found again in the heart of a
 friend."

That was the poet's way of say-
 ing that our words are imperish-
 able. Whether good or bad, they
 remain. In view of this fact, our
 responsibility follows: "Thou shalt
 not bear false witness against thy
 neighbor." (Ex. 20:16).

I
 Immediately on reading this text
 I acquire (and hope by the grace
 of God to be able to answer), as to
 how this commandment is broken.
 Most of all it is violated by per-
 jury. That is, by men lying when
 sworn to in court. In the past
 of my pastorate here in
 I have of necessity been
 in local courts on numerous
 occasions, being interested in var-
 ious trials which were in progress.
 On many of these occasions, due
 to personal knowledge of the
 case, I have known
 that the individual who
 was testifying was lying. When
 one is guilty of perjury, he is
 not only sinning against man, but
 is violating this command of

There are many who think that
 the commandment only appertains to
 bearing false witness in court.
 I have a man sometime ago said
 to me, "I never did violate the
 commandment for I never
 went to court in my life." I would
 like to tell that individual and to you
 that there are numerous ways
 whereby the commandment may
 be broken by those who never ap-
 pear in a court room.

One of these ways of violating
 the commandment is by lying. I
 have found by personal experience
 that the old adage is true which
 says, "A lie can get around town
 where the truth can get its boots
 stuck." There are those, even preach-
 ers, who try to divide and dis-
 tinguish between lies. We hear of
 "business lies and social lies. Re-
 gardless of which kind you may be
 guilty of, a lie is a lie and it is
 condemned by this text and by
 the Scriptures within God's
 word. Just listen to God's state-
 ment concerning this sin of lying.
 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:
 (Rev. 21:8).

Then again, this commandment
 is broken by half lies. Most people
 would refer to this type of speech
 as a half-truth. Whether you call
 it a half-lie or a half-truth, the fact
 remains that in God's sight it is a
 lie. As such, it is a violation of this
 the ninth commandment. In this
 respect, the words of the poet are
 most instructive:

"A lie which is half a truth is ever
 the blackest of lies;
 A lie which is all a lie may be met
 and fought with outright;
 But a lie which is part a truth
 is a harder matter to fight."
 —Tennyson, "The Grandmother"

This commandment is also broken
 by slander. We have large col-
 leges and universities in this coun-
 try which have thousands of al-
 umni, but none have so many as
 the "school of scandal." Some are
 freshmen, some are seniors, some
 are post graduates, and some have
 long been practicing their art. I
 suspect tonight that each of you
 are enrolled some place in this
 "school of scandal." In Shakespear
 play "Cymbeline" (Act III, Scene
 4) the author describes a husband
 who thought his wife guilty of
 nuptial infidelity. He wrote to his
 servant commanding him to kill
 her. The servant believing the wife
 to be innocent, showed her the let-
 ter which he received from her
 husband, his master. When he be-
 held her reaction, which plainly
 showed that she was innocent, he
 said, "What! Shall I need to draw
 my sword? The paper hath cut her
 throat already. No; 'tis slander,
 whose edge is sharper than a
 sword; whose tongue out venoms
 all the worms of Nile; whose breath
 rides on the posting winds, and
 doth belie all comers of the world;
 kings, queens, and states, matrons,
 nay, the secrets of the grave this
 viperous slander enters."

Again, this commandment is vi-
 olated by the sin of gossip. Over in
 New York City, a club of girls or-
 ganized what they call a "door
 keepers circle." When asked why
 they took this name they said,
 "Our motto is keep thou the door
 of my mouth." How I have often
 wished here in Russell that we
 might have a "door keepers circle."
 The Apostle Paul in writing to
 young Timothy says some very
 plain things relative to the sin of
 gossip. In describing a young widow
 he pictures such as a busybody,
 and a gossip. Listen to his descrip-
 tion: "And withal they learn to be
 idle, wandering about from house
 to house; and not only idle, but
 tattlers also and busybodies, speak-
 ing things which they ought not."
 (I Tim. 5:13).

