

Unless There Is Within Us That Which Is Above Us, We Shall Soon Yield To That Which Is About Us

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."—(Isaiah 8:20).

WHOLE NO. 310

RUSSELL, KENTUCKY, SATURDAY, JANUARY 22, 1944

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Shameful Handling And Harmful Heresy As To The Lord's Supper

A good while back we had a Sunday School lesson on the Lord's Supper. We call attention to two examples of heresy from the Sunday School Times and one from Torrey's "Gist of the Lesson". In speaking of what the Lord's Supper is, Torrey rightly speaks of it as a memorial, a proclamation and a prophecy and then adds: "A vehicle, the actual means of imparting Him and His life to us". Bolder, bolder, more destructive heresy than that we have not read from a non-ritualist and non-sacramentarian. Catholicism could not put it any blunter. As well say that baptism imparts life as say that the Lord's Supper imparts life. There is no saving or sacramental grace in either ordinance. Both are commemorative and narrative—that only, nothing more. How a man like R. A. Torrey, who knew and preached the gospel, could make a slip like that we cannot understand. The Lord's Supper imparts neither Christ nor His life to any one. If men come to it for that purpose it will shut out both Christ and His life from their blinded minds and hearts. Christ and His life are received by faith and faith only, not by or in sacraments or ordinances.

The other two quotations are from W. L. Pettinghill, who used to be dean of a theological school in Philadelphia and from Wm. Ridgway, who is said to be a Baptist. Both are clipped from the Sunday School Times. They both err not knowing the Scriptures and one feels like asking them, as the Master did Nicodemus: "Art thou a teacher in Israel and knowest not these things?" And yet their error is one of the most common of our times, namely, the thinking that sincerity is a substitute for obedience. But note what they say:

Mr. Pettinghill says: "Jubilation and his wife, Sara, native missionaries on one of the lonely Gilbert Island group, celebrate the Lord's Supper with cocoa—but juice! and fittingly. The wine, to us in the home-land, speaks of sacrifice—the crushed grapes' blood—but the cocoa—"

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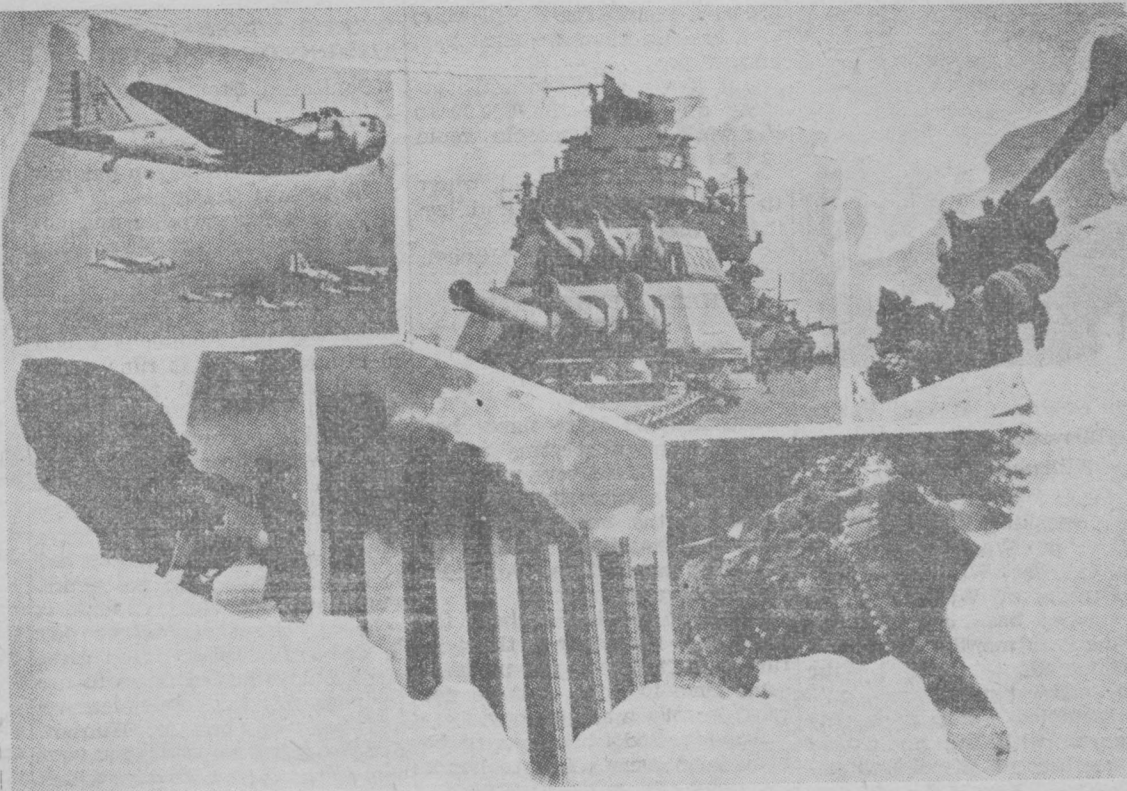
What Dancing Does

