

THE MORE OF HEAVEN THERE IS IN OUR LIVES, THE LESS OF EARTH WE SHALL COVET

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

Devoted to Evangelism, Missions and Bible Doctrines

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."—(Isaiah 8:20).

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Sow The Wind



Reap the Whirlwind (Hos. 8:7)

Charlie Coulson, The Dying Drummer Boy

By DR. MAX ROSSVALLY

Two or three times in my life God in His mercy touched my heart, and twice before my conversion I was under deep conviction.

During the American War I was surgeon in the United States Army, and after the battle of Gettysburg there were many hundred wounded soldiers in my hospital, among whom were twenty-eight who had been wounded so severely that they required my services at once—some whose legs had to be amputated, some lost an arm, and others both an arm and a leg. One of the latter was a boy who had been but three months in the service, and being too young for a soldier had enlisted as a drummer. When my assistant surgeon and a steward wished to administer chloroform previous to the amputation, he turned his head aside and positively refused to take it. When the steward told him that it was the doctor's orders, he said, "Send the doctor to me."

When I came to his bedside I said, "Young man, why do you refuse chloroform? When I

found you on the battlefield you were so far gone that I thought it hardly worth while to pick you up; but when you opened those large blue eyes I thought you had a mother somewhere who might at that moment be thinking of her boy. I did not want you to die on the field, so ordered you to be brought here; but you have now lost so much blood that you are too weak to endure an operation without chloroform, therefore you had better let me give you some."

He laid his hand on mine, and looking me in the face, said, "Doctor, one Sunday afternoon, in the Sabbath-school, when I was nine and a half years old, I gave my heart to Christ. I learned to trust Him then; I have been trusting Him ever since, and I know I can trust Him now. He is my strength; He will support me while you amputate my arm and leg."

I then asked him if he would allow me to give him a little brandy. Again he looked me in the face, saying, "Doctor, when I was about five years old my mother knelt by my side, with

her arm around my neck, and said 'Charlie, I am now praying to Jesus that you may never know the taste of strong drink. Your papa died a drunkard and went down to a drunkard's grave, and I promised God, if it was His will that you should grow up, that you would warn young men against the bitter cup. I am 17 years old, but I have never tasted anything stronger than tea or coffee; and as I am in all probability about to go into the presence of God, would you send me there with brandy in my stomach?'"

The look that the boy gave me I shall never forget. At that time I hated Jesus, but I respected that boy's loyalty to his Saviour; and when I saw how he loved and trusted Him to the last, there was something that touched my heart, and I did for that boy what I had never done for any other soldier—I asked him if he wanted to see his chaplain. "Oh, yes, sir," came the answer.

When Chaplain R—came he at once knew the boy from having—
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What Is The Harm Of Card Playing?

By R. F. Hallford, Pastor, First Baptist Church, Port St. Joe, Florida.

This is written primarily for the benefit of Christians who are honestly asking this question. Therefore, if you are not saved, stop right here, realize and acknowledge the truth of God's Word that you are a lost sinner (Rom. 3:23), and receive by faith God's provision for your salvation in the Lord Jesus Christ (John 1:12; Acts 16:31). Otherwise there is no need for you to read any further, for Satan has you blinded to the truth (1 Cor. 2:14; 2 Cor. 4:4).

Also, this is offered to people whose minds are open to the truth. If your mind on this
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The Christian and Lodge—A Dangerous Fellowship

(By Geo. C. Reed)

A large number of people who profess to be Christians, including many Ministers, belong to secret, oath-bound lodges. That this is a danger to their own souls and a hindrance to the cause of Christ we have little doubt.

LODGES UNDERMINE SPIRITUALITY AND TRUE MORALITY.

The regalia, ritual, ceremonies, and conclaves of the secret orders savor of the flesh and not the Spirit; of the world, not of Christ. The lodge claims the first place in the hearts of the lodgemen, and there is abundant testimony that lodge-ridden towns are hard to reach in a revival—a real revival; and that when a spiritually-minded man becomes entangled in the lodge, his spiritual life soon becomes weak.

The lodge has nothing to impart to the Christian. Its benevolence is a spurious benevolence. Lodgemen swear to do good to fellow-lodgemen, from whom they expect to receive good; they join the lodge to get help, not for opportunities to give help. It is simply a mutual benefit association whose benevolence consists in a willingness to do some good in order to receive more good. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." Its morality is defective. The Mason, for instance, swears that he will do no harm to a brother Mason nor violate the chastity of his wife, sister or daughter; but, so far as the lodge is concerned, he may do both to non-Masons.

THE LODGE IS ANTI-CHRISTIAN.

1. The Lodge claims to be a religious institution. This is particularly true of the more influential orders. The standard works of the Mason and Odd-Fellows assert it. "The Mystic Tie," by Albert G. Mackey, pages 30 and 32, says: "When we are asked, 'What is Freemasonry?' we answer in the first place that it is a science which engages us in the search after divine truth." "Freemasonry is then also a religious institution; the very science which it inculcates is in itself the science of religion." "Freemasonry is emphatically a religious institution. It teaches the existence of God. It points out to the celestial canopy above, where is the Eternal Lodge and where He presides. It instructs us in the way to reach the portals of that distant temple." "The Odd-Fellows Manual," by
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"Real Religion" Or Shameless Hypocrisy

In the Tulsa World of April 14th a city reporter (said to have been the "sporting editor") reported a meeting of the workers in a "union" "home visitation" campaign just being put on in that city by J. Shreve Durham as an instance of "real religion in Tulsa at last". We do not know why the "sporting editor" was sent to report a meeting like that unless, these preachers were all sports whom he knew well because of their too frequent presence at the base-ball, boxing, sparring and other contests and moving picture shows in that city. Or is any kind of "union" religious work so much of a joke as to be reported by the sporting edi-
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FEARS THIRD WORLD WAR

"Unless the western democracies and Russia come to a satisfactory understanding before the war ends, I very much fear that World War No. 3 will be inevitable. Without a close and trusting understanding between Russia and the United States, there is grave probability of Russia and Germany sooner or later making a common cause."

These were the words of Vice President Wallace. Could the World War No. 3 which he fears be the same war we have chosen to call the Battle of God against Gog?

Is it merely idle speculation that Russia and Germany will join forces again when he says that such a development is a "grave probability"?—The Midnight Cry.

Ed. Note:—Read Ezek. 38, 39. God's sure word of prophecy cannot fail!

THE FIRST BAPTIST PULPIT

"The House Of Rimmon"

"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing."—2 Kings 5:18.

This is an interesting Scripture taken from a very familiar portion of God's Word. Naaman was a leper. He was a mighty man in Syria. The king loved him. Everybody loved him. In spite of this, he was a leper. His one dash of bitterness was that little expression, "but he was a

leper". This was his draught of wormwood. This was his cup of gall.

One day a little Israelitish maid who was captive in Syria said, "If my master were only in Samaria there is a prophet there who could cure him of his leprosy." When this statement was brought to the king, he decided at once to send Naaman accompanied by a group of soldiers to Samaria. Arriving in Samaria with great gifts for the man who might heal Naaman, they went at once to the home of the king, but he could do nothing. The prophet of God heard about this and he sent

for Naaman to come to his home. The prophet did not even come out to look at him. Though Naaman was a "big man" in Syria, God's prophet only sent a message to him saying, "Dip yourself in the Jordan seven times and you will be clean." This took all the pride out of Naaman. "Why," he said, "the rivers of Damascus are far more beautiful than this muddy Jordan." Thus turning around in a great rage, he started home.

When Naaman had come to the king's palace, he went to the wrong door. Then when he
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TREACHERY OF SIN

Campbell Morgan once used the following illustration of the way we dally with sin, thinking to give it up when the time comes, till we suddenly find that instead of possessing the sin, the sin possesses us, and we cannot escape. He was watching the rapids above Niagara Falls, and discovered the carcass of a sheep floating down the swift current. Then he saw an eagle swoop down upon the carcass to feed. The eagle had her nest not far away; she knew all about the fearful falls whose thundering reached her ears, but she knew, too, that there was time enough to lift her powerful wings in flight after she had been borne almost to the brink. There was one thing she did not know, however—the fearful power of frost. When at last she felt that it was time to es-
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THE CHRISTIAN AND THE LODGE A DANGEROUS FELLOWSHIP

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Rev. A. B. Grosh—endorsed by Grand Lodge—on page 283, etc., contains these statements. "Odd-Fellowship was founded on great religious principles." "The descendants of Abraham, the various differing followers of Jesus, the Pariahs of stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship."

2. **Lodges are rivals of the Gospel.** They claim to save men. Town's "Speculative Masonry," page 63, speaks thus: "Speculative Masonry, has an ultimate reference to that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles by which the soul is fitted for a meet temple of God in a world of immortality." The "Lexicon of Freemasonry," by Mackey, page 295, says: "The Master Mason represents a man under the doctrine of love, saved from the grave of iniquity and raised to the faith of salvation." Many other similar quotations might be made.

The funeral ritual of many secret orders asserts or implies the salvation of their members. This is so well known that it is only necessary to call attention to it. The deceased member is spoken of as being in heaven, having been transferred to the Great Lodge above, etc., but always entirely on the ground of his being a lodgeman. It says nothing of repentance and faith in the only Saviour of men, and it ignores the openly wicked and vicious life the man may have lived.

3. **Lodges honor many kinds of false religions.** Mohammedanism, Judaism, and many other faiths receive recognition at their hands. Mackey's "Manual of the Lodge," page 53, sets this forth as follows: "To every Mason, whatever may be his peculiar creed, that revelation of the Deity which is recognized by his religion becomes his Trestle-board. Thus the Trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran." "The Freemasonry's Monitor," Daniel Sickles, pages 49, 50, adds: "And by the Trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on the Trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by

the Supreme Architect of the Universe, in the Great Book of Nature and Revelation, which is our spiritual, moral and Masonic Trestle-board."

What any man believes to be the revelation of God, Masonry recognizes as his Trestle-board, the pattern for his spiritual building! Is the Christian faithful to Christ when he is in fellowship with a system that claims to save men without Christ, and puts heathen religions on a par with the religion of Christ?

4. **Lodges excludes Christ.** By formal decisions of Grand Lodges of Masons and Odd-Fellows, the name of Jesus Christ has been excluded from the ritual of the lodge,—that Name offends Jew and skeptic. The portions of the Bible chosen for reading do not contain the name of Christ or else are deliberately mutilated by cutting out that Name which is above every name. The Master of the Lodge is the priest of the lodge though he, as well as other members, may be profane and wicked. The Christian Mason or Odd-Fellow gathers around an altar with men who hate his Saviour, and as a brother joins in their Christless prayers. Christ said, "No man cometh unto the Father but by Me," and the Bible tells us that the worship of the Gentiles is offered unto demons and not unto God; that the worship of impenitent wicked men is an abomination to Him. It seems to us that it would be repugnant to the deepest feelings of the Christian's heart, to join in a worship from which his Redeemer has been cast out. He is unfaithful to Christ when he does it. **The lodge is a Pantheon, a heathen temple, for it has in it a place for every man's God.** The god which man makes for himself in his mind is as truly an idol as one he makes with his hands.

FELLOWSHIP WITH SECRET ORDERS WEAKENS THE CHRISTIANS TESTIMONY, AND DEADENS HIS CONVICTIONS.

Can a Minister of the Gospel in his pulpit, a Sunday School Teacher in his class, or any Christian in a revival assert with power to a lodgeman that he must be born again through faith in the Lord Jesus Christ, when in the lodge he joins with him in Christless worship, and unites with him in publishing resolutions declaring the blessed state of some deceased brother who was an ungodly man? How can the lodgeman tell what his friend really believes? As long as the lodgeman is alive his friend says that he is lost and must be born again, but when he is dead his Christian friend will declare that he is enjoying the blessedness of heaven.

Just how many preachers are members of these lodges we do not know. One Methodist minister suggests probably more than half of those of his denomination, while another Methodist author puts it at nine-tenths; and other denominations have large numbers also. But what is the heart of the preacher's duty? To declare to men that they can be saved through Christ, and only through Christ. He is unfaithful if he omits either declarations. How can he be faithful to that high and solemn responsibility if he joins with unsaved men in a lodge which they make a substitute for the Gospel and which claims that the Gospel is not necessary to salvation? Is he not responsible before God and men to warn them that this is not true? How can he thus warn them with any force in the Church, while tied up with them in the lodge room?

But participation in the lodge

does more than weaken his testimony. It weakens his convictions. To stifle his conviction that a man can be saved only through Christ to such an extent that he will assist in a ceremony that declares that a Christless man is saved, deadens his own sense of Divine truth. **It cannot be otherwise;** for it is spiritual law that faithfulness to the truth brings more light, while unfaithfulness brings darkness.

OATH-BOUND SECRET SOCIETIES LEAD CHRISTIANS INTO SIN.

1. **In them they take the name of God in vain.** "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." "Swear not at all." That these commands do not forbid judicial oaths most persons admit, but the lodges have no moral or legal right to impose oaths. The penalties attached to their oaths are hideous, repulsive to moral sense, and debasing.

2. **Lodge obligations tempt Christians to wrongfully favor their fellow-lodgemen.** A bank in a Nebraska town was on the verge of collapse, and one of its officials, a Mason, quietly advised a fellow-Mason to withdraw his money which was on deposit. He did so, and later boasted to a relative of the advantage of being a Mason. He was favored illegally; poor working girls and laboring men, unwarned, lost all they had. In such lodges, the Christian puts himself under obligation to show such favors. That many men do so, who can doubt? If any do not, it is because there is more truth than Masonry in them.

3. **Some degrees of Masonry require a man to conceal crime, help wrongdoers to escape, and persecute those who violate their lodge obligations.** A Master Mason swears to keep a Master Mason's secret as secure and inviolable in his breast as his own, murder and treason excepted; he swears that when he sees the grand hailing sign of distress of a Master Mason, he will fly to his relief. The Royal Arch Mason swears to keep all the secrets of a companion of this degree, murder and treason not excepted, and to aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within his power, whether he be right or wrong.

And the penalties are hideous. The Entered Apprentice's oath is the first. Its penalty is, "To have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God." The Master Mason's penalty for violating his oath is to have his body severed in the midst, his bowels burnt to ashes and scattered to the four winds of heaven. In the Royal Arch degree, it is to have his skull smitten off and his brains exposed to the scorching rays of the sun.

Can any one doubt but that such oaths result in the perversion of justice, evasion of the law, and escape of criminals? What shall the Christian do in such a case? To conceal a crime is a crime; to assist a criminal to escape is partaking of the crime.

The Master Elect of fifteen, and the Thirtieth Degree, make the candidate swear to take vengeance by death upon all who are traitors to Masonry. What is there that requires such guarding and justifies such vengeance? Without a forgiving spirit no man can hope for for-

givenness, and a revengeful purpose is an absolute barrier to salvation. How then can a Christian take such an oath!

It may be said, that these oaths must not be taken too seriously, but are only a part of an ancient ritual. But if they mean nothing they are unnecessary, and to take a meaningless and unnecessary oath is certainly taking the name of the God in vain, which is a sin. To take any oaths in such a manner, tends to rob all oaths of sacredness; and to take oaths that are suitable only for pirates and bandits surely is beneath the dignity and inconsistent with the character of a child of God; even if they are only ritual. If it is serious, it is wicked; if it is only a form, God will not hold him guiltless.

HAVE THE OATHS AND CEREMONIES OF THE LODGE BEEN PUBLICLY REVEALED?

In 1826 Mr. William Morgan of New York became convinced that it was wrong to remain a Mason or conceal the system, and he published an exposure of it. He was undoubtedly murdered by the Masons; and this crime and the concealment of its perpetrators horrified the whole country. Thousands of Masons withdrew from the lodge, conventions were held, and declarations published affirming that the revelations of Morgan were correct. In 1828 Bernard published "Light on Masonry," giving the ceremonies, oaths and ritual in full.

In 1829, in a trial in Orleans county, New York, the obligations of the first three degrees and the Royal Arch degree were proved in the Circuit Court by the testimony of three seceding and one adhering Mason; and in obedience to a resolution of the State Senate, Judge Gardner reported the evidence, and it was printed. In 1830 the same obligations were proved in open Court in Rhode Island, and again in 1831. In 1830 Allyn published a "Ritual of Freemasonry," disclosing thirty-one degrees. In 1834 the Legislature of Connecticut appointed a Committee to investigate a petition of fourteen hundred citizens praying that such oaths be prohibited; and the Committee approved of the petition.

Charles G. Finney was the President of Oberlin College, a most godly, and a powerful preacher. His character for integrity and piety forbids any question as to his truthfulness, and his intellectual powers were of the highest order. When a young man, and a Mason of the Third Degree, he had been converted in a striking manner, and he soon felt that the lodge was inconsistent with godliness, so he quietly withdrew. After the exposures which followed the death of Morgan, he himself published a denunciation of Masonry, in which he declares that the disclosures of the first three degrees, of which he had knowledge, were correct. He gives his reasons for considering his oaths null and void, and this book can still be secured by those who wish to investigate the matter further.

Thus we see that there is abundant information to be found as to the true character of the Masonic lodges. It is true that many of the more recently organized secret societies make no such religious pretensions as Masonry and Odd-Fellowship, nor do they have such horrible oaths. They are chiefly social and insurance orders. But we believe that their secrecy renders them unsuitable for Christians, and that even such lodges are harmful spiritually, tending to divert the interest, money and time from spiritual things.

Every Christian is a redeemed person, redeemed by the life-blood of the Son of God, from the penalty of sin, and the dominion of the devil, to be made a child of God. Redemption puts him in a new relationship to God, and it ought to decide all his relation to men as well. Harken to the words of the Lord:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said: I will dwell in them, and walk in them and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18.

Believing that the fellowship of the Lodge is dangerous to the Christian, and hearing the voice of God speaking in His Word against the unequal yoke, we desire sincerely and earnestly to SOUND THE ALARM!

TREACHERY OF SIN

(Continued from Page One)

cape she found that her feet were frozen to the sheep's fleece, and, struggle as she might, she could not free herself. With an almost human shriek, eagle and carcass went over the falls and were dashed to pieces on the rocks below. At first we cling to sin, and then the sin clings to us.—Tarbell's Teacher's Guide.

Bre'r Rabbit and the Tar-baby is another illustration of how sin sticks to you.

WHAT IS THE HARM OF CARD PLAYING?

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matter is closed by preconceived ideas and an unwillingness to acknowledge and receive the truth, there is no need for you to read further. The condition of knowing God's will is one's willingness to know it and do it. Cf John 7:17.

If you have settled the matter of your personal salvation, and are willing to believe and accept the truth, let us now see some things that are wrong with card-playing:

First, it caters to the carnal, sinful nature in the believer. The Bible teaches in many places that there are two natures in a saved person: the carnal, which he received at the first birth, the inclinations and desires of which are sinful. The other is the spiritual nature, which he receives at the new birth. This nature is the same as that of God, hence we have become "partakers of the divine nature" (2 Pet. 1:4). There is a constant strife between these two natures in the child of God. See John 3:6, Gal. 5:17; James 4:1; which nature is it in you that wants to play cards? Is it Christ in you or is it the old, sinful nature? If you are honest you will have to admit that it is the latter. You cannot picture Jesus Christ sitting at a bridge table, using gamblers' tools. Therefore it must be the carnal, sinful nature which desires to do this. If so, it is sinful, because it disobeys God's Word which says, "Make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:14).

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THE HOUSE OF RIMMON

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to the home of the prophet of God, he was at the right but he certainly was in the wrong attitude. Now as he started away in a rage, one of his servants said, "If the prophet come out and waved a wand at you, you would have believed wouldn't you? Well, why don't you try this simple remedy he suggested."

Thus encouraged by the suggestion of his servant, Naaman went down to the water and washed himself. I imagine he said, "I wouldn't let the aristocracy and the nobility in Damascus see me for anything in this world." Seven times he washed himself according to the prophet's instructions, and when he came up from the water, all his leprosy had departed.

Then he went back to see the prophet and this time the prophet came out to talk to him. Naaman offered to give the prophet a great reward for what he had done, but this was refused. Naaman asked for the privilege of taking home as much Jewish soil as two mules could be able to carry, on which he might erect an altar and offer his sacrifices to the God of Israel. Hear his request: Naaman said, Shall there be a god other than I pray thee, be given thy servant two mules' burden of earth? for thy servant henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the God of Israel. (2 Kings 5:17).

Yet, as he made this request, a thought dawned on him. He remembered that his master, the king, went to the house of Rimmon and worshipped the god of Rimmon. Naaman realized that when he was at home he always took the king to the arm and led him to the house of Rimmon where he worshipped his god. Even as Naaman made his request of the prophet for the two mules' burden of earth, he realized he would have to make a choice.

He realized that he would either lead the king by the arm into the house of Rimmon, or else he would lose his position, social status and standing if he dared set up an altar on Jewish soil and refuse to worship any more except the God of the Jews. Accordingly, Naaman realized he would have to worship the God of the prophet or the god of Rimmon.

Therefore, rather than lose his position as general in the army, rather than compromise his high standing, he decided then to continue to worship in the house of Rimmon.

I. All this leads me to say that there are many Naamans in the world today. It is hard to understand how that a man can be so outspoken in business enterprises and yet be perfectly complacent in the matter of religion. A man can go to a football game and throw his hat up in the air and run from one end of the field to the other and yet when that same man comes to church he is entirely complacent just like Naaman. Even in political affairs men are ready to come out on one side or the other and let everybody know where they stand. There is plenty of enthusiasm in all these worldly affairs and yet when it comes to religion men are just perfectly complacent like Naaman.

I say it is hard to understand Naaman's attitude. He knew that he had been converted. He knew that he had been healed through the power of Jehovah, the God of the Jews. Yet, he knew it was going to cost

him too much, so he decided to unionize on the matter of religion when he got back home. I say to you, beloved, there are many Naamans in the world today who are unionistic just for the sake of position, popularity, and praise of men. Naaman knew what was right. He knew that Rimmon had never done anything for him. He knew that in the house of Rimmon he had never been healed of his leprosy. He knew the God of the Jews had healed him, had saved him, and had cured him of his leprosy. Yet, he decided to go right on unionizing in the false worship of the house of Rimmon.

I say to you, there are plenty of men like Naaman today. Our Southern Baptist Convention is filled with unionists. Mr. Dood, former president of the Convention was unionistic through and through. Then there's Truett, Norris, Riley, Gypsy Smith, and Ham—I could stand here and name them by the dozens—outstanding Baptists—rank unionists. I say that there are many today just like Naaman. It costs too much—it is too big a price—and accordingly, many are willing to go on just like Naaman with a divided allegiance, knowing that which is right and yet willing to compromise with those which are wrong.

II.

This leads me to a further thought—that all modern Naamans are whittlers of the Word of God. In the days of Jeremiah, Jehoiakim was king. The first copy of the book bearing Jeremiah's name—the first copy which Jeremiah wrote, was sent especially to the king. As Jehudi would read a few leaves of this book to Jehoiakim, the old king would take his pen knife and cut out those pages and burn them. Jehudi would read a few more pages and the king would cut them out and consign them to the fire. Finally, the entire roll was destroyed. Thus King Jehoiakim was the first whittler of God's Word, cutting out that which did not please him. And all these modern Naamans are just like Jehoiakim of whom we read in Jer. 36:23, 24. Listen: "And it came to pass, that when Jehudi had read three or four leaves, he cut it with a penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words." You will notice that Jehoiakim not only destroyed the Bible, but he did it with daring impiety—he wasn't the least bit afraid when he did so. All these modern Naamans who attempt to unionize with everybody that will unionize with them, are just like Jehoiakim—they are whittlers of God's Word.

Let us notice some Scriptures which they whittle out of the Bible.

"Can two walk together, except they be agreed?" (Amos 3:3).

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17) This verse tells us that we are to "mark" the man who causes divisions; or in other words, the man who teaches false doctrine, and then we are to "avoid" him.

Another verse these unionists whittle out of the Bible is 2 Thess. 3:6. Listen: "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh

disorderly, and not after the tradition which he received of us." These are strong words which Paul by inspiration speaks. He demands that if one does not walk according to the Bible, we must withdraw ourselves from him. In other words, we are not to have fellowship with the one who walks disorderly; that is, those who truly believe God's word should not have such a one to preach for them.

Listen again: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3:14).

I say, beloved, that these modern unionists are just whittlers of God's Word. Sometime ago, Mr. Long of the First Baptist Church of Ashland, went to the Presbyterians and preached to them one Sunday morning. His attitude was not that which should shame heretics, (Cf. 2 Thess. 3:14), but it was that which should bring shame to true Baptists. Over in Huntington, the pastor of the Fifth Avenue Baptist Church had a Jewish rabbi preach for him one Sunday evening. Yet, the Word of God says, "have no company with him that he may be ashamed."

Yes, it is true that these modern Naamans who want to worship Jehovah on the one hand and also the house of Rimmon—those who want to unionize with all denominations—they just have to whittle all these Scriptures out of God's Book.

They remind me very much of a man who was married to two women—one old and the other young. The old woman didn't like black hair and every time she would see a black hair in her husband's head, she would pull it out. The young woman didn't like gray hair, and therefore every time she would see a gray hair in his head, she would pull it out. You can imagine what his head looked like pretty shortly. Whenever any preacher attempts to unionize with all denominations pretty soon he preaches a "bald-headed" doctrine. The Campbellites will pull out salvation by grace; the Methodists will pull out the security of the believer; the Presbyterians will pull out the doctrine of water baptism by immersion; other denominations will, of course, put the pressure on the preacher so that his message will be toned down to please all, and pretty soon he is preaching a "bald-headed" doctrine—one without offense to the world. He has become a modern whittler—he has whittled God's Word to pieces.

III.

This leads me to mention Naaman's subsequent history. If you will read the Bible carefully, you will never find anywhere that Naaman exercised any influence for God. As a result of his attitude of compromise, he exercised no religious influence either in Samaria or in Damascus.

What a pity! Here's a man who had lead thousands in battle. He had wrought deliverance for Syria in a wonderful way. Though he did all this materially, he did nothing religiously for God. I repeat that he had no influence for God either in Samaria or Damascus. He might have accomplished much with the ability and leadership which he possessed—yet he accomplished nothing. Not being willing to come out boldly for God, his subsequent history reveals him as devoid of influence.

These modern Naamans who want to unionize with all denominations may be popular with the world for a little while,

but they mean virtually nothing so far as God is concerned when it comes to influencing people for God. The subsequent history of each unionist, like that of Naaman, can be summed up by saying that their influence for God amounts to nothing.

IV.

Now let me go one step further to show you what God's attitude toward Naaman was. If you will read your Bible, you'll find there is nothing more heard of Naaman in all the Word of God. Just as soon as Naaman made his decision that he would have to go right on worshipping in the house of Rimmon, apparently God dropped him. You don't hear another thing about him in the Bible. God had no use for him. I tell you, beloved, God hates unionism and God hates unionists. Let me give you three or four illustrations of this.

The first example to show you how God hates unionism is found in the 32nd chapter of Exodus. While Moses was gone up in the mountain to receive the law, Aaron was left in charge of Israel encamped in the valley. While Moses was gone a rather lengthy time, the people asked Aaron to make them some kind of an altar for worship. Giving him their earrings, looking glasses, and gold, he made a golden calf. Immediately God spoke to Moses saying, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." (Ex. 32:10) When Moses came into the presence of the camp, he broke the tablet of law, burned the calf, and ground it to powder and made the children of Israel drink of it. Then he called for the Levites who might stand with him, and the record says that the Levites with their swords killed about three thousand Jews that day. This, beloved, is the first example of unionism. It is the first time in God's Word that you find people who have been redeemed by blood turning to false worship. Certainly it reveals the very heart of God toward both unionism and unionists. I tell you, beloved, God hates both.

King Asa was one of the greatest kings that Judah ever had. When he became king, he did everything he could to please God. Accordingly, God blessed him. He won a remarkable victory over Zerah an Ethiopian although very much outnumbered in the battle. Yet he won the victory because God was with him. When he came home from the battle, God's prophet went out to meet him and gave him further advice in the following words: "And the Spirit of God came upon Azariah the son of Oded: And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." (2 Chron. 15:1, 2).

A little while later, King Asa of Judah came to battle with King Baasha of Israel. Instead of Asa depending on God, he hired the king of Syria to fight this battle for him. Now the king of Syria did not love the Lord, neither did he believe in God. Thus Asa hired an idolator, an unbeliever, and a worshipper of Baal to come to his rescue when he might have had God to fight his battle. As a result, he was rebuked by the prophet, Hanani, who said, "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; there-

fore from henceforth thou shalt have wars." (2 Chron. 16:9). The record goes on to tell us that Asa got mad and put Hanani in jail. Yet, God kept his promise which He gave through the preacher, with the result that the balance of Asa's life was marred and scarred with battles and many difficulties. God blessed him as long as he depended upon the Lord, but when he unionized with Syria, God revealed Himself. God certainly nates unionists and unionism.

In 2 Chronicles you will find also a king named Jehoshaphat. When he came to the throne, God blessed him. Yet Jehoshaphat did exactly what King Asa did. He made an alliance with Ahab and did not even pray about it. Ahab wanted Jehoshaphat to go out to battle with him, and after the latter agreed, then he said, "Maybe we'd better pray." Strange he didn't think to pray about it before. Ahab called in his preachers and asked whether he should go to battle. You understand he had plenty of them—850—and he called them all in. This crowd of time-serving, pay-check-hunters who were serving the king purely for a meal ticket, on realizing that the king wanted to go to battle, counselled him to do so. Somehow, Jehoshaphat didn't like the sound of their words and so he asked Ahab if he had any other prophet of the Lord there. Reluctantly, Ahab said, "Yes, I have another, but I don't like him; he never will prophesy anything good for me and I hate him." How strangely modern the language of Ahab sounds today. Many like Ahab hate the preacher who preaches that which is contrary to his doctrine. Still Jehoshaphat insisted that the prophet of God be called. When he came in, Micahiah declared that the whole army would be scattered and destroyed upon the hills. This so infuriated Ahab that he ordered him put in prison and fed with the bread and water of affliction until he returned. I have noticed that most of these modern unionistic preachers are just about like King Ahab—they are such sweet-spirited fellows when they are rebuked. Doubtless you recall the balance of the story as to how Ahab went out to the battle and was killed. Jehoshaphat brought back the straggling army and when he came home, Jehu rebuked him for his unholy alliance with Ahab. Listen: "And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." (2 Chron. 19:2)

Thus you can see from these illustrations that God hates unionists and unionism. Time would fail me to tell of Hezekiah, Daniel, Ezra and Nehemiah—all of whom were anti-unionistic. Each of these refused to unionize. Each of them stood squarely against unionism. Their enemies all went down in defeat, and God put His stamp of approval and blessing upon each of these men of God.

In the New Testament particularly there are a few exhortations which prove positively that God would have His people today come out squarely against all forms of unionism. Listen: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered

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"THE HOUSE OF RIMMON"

(Continued from Page Three)

unto the saints." (Jude 1:3).

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Pet. 3:15).

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." (2 John 1:8-10).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness and unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:14-18).

In all my study of God's Book, I have never read any Scripture which has established me more nor stabilized my thinking more than the Scripture which I have read this morning. Just to think what a mighty man of God Naaman could have been, and yet he was an absolute failure because he wanted to hold on to Rimmon and Jehovah at the same time. I am convinced that we cannot unionize with those who do not hold the Scriptures entirely as we. Such unionism is a definite compromise. To be sure, many insist that while we should not compromise on the essentials, it is perfectly permissible to unionize on non-essentials. I remember back in 1927, that I attended the state convention of Ohio Baptists, meeting in Cincinnati. John D. Sage, a layman, spoke before the convention, and above everything else he insisted that Baptist preachers ought to preach the essentials and leave off the non-essentials of the Bible. I tell you, beloved, there are no non-essentials of the Bible. Every word of it from Genesis to Revelation is worth our dying for. Every syllable is worth each of us becoming a martyr that it may stand. I say that there are no non-essentials in the Bible and that God's people ought to be exceedingly careful, in the light of its many exhortations, to be sure we do not find ourselves trying to worship both in the house of Rimmon and in the house of Jehovah. God bless you all!