There is a marvelous old song
 which begins, "Oh, for a thousand
 tongues." Well beloved, I am hap-
 py that some people do not possess
 them, for if they used a thousand
 as they use the one they do have,
 life for others would be most un-
 bearable. In the cattle country, one
 of the dread diseases which the
 cattlemen have to face is the "foot
 and mouth disease." When I was a
 boy, I supposed it only affect-
 ed cattle. Since I have been in the
 ministry, I have found that many
 are affected with the same dis-
 ease—this foot and mouth disease.
 They go to one end of town and
 hear everything possible, and then
 go to the other end of the town
 and peddle what they have heard
 with most sumptuous additions
 thereto. From all indications, some
 of them have given the tongue an
 over-dose of castor oil. Listen to
 me you gossipers—you unvarnish-
 ed children of the Devil,—listen—
 your tongue whose emergency
 brake is out of order, apparently

has plenty of gas. So far as I am
 personally concerned, a gossip
 has a lower position than the
 garbage vendors of town. The gar-
 bage vendors haul away the scraps
 and refuse from our houses; the
 gossipers carry away the moral
 putridity and filth of our lives. Not
 many of us would want to be a
 garbage vendor, yet each of us
 lest we be exceedingly cautious,
 by the use of our tongue, put our-
 selves on a lower plane by hand-
 ling the moral putridity of each
 others lives.

I picked up a story sometime
 ago from a paper published in Tex-
 as which illustrates the violation
 of this commandment. It seems
 there was a woman who was quite
 a hand at gabbing about other peo-
 ples business. Sort of a she-gos-
 sip, I guess you might call her.

One day she was walking by the
 Hutter's place and she looked up
 at the window and there was the
 shadow of Mrs. Hutter sitting with
 her arms around a man. The wo-
 man knew Frank was over to Sur-
 rey for the day, so she up and
 drew her conclusions and didn't
 waste time airing them. In just
 about twenty minutes the whole
 town was buzzing.

That night when Frank dropped
 in to the store on his way home
 from Surrey, somebody told him
 what was being said, and instead
 of going home the way he should,
 he went down to the river and
 started drinking.

The next morning they found
 his dead body at the bottom of the
 cliff where he'd stepped over on
 his way home. It came terribly
 hard to Mary Hutter, and if it
 hadn't been for her father who
 had dropped over early in the
 morning to visit her, she'd have
 been a great deal worse off. It was
 her father whom the woman had
 seen in the window that morning.

It brought home to the woman
 what she had done, but it was too
 late to make it up. She felt terrible
 about it, though, and went to Par-
 son Tuttle with the whole story.
 "What can I do, what can I do?"
 she kept moaning.

"You do as I say," says the Par-
 son kind of snappy. "You go out
 and get a basket of chicken down
 and spread some in every chicken
 yard there is in town."

The woman didn't understand
 what it was all about, but she got
 a basket of down and went around
 dropping a mite in the chicken
 yards like the Parson had told
 her to. When she got through, she
 went back to see him.

"Was it hard?" he asked.
 "Of course it was not," she said.
 "Now," said the Parson, "I want
 you to take the basket and collect
 it all up again."

"Why, I can not do that," said
 the woman.
 "Why can't you?" said the Par-
 son.

"I has blown all over every-
 where," she said.
 "Do you know where it blew?"
 "I have not the least idea," she
 said.

"My dear woman," said the Par-
 son, "that is just like the gossip
 you have been spreading for fifty
 years. It is easy to drop, but you
 can not ever collect it up again
 no matter how hard you try."

I would like to have met that
 old Parson. To my way of think-
 ing, gossip is just about the low-
 est thing the devil ever concocted.

I have heard of folk admit they
 were thieves. I have heard them
 admit they were liars and murder-
 ers, but I have never heard a per-
 son admit that he was a gossip.

If you have anything to say a-
 bout a person who is not present

be mighty sure it is something
 complimentary. If it isn't compli-
 mentary, the chances are twelve
 out of a dozen, it's gossip and
 should not be said.

"Have you ever heard of Gossip
 Town,
 On the shores of Falsehood Bay,
 Where old Dame Rumor, with rus-
 tling gown,
 Is going the livelong day?"