Some years ago the "Chicago Vice Committee" set out to find the cause of girls going wrong. They talked to 300 prostitutes in Chicago and asked, "What led you to go wrong, and what led you to become what you are today, a scarlet woman?" Eighty-five percent of them answered, "My first wrong was caused by the modern dance."

A great religious paper, speaking of the dangers of the dance, says: "The round dance was started in a house of prostitution in Paris by a mistress of a King of France, and was never danced outside of a house of prostitution, nor by anyone but prostitutes and rakes, for the first one hundred years after it was started."

—Faith and Life.

War's End . . .



"They shall beat their swords into plowshares . . . nation shall not lift up a sword against nation, neither shall they learn war anymore."—Micah 4:3.

What's Wrong With Fishing On Sunday?

So often we hear some unsaved person or carnal professor of Christianity whining out the rebellious question, "Why, what is wrong with a person going fishing on Sunday?"

Our answer to such a Satanically-inspired question is "Plenty! In fact, there is nothing about it which is right, therefore the whole procedure must be wrong." Let us notice some very obvious reasons why it is wrong:

First, it is the Lord's Day. Please do not call this holy day "Sunday"; that is a heathen name for it. It is "the Lord's Day," and as such is sacred. Anything which belongs to God is sacred, and cannot be prostituted without serious consequences to the guilty one. Long ago God commanded the children of Israel, "Remember the sabbath day, to keep it holy" (Ex. 20:8). We Christians do

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A Forgotten Scripture

"But we give ourselves continually to prayer and to the ministry of the Word." Acts 6:4.

That was the thing that called forth the creation of the office of deacon in the First Church at Jerusalem. The preachers were getting so busy visiting the widows and looking after the financial affairs of this great growing church that they were neglecting the two things that God had called them to do, namely, pray and preach. So the Holy Spirit directed that the church elect seven men to take the oversight of the church finances, not of the collection of the church finances, but of the distribution of the church finances. The collection of the church finances belongs to the Holy Spirit. He has not delegated that to any man or set of men. Robinson in his book, "The Personal Life of the Clergy," says that the two most serious, and widespread dangers

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Getting In The Way Of God's Camera

Sometimes when a picture is being taken, a little boy will accidentally get in the way of the camera, and when the picture is viewed later the likeness of that little boy appears, incidental but amusing. He did not mean to get in the way, but there he is. Many such snapshots we have in God's Word.

God's camera was focused on the great Prophet Jeremiah, and Ebedmelek got in the way, not accidentally from God's point of view, but providentially. Any way, there he is.

It all happened in this manner, as recorded in Jeremiah 38 and 39. Jeremiah had predicted the truth concerning the Lord's impending judgment on His disobedient people. Of course such prophesying was "unpatriotic" according to the interpretation of narrow nationalists. The result? Well, Jeremiah was thrust into a miry dungeon, and Ebed-

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A Slap At A Common Sin—The Wrong Use Of Our Tongues

"That I sin not with my tongue."—Psalm 39:1.

There are but few, if any, who do not have regret that in some moment of provocation, anger, hurt, thoughtlessness, of inreverence, or unkindness, they sinned with their tongue.

"Man is fearfully and wonderfully made," the Psalmist said. And there is nothing more wonderful about man than the tongue, the power of speech which distinguishes him from all the brute creation. Whatever of greatness, or of hope, or honor, or faith, there is in man, it is by speech that he expresses that greatness. Since written words are only a sign for the spoken word, it is by speech that man describes the glories of the universe, the beauty of the world on one of these spring days, the deep intuitions of the soul, the affections and longings of the heart. It is only by speech, too, man can give expression to his faith in God. Great is the power of words. "Take with thee words", God said to the prophets of old. "A word fitly spoken how good it is, and a word spoken in season is like apples of gold in pictures of silver."

It is a very striking and arresting thing, the attention that the Bible gives to the evil tongue, the sins of the tongue, