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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).

OL. 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.

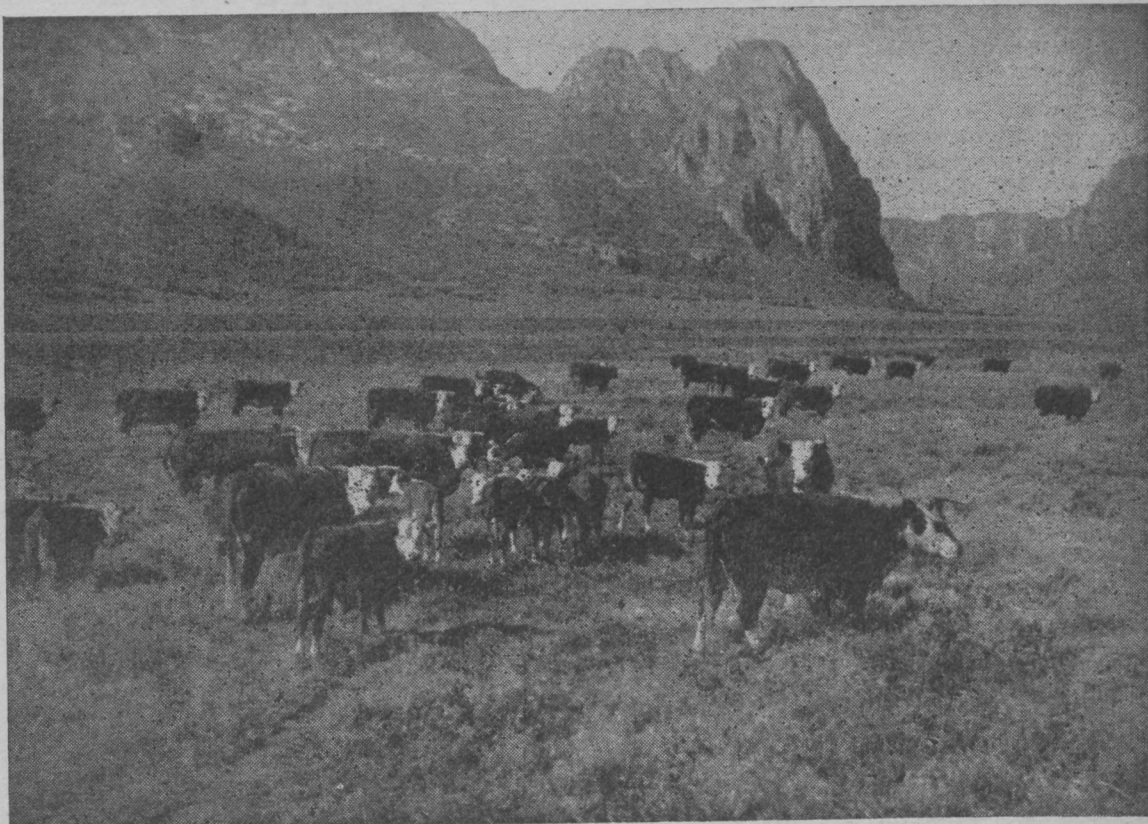
The Apostle Paul taught that "maketh manifest the savour of His knowledge by us in every place. For we are unto God the sweet savour of Christ" (II Cor.

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 Christ. (Continued on page two)

Unawweep 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 bank that happened a few years ago, which has remained a mystery to me to this day."

"I have been travelling for a long time," he said, "and I have met all sorts of customers, and have had a varied experience with many of my patrons. One of my runs in the south, I had one very particular old man whom I will call Brother Banker, because everybody in that

(Continued on page two)

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, ul-

cers 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)

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, and another
(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)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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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 am and there isn't any use to church, so the paper is a great relief 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 ascended 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, used 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 be 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 chil

3. In order to attract other my views, am I ever justifi 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 im ion that the right church bership, baptism, church and practice are little things of no particular consequence?

Yes, he would leave that ssion 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 Ch wedding, not members of borne testimony to his faith Christ's resurrection by ing to what Christ submitted Baptist Baptism, will be a Christ's bride. Some price to 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 comm 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 Unio ist or Campbellite or Union the child of God out of all es or anybody else that Baptist baptism and church membership, rejects counsel of God against him will be ashamed before Him coming. Luke 7:30, Mark 8:3

The Ninth Commandment

(Continued from page one)

mythology tells of us of a satyr a man who formed a relationship whereby they were to live together. When it came time for the first meal, and soup was served, the man blew his soup in order to cool it. Later on in the afternoon when his hands grew numb, he blew them in order to warm them. Immediately the satyr learned that he would have nothing to do with anyone who could blow hot and cold with the same mouth. It is my purpose tonight to 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, and fell to earth, I know not where; so swiftly it flew the sight could not follow it in its flight.

breathed a song into the air, and 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 saying that our words are imperishable. Whether good or bad, they live on. In view of this fact, our logical follows: "Thou shalt not bear false witness against thy neighbor." (Ex. 20:16).

I immediately on reading this text acquire (and hope by the grace of God to be able to answer), as to this commandment is broken. First of all it is violated by perjury. That is, by men lying when sworn in court. In the past years of my pastorate here in the local courts on numerous occasions, being interested in various trials which were in progress. On many of these occasions, due to personal knowledge of the individuals in the case, I have known that the individual who was testifying was lying. When one is guilty of perjury, he is only sinning against man, but he is violating this command of

there are many who think that command 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 lied in court in my life." I would like to tell that individual and to you that there are numerous ways in which the commandment may be broken by those who never appear 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 faster than the truth can get its boots." There are those, even preachers, who try to divide and dis-credit between lies. We hear of business lies and social lies. Really, 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 state-ment concerning this sin of lying. The fearful and unbelieving, the abominable, and murderers, the 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 colleges and universities in this country which have thousands of alumni, 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 Shakespeare's 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 letter which he received from her husband, his master. When he beheld 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, nays, the secrets of the grave this viperous slander enters."

Again, this commandment is violated by the sin of gossip. Over in New York City, a club of girls organized 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 description: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking 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 happy 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 unbearable. 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 affected cattle. Since I have been in the ministry, I have found that many are affected with the same disease—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 unvarnished 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 garbage 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 ourselves on a lower plane by handling the moral putridity of each others lives.

I picked up a story sometime ago from a paper published in Texas which illustrates the violation of this commandment. It seems there was a woman who was quite a hand at gabbing about other people's business. Sort of a she-gossip, 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 woman knew Frank was over to Surrey 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 Parson Tuttle with the whole story. "What can I do, what can I do?" she kept moaning.

"You do as I say," says the Parson 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 Parson.

"I has blown all over everywhere," she said.

"Do you know where it blew?"

"I have not the least idea," she said.

"My dear woman," said the Parson, "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 thinking, gossip is just about the lowest thing the devil ever concocted.

I have heard of folk admit they were thieves. I have heard them admit they were liars and murderers, but I have never heard a person admit that he was a gossip.

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

be mighty sure it is something complimentary. If it isn't complimentary, 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 rustling 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 popular 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 Suspicious 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 violated, I often ask myself as to why it is people violate this commandment. There is one reason which is paramount: They do this just like their spiritual daddy. You realize 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 beginning, and abode not in truth because there is no truth in him. When he speaketh a lie, he speaketh 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 Satan. Listen to the Scriptural account 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, Ananias, 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 literally means to hurl through or to cast through. This is what the Devil does, he hurls his venom through us. We poor mortal human beings violate this ninth commandment just because we are acting 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 remind me very much of a buzzard. They should be called "inspector of warts" and "supervisors of carbuncles." It is enough to upset the digestive organs of a turkey buzzard; the way some folk apparently enjoy the violation of this commandment. 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 diamond breast pin.

Furthermore, this commandment is violated simply because the individual 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 exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (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 against 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 concerned 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 accomplished by the breaking of this commandment. What are its effects? Well, its effects are continuous; they simply cannot be called back. It reminds me of counterfeit. The one who is guilty of counterfeiting money gets his coins started, in circulation, and they cannot be called back. Gossiping and slandering ones character, 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 commandment. At a museum in Venice, a machine which was used by an Italian tyrant, it to be seen heart to lie to the Holy Spirit, and 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 begged 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. 1:18).

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 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 perdition. If this idea were changed, continence became a code of service as it is in athletics, the service men would tend to adopt it.

There is also a widespread opinion that the indulgence is practically necessary. But this is not so. Back in 1917 the General 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 story. Men don't get medals practicing it. Yet the victory can be won by our soldiers and sailors even though their biological senses are heightened by the life-death nature of their mission. These men are far from home, unable to find consolation for sexual longing normal to males. Temptations to satisfy the deepest of human hungers in and momentary satisfactions constant and seemingly attractive. But no man should deceive himself by imagining that he will find consolation, or anything approaching it, in the arms of a prostitute. It has already been handled by 40 men on that day.

What does the brothel patron get for his money? A thing he desires as the thing he desires. Any man above the emotional level of a tomcat must realize that the professional's embrace is only a menace to health and a shameful desecration of idealism. It cannot create (indeed, it engenders) the structure of mutual affection and shaded happiness that the sex relationship builds for faithful celebrants.

Even if prostitutes were not diseased; even if medical science could cure syphilis and gonorrhea in a single day, I would say to the members of America's armed forces: "Continence is the guarantee of an undefeated man, 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 individual renouncing as unworthy and generous all invitations to the embrace, can the soldiers and sailors of the United States save themselves and keep their duty 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 explore, You can find the heathen at your door. You can help them at your