It isn't far to Gossip Town,
 For people who want to go;
 The Idleness Train will take you
 down
 In just an hour or so.

The Thoughtless Road is a pop-
 ular route,
 And most folk start that way,
 But it's steep down grade; if you
 don't watch out,
 You land in False-hood Bay.

You glide through the alley of
 Vicious Town,
 And into the tunnel of Hate,
 Then crossing the add-to bridge,
 you walk
 Right into the city gate.

The principal street is called
 "They Say," and
 "I Have Heard" is the public well
 And the breeze that blows from
 False-hood Bay,
 Are laden with Don't you tell,

In the midst of the town is Tell
 Tale Park;
 You are never quite safe while
 there,
 For its owner is Madame Suspici-
 ous Remark,
 Who lives on the street Do Not
 Care.

Just back of the park is Slanders
 Row,
 'Twas there that Good Name
 died,
 Pierced by a dart from Jealousy's
 bow
 In the hands of Envious Pride.

From Gossip Town peace long
 since fled,
 But envy and strife and woe,
 And sorrow and care you'll find
 instead,
 If ever you chance to go."

II

In view of the varied ways
 whereby this commandment is vi-
 olated, I often ask myself as to why
 it is people violate this command-
 ment. There is one reason which
 is paramount: They do this just
 like their spiritual daddy. You real-
 ize that the Devil is the spiritual
 daddy of all the unsaved. He is
 the greatest liar, slanderer, and
 gossip known to man. "Ye are of
 your father the devil, and the
 lusts of your father ye will do.
 He was a murderer from the be-
 ginning, and abode not in truth
 because there is no truth in him,
 When he speaketh a lie, he speak-
 eth of his own: for he is a liar, and
 the father of it." (Jn. 8:44). In fact,
 the first lie ever told in this world
 was told by the devil. He did this
 when He said to Eve, "Ye shall not
 surely die." (Gen. 3:4).

When Ananias and Sapphira sold
 their land and kept back a part of
 the price thereof, it was because
 their hearts were filled with Sat-
 tan. Listen to the Scriptural ac-
 count of it. "But a certain man
 named Ananias, with Sapphira his
 wife, sold a possession, and kept
 back part of the price, his wife
 also being privy to it, and brought
 a certain part, and laid it at the
 apostles' feet. But Peter said, An-
 anias, why hath Satan filled thine
 heart to lie to the Holy Spirit, and

to keep back part of the price of
 the land?" (Acts 5:1-3).

In fact, the very word "Devil"
 comes from "diabolos" which liter-
 ally means to hurl through or to
 cast through. This is what the
 Devil does, he hurls his venom
 through us. We poor mortal huma-
 beings violate this ninth com-
 mandment just because we are act-
 ing like the Devil himself who is
 the spiritual father of the unsaved,
 and who was once the spiritual
 father of all those of us who are
 now saved.

There is a second reason why
 this commandment is also violated,
 namely, there are those who like
 to put their nose in everyone else's
 business but their own. They re-
 mind me very much of a buzzard.
 They should be called "inspector
 of warts" and "supervisors of car-
 buncles." It is enough to upset the
 digestive organs of a turkey buz-
 zard; the way some folk apparant-
 ly enjoy the violation of this com-
 mandment. Personally, I have more
 respect for a street-walker than
 for one of these respectable "hags"
 of society who covers over her tiger
 claws with a fine coat, and bolts
 the hell of her heart with a diam-
 ond breast pin.

Furthermore, this commandment
 is violated simply because the in-
 dividual is allowing his old nature
 to control. Each of us are born
 with a nature of sin. That nature
 we receive at birth is depraved.
 "Behold, I was shapen in iniquity;
 and in sin did my mother conceive
 me." (Ps. 51:5). "The wicked are
 estranged from the womb: they go
 astray as soon as they be born,
 speaking lies." (Ps. 58:3). When
 we are saved, the Lord Jesus
 Christ puts a new nature in us.
 "Whereby are given unto us ex-
 ceeding great and precious prom-
 ises: that by these ye might be
 partakers of the divine nature,
 having escaped the corruption that
 is in the world through lust." (2
 Pet. 1:4). We ought to feed this
 new nature. "As newborn babes,
 desire the sincere milk of the word
 that ye may grow thereby." (I Pet.
 2:2). We ought to starve out the
 old nature. "But put ye on the
 Lord Jesus Christ, and make not
 provision for the flesh, to fulfill
 the lusts thereof." (Rom. 13:14).

The sad thing about life, beloved
 is that so many of us continue
 to feed the old nature and starve
 the new. This is one reason why
 that saved go ahead violating this
 commandment which says, "Thou
 shalt not bear false witness again-
 st thy neighbor." (Ex. 20:16). Oh,
 that God would help us to feed the
 new nature that we might so grow
 spiritually that we would be con-
 cerned about and interested in
 spiritual things rather than the
 material things of this world.

III

I ask again as we consider this
 commandment, as to what is ac-
 complished by the breaking of this
 commandment. What are its ef-
 fects? Well, its effects are con-
 tinuous; they simply cannot be
 called back. It reminds me of co-
 unterfeiting. The one who is guilty
 of counterfeiting money gets his
 coins started, in circulation, and
 they cannot be called back. Gos-
 siping and slandering ones char-
 acter, or in short, the violation of
 this commandment, in any respect,
 is worse than counterfeiting. Its
 effects are continuous, they cannot
 be called back.

Again, people are murdered
 through the violation of this com-
 mandment. At a museum in Ven-
 ice, a machine which was used
 by an Italian tyrant, it to be seen
 It was used to shoot poisoned

needles at the object of his hatred. In every block of every town you will find someone whose tongue is just such a machine, and whose speech is represented by these poisoned needles. I tell you beloved, many are murdered thereby.

Another thing that is accomplished through the violation of this commandment is that the sinner is piling up something for which to answer in the day of judgment. 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).

Still again, the violation of this commandment leads to an endless Hell. Listen to the Word of God: "But the fearful, and unbelieving, and the abominable, and murders, 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). In the following verses and in the next chapter, the Apostle John pictures to us the wonderful beauty of Heaven. Then after picturing Heaven, he gives a statement relative to the flames of Hell. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22:15).

IV

May I tell you briefly what should be the proper attitude of the saved and the proper use of the tongue. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. 4:15). How I would to God that it might please Him to give to this our audience such abundant grace and wisdom whereby we might use our tongues only for His glory—that when we speak we might speak the truth in love.

And that beloved, is the purpose of our broadcast Sunday after Sunday. We aim to speak the truth in love. Sometimes you get offended because we speak so plainly. Yet, beloved, we do it because we love you. We want to see you saved. We want you to know that God loves you. I might tell you how that in an Oriental country a father and mother were reduced to absolute starvation, and the only possibility of preserving the life of the family was to sell one of the children into slavery. So they considered it. The pinch of hunger became unbearable, and their children pleading for bread tugged so painfully at their heart-strings, that they must entertain the idea of selling one to save the lives of the rest. They had four sons. Who of these should be sold? It must not be the first: how could they spare their first-born? The second was so strangely like his father that he seemed a reproduction of him, and the mother said that she would never part with him. The third was so singularly like the mother that the father said he would sooner die than that this dear boy should go into bondage; and as for the fourth, he was their Benjamin, their last, their darling, and they could not part with him. They concluded that it was better for them all to die together than willingly to part with any one of their children. Do you not sympathize with them? I know you do. Yet God so loved us that, to put it very strongly, He seemed to love us better than His only Son, and did not spare Him that He might spare us. He permitted His Son to perish from among men "that whosoever believeth in Him might not perish, but have everlasting life."

May God help you to believe on Jesus and receive Him now as your Saviour. "Sirs, what must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:30,31).

God's Answers To The Sinner's Questions

(Continued from page one)

book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and Hell delivered up the dead which were in them: and they were judged every man according to their works. And death and Hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire." (Rev. 20:12-15).

3. Why do some deny there is a Hell, and others say it is not eternal punishment?

Because they do not believe God. They are unbelievers. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" (2 Peter 3-4a).

"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).

"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. 1:8,9).

What men say about Hell will not change it. You can be sure God does not want you to go there. "And from Jesus Christ, who is the Faithful Witness, and the First Begotten of the dead, and the Prince of the kings of earth. Unto Him that loved us, and washed us from our sins in His own blood. I am He that liveth, and was dead: and behold, I am alive for evermore, amen; and have the keys of Hell and of death." (Rev. 1:5, 18).

4. Why will a God of love send a soul to Hell?

Because God is righteous and must condemn sin.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God? (Rom. 2:5). God's judgment is righteous. If you continue to reject the Lord Jesus, and trample under your feet the precious blood of Christ, your judgment of eternal fire will be perfectly just.

"We are sure that the judgment of God is according to truth." (Rom. 2:2).

5. How can I be sure of not being condemned in God's Judgment?

"For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. 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, (judgment) but is passed from death unto life." (John 5:22-24).

6. What am I to do when I have lived in sin so long that I cannot give it up?

Come to Jesus just as you are. "All that the Father giveth me shall come to me: and him that

cometh to Me I will in no wise cast out." (John 6:37). Jesus will set you free from sin. "Who, His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness. (1 Pet. 2:24).

"Thou shalt call His name Jesus, (Saviour) for He shall save His people from their sins. (Matt. 1:21).

7. Is it necessary for me to confess Jesus Christ openly?

Yes. Jesus says: "Whosoever therefore, shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before My Father which is in Heaven." (Matt. 10:32-33).

"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on Him shall not be ashamed." (Rom. 10:10-11).

8. What is the most important thing for me to do now?

Repent (turn from your sin) and believe on the Lord Jesus Christ.

"Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts 20:21).

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved."

"For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10: 8,9,13). "Behold, now is the day of salvation." (2 Cor. 6:2b).

I believe the testimony of the Word of God about Hell, the Judgment and my need to be saved by faith in the blood of Jesus Christ. I now receive Jesus Christ in my heart as my Saviour, and will by His grace confess Him before men.

Ed. Note: The above was taken from a tract sent us by Bro. John R. Price, Edwright, W. Va., which he enclosed in a letter when he sent us a contribution for Bro. C. W. Dickerson.

Gene Tunney's Advice To Soldiers As To Morals

(Continued from page one)

to check these ravages, but the plague spots around military camps multiply faster than they can be wiped out. Motorized brothels transport prostitutes from one camp to another; hundreds of girls are shipped like cattle by vice syndicates. In juke-box joints and red-light districts, the cheapest and most diseased classes of harlots ply their trade. If these places are raided, the girls are whisked away to other camps, or engage in furtive streetwalking.

That these prostitutes are packages of transmissible disease is revealed by statistics: out of every 1,000, 500 have gonorrhea and 360 are infected with syphilis. Out of 20 recently arrested in one house (all with medical certificates stating that they were free from disease), 18 had syphilis or gonorrhea, or both. Tally cards, seized as evidence, showed how much these prostitutes had earned in one day; three cards showed 49, 37 and 28 customers respectively. The three prostitutes holding these cards responded 4-plus to Wassermann tests.

One can imagine what happened to the 114 men who visited them that day! Lulled into a sense of false security by the "medical cer-

tificate," the men probably failed to report for prophylactic treatment and may now be disabled by syphilis.

The grim truth is that these certificates mean nothing. Evidences of infection in women are usually discernible only by a much more thorough examination than is ever given in red-light districts. Furthermore, an undiseased prostitute may become infected in 20 minutes after receiving a certificate.

So it's really up to the individual soldier or sailor to be the guardian of his own safety. A former comrade of mine in the Marine Corps put it this way: "If you don't touch them, they cannot burn you." And do not make the error of thinking that only professionals are infected. Easy pick-ups, too, are likely to have venereal disease.

In a realistic attempt to stamp out venereal disease, the authorities of the armed services see that the men are taught to use prophylactic medication. They are urged to procure prophylactic sets when going on leave. If they visit a prostitute, their orders are to return to camp at once and report for prophylactic treatment. Theoretically this system should be nearly 100 percent preventive. But many men simply don't bother with prophylactics — stupidly, they "take a chance." Others, equally foolish, become diseased because of delay.