CHARLIE COULSON, THE DYING DRUMMER BOY

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ing often met him at the tent prayer-meetings, and taking his hand said, "Well, Charlie, I am sorry to see you in this sad condition."

"The doctor offered me chloroform, but I declined it; then he wished to give me brandy, which I also declined; and now, if my Saviour calls me, I can go to Him in my right mind."

"You may not die, Charlie," said the chaplain, "but if the

Lord should call you away, is there anything I can do for you after you are gone?"

"Chaplain, please put your hand under my pillow and take my little Bible; in it you will find my mother's address. Please send it to her, and write a letter and tell her that since the day I left home I have never let a day pass without reading a portion of God's Word and daily praying that God would bless my dear mother—no matter whether on the march, on the battlefield, or in the hospital."

"Is there anything else that I can do for you, my lad?" asked the chaplain.

"Yes; please write a letter to the superintendent of the Sands Street Sunday-school, Brooklyn, N. Y., and tell him that the kind words, many prayers, and good advice he gave me I have never forgotten; they have followed me through all the dangers of battle, and now, in my dying hour, I ask my dear Saviour to bless my dear old superintendent; that is all."

Turning towards me, he said, "Now, doctor, I am ready, and I promise you that I will not even groan while you take off my arm and leg, if you will not offer me chloroform." I promised, but I had not the courage to take the knife in my hand to perform the operation without first going into the next room and taking a little stimulant to nerve myself to perform my duty.

While cutting through the flesh Charlie Coulson never groaned, but when I took the saw to separate the bone, the lad took the corner of the pillow in his mouth, and all that I could hear him utter was, "O Jesus, blessed Jesus, stand by me now!" He kept his promise, and never groaned.

That night I could not sleep, for whichever way I turned I saw those soft blue eyes, and when I closed mine the words, "Blessed Jesus, stand by me now!" kept ringing in my ears. Between twelve and one o'clock, I left my bed and visited the hospital, a thing I had never done before unless specially called; but such was my desire to see that boy. Upon my arrival there I was informed by the night steward that sixteen of the hopeless cases had died and been carried down to the dead-house. "How is Charlie Coulson, is he among the dead?" I asked.

"No sir," answered the steward, "he is sleeping as sweetly as a babe." When I came up to the bed where he lay, one of the nurses informed me that about nine o'clock two members of the U. S. Christian Commission came through the hospital to read and sing a hymn. They were accompanied by Chaplain R—, who knelt by Charlie Coulson's bed and offered up a fervent and soul-stirring prayer, after which they sang, while still upon their knees, the sweetest of all hymns, "Jesus, Lover of My Soul," in which Charlie joined. I could not understand how that boy, who had undergone such excruciating pain, could sing.

Five days after I had amputated that dear boy's arm and leg he sent for me, and it was from him on that day I heard the first gospel sermon. "Doctor," he said, "my time has come. I do not expect to see another sunrise, but thank God, I am ready to go and before I die I desire to thank you with all my heart for your kindness to me. Doctor, you are Jew; you do not believe in Jesus; will you please stand here and see me die, trusting my Saviour to the last moment of my life? I tried to say 'yes' but could not, for I had not the courage to stand by and see a Christian boy die

rejoicing in the love of that Jesus whom I had been taught to hate, so I hurriedly left the room. About twenty minutes later a steward, who found me sitting in my private office covering my face with my hand, said, "Doctor, Charlie Coulson wishes to see you."

"I have just seen him," I answered, "and I cannot see him again."

"But, doctor, he says he must see you once more before he dies." I now made up my mind to see him, say an endearing word, and let him die, but I was determined that no word of his should influence me in the least so far as his Jesus was concerned. When I entered the hospital I saw he was sinking fast, so I sat down by his bed. Asking me to take his hand, he said, "Doctor, I love you because you are a Jew; the best Friend I have found in this world was a Jew."

I asked him who that was. He answered, "Jesus Christ, to whom I want to introduce you before I die, and will you promise me, doctor, that what I am about to say to you, you will never forget?"

I promised; and he said, "Five days ago while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul."

These words went deep into my heart. I could not understand how, when I was causing the most intense pain, he could forget all about himself and think of nothing but his Saviour and my unconverted soul. All I could say to him was, "Well my dear boy, you will soon be all right." With these words I left him, and twelve minutes later he fell asleep, "safe in the arms of Jesus."

Hundreds of soldiers died in my hospital during the war, but I only followed one to the grave, and that one was Charlie Coulson, the drummer boy, and I rode three miles to see him buried. I had him dressed in a new uniform and placed in an officer's coffin with a United States flag over it.

That dear boy's dying words made a deep impression on me. I was rich at that time, so far as money is concerned, but I would have given every penny I possessed if I could have felt towards Christ as Charlie did; but that feeling cannot be bought with money. Alas! I soon forgot all about my Christian soldier's little sermon, but I could not forget the boy himself. I now know that at that time I was under deep conviction of sin, but I fought against Christ with all the hatred of an orthodox Jew for nearly ten years, until, finally the boy's prayer was answered and God converted my soul.

(Continued Next Week)

WHAT IS THE HARM OF CARD PLAYING?

(Continued from Page Two)

Second, it wastes valuable, God-given time which could be used profitably in things which are worthwhile. So many people give as their reason for card-playing that it "passes off the time." There is too much which needs to be done and there is too little time in which to do it. God wants us to use precious time in a profitable manner. He has not told us to "pass off the time," but He has told us to "redeem the time," i. e. buy up the opportunities (Eph. 5:16). Card-playing is one of the most worthless ways of spending time, therefore it is a sinful waste of this precious, God-given possession.

Third, it violates God's command to His people in 2 Cor. 6:17, "Wherefore come out from among them, and be ye sepa-

rate, saith the Lord, and touch not the unclean things." Cards are gamblers' tools, and as such are considered "unclean things" in God's sight, and should be looked upon by us as such. Christians should not even handle or touch the instruments of sin which are used by Satan's children in carrying on his hellish practices.

Fourth, it breeds gamblers. I know that someone will raise the objection that mere card-playing is not gambling. Why not? If a person uses gamblers' tools and goes through the same actions that a gambler goes through when he is gambling, I would say that he is gambling, wouldn't you? At any rate, the person who never plays cards will never become that kind of a gambler, whereas many of those who start out "just playing" end up as hardened gamblers. Remember, too, that the issue at stake is the principle which is involved, not the size of the bet or prize.

Fifth, it hinders the testimony of a Christian. Could you give a real testimony for Christ at a card table? If you could, do you suppose that it would have the desired effect on those with whom you were playing? You know it would not. They would react thus in their minds: "You hypocrite! What do you mean, talking to us about Jesus Christ as your Saviour when you do the same things we do?" You see it keeps your witness for Christ from having the desired effect upon your friends. Anything which hinders the testimony of a child of God is sin. Therefore, my fellow-Christian, "Come out from among them, and be ye separate" (2 Cor. 6:17), dare to be different from the crowd, keep yourself pure and Christlike that you may be the means of drawing others to Him.

"REAL RELIGION" OR SHAMELESS HYPOCRISY

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tor of a daily paper because no one takes it seriously?

But note the words of this "sporting editor":

"I looked through the open door of the Chamber of Commerce assembly room yesterday afternoon and saw—

Religion!

Real, virile, Sermon-on-the-Mount religion.

I saw through the portals a Catholic, a Protestant and a Jew in fact there were several of each faith in that interesting, if unusual, group of men and women.

On their faces I saw smiles. Think of it!

Priest, rabbi and preacher, sitting side by side, talking with one another—and even shaking hands!

"Religion is going to catch up with this old world after all."

"Tell them," urged Mr. Durham, "that you want them to go to church; it doesn't make any difference what church, but we do want them to attend some place of worship."

Was that "real religion" or shameless hypocrisy? If that was real religion of the Sermon-on-the-Mount kind, why did not Jesus practice it Himself? Why did He not call together leading Pharisees, Sadducees, Herodians, Essenes, Proselytes, Samaritans and His own Disciples and have a "home visitation" in that great wicked city, over which He wept, Jerusalem? Instead of doing that He told these leading Jews who rejected Him and denied His deity that they were of their father the devil (Jno. 8:41-44).

How can there be any "union" in inviting people to each other's churches upon the part of Jews

and Catholics? For 15 centuries Catholics have been bitter and relentless persecutors of the Jews. Read "The Wandering Jew" by Eugene Sue. How can Catholics join with either Jew Protestant or Baptists in a "union" campaign to get people into church or Sunday School? Jew say that Mary, whom Catholics worship, was an impure woman and that Jesus was a bastard. Catholics say Jews, Protestants and Baptists are all going to hell because they do not belong to the "Holy Catholic Church." Catholics forbid their people going to any church but their own. If Catholics in Tulsa invited people to go to any church except their own they were untrue to their own church. If they did not invite them to go to "some church" they deceived the folk they went into "union" with and acted the hypocrites. And they were no worse than the Jews, Protestants and Baptists who took part in this "union" campaign. "How can two walk together except they be agreed?"

That crowd are not agreed about the nature and persons of the Godhead, the Deity of Christ, the personality of the Holy Spirit, the inspiration of the Scriptures, the nature of man, the plan of salvation, heaven, hell or anything else in all God's created universe. How could they walk together? They couldn't. They didn't. They just pretended to in order to be seen of men. And Jesus said in the Sermon on Mount, Matt. 6, that religious work done to be seen of men is hypocrisy. Not the real religion of the Sermon on the Mount, but the shameless hypocrisy forbidden by the Sermon on the Mount was the Tulsa campaign and all other "union" campaigns like it. Ed. Note:—Years ago, above was published in some religious paper—it has been long and the editor can't give proper credit for it. It still strikes a most responsive chord in the hearts of true Baptists.

REMEMBER TO FORGET

Forget the slander you have heard.

Forget the hasty, unwise word.

Forget the quarrel and the cause.

Forget the whole affair because forgetting is the only way to banish darkness from the day.

Forget the trial you have had.

Forget the weather if it's bad.

Forget the knocker; he's a freak.

Forget him seven days a week.

—Selected.

A deacon in Jackson, now prosperous in business by the grace of God, showed to the writer the other day some property advertised for sale in another county, because the owner had not paid the taxes. He would "skin" us if we told his name. But here is the story. He said, "This property belongs to a widow. Thirty-five years ago she and her husband were our neighbors. My mother was a widow with two little boys. There came a time when there was nothing to eat in our house. This neighbor found it out and asked us to come over and get a load of corn. I hitched up my little yoke of steers and took the wagon over and he filled it with corn for the widow and the little children." And then he added with a smile on his face, "I shed tears in his eyes and voice, I am sending her a check this morning. You are the only man in the word of the Lord came to my mind: 'Cast thy bread upon the waters and it will return after many days.' 'He that showeth mercy to the poor lendeth to the Lord.'—Record.