For the longer the interval between exposure and medication, the greater the risk of developing venereal disease; if two hours intervene, the risk is seven times greater than after one hour; after five hours it is 18 times as great. Men are taught this, yet some will put off the drab chore of medication. Usually alcohol is to blame. It casts a false glow over the senses and leads men to postpone prophylactic treatment until too late.

Since closing the houses of prostitutes and issuing prophylactics are about all the military authorities can do—and are relatively ineffective — each service man himself ought to take responsibility for his fitness. He should, for the duration, set his face against the temptation of the too costly "good time." And it is here that strength of character and will power are called for. Our fighting men can exempt themselves from the horrors of venereal disease, and increase the efficiency of our armed forces, if they will display the moral courage that underlies the practice of continence.

Is this too much to ask in our national crisis? Ordinary athletes—all who engage in sports whether amateur or professional — realize the importance of continence if they are to keep at the peak of physical form. The average professional boxer, certainly no loftier in character than the average service man, practices continence. Not from exceptional idealism; he simply wants to win fights and nab the big end of the purse. Can our sailors and soldiers, as the champions of democracy, afford to indulge in sexual promiscuities scorned by most prize fighters? Dare they forget that in the first World War 7,000,000 days of service were lost to the U. S. Army as the result of venereal infections?

Does all this sound goody-goody, unrealistic? It wouldn't seem so if you could walk through army and navy hospitals where thousands of young men lie disabled as a result of a few moments' dubious pleasure. Unquestionably these men would have displayed character and bravery under fire. But in an unguarded hour of weakness they succumbed to a more insidious enemy. They have learned too late that no single con-

tribution means more in terms of individual health and military efficiency than moral bravery confronted by the rouged challenge of venereal danger.

The problem is to some extent one of mental attitude. It's traditional—part of the "you are the army now" school of thought—that soldiers and sailors on leave turn necessarily to liquor and women. Many a boy goes along ignorant and worried, yielding what amounts to a social permission. If this idea were changed, continence became a code of service as it is in athletics, the service men would tend to practice it.

There is also a widespread opinion that the indulgence is practically necessary. But this is not so. Back in 1917 the General Medical Board of the Council of National Defense declared that sexual continence, the best preventive of venereal disease, was compatible with sound health. The American Medical Association endorsed this statement. As a matter of fact, some of the greatest contributions to our civilization have been made by men who practiced continence as a way of living.

Continence is not an easy thing to practice. Yet the victory can be won by our soldiers and sailors even though their biological urges are heightened by the life and death nature of their mission. These men are far from hopeless; they are able to find consolation for their sexual longing normal to males. Temptations to satisfy the deepest of human hungers in constant and seemingly attractive and momentary satisfactions. But no man should deceive himself by imagining that he will find consolation, or anything approaching it, in the arms of a prostitute who has already been handled by 40 men on that day.

What does the brothel patron get for that one-thousandth part of a cent that is one-thousandth part as precious as the thing he desires? Any man above the emotional level of a tomcat must realize that the professional's embrace is not only a menace to health but a shameful desecration of idealism. It cannot create (indeed, it destroys) the structure of mutual respect and shaded happiness that the sex relationship builds for faithful celebrants.

Even if prostitutes were made easy; even if medical science could cure syphilis and gonorrhea in a single day, I would say no to the members of America's armed forces: "Continence is the guarantee of an undefiled character and the best protection against promiscuity that cheapens and kills the power to love."

Lest his body be contaminated and his emotions fouled, the soldier must bid a long farewell to catch as catch can pleasures of diseased women. Only by practicing continence, only by individually renouncing as unworthy and generous all invitations to the embrace, can the soldiers and sailors of the United States save themselves from the ravages of venereal disease and keep their eyes wholly fit for their duty.

— Commander Gene Tunney, U. S. N. R.

The Heathen At Home

If you cannot cross the ocean, and the heathen land exploits you, you can find the heathen at your door. You can help them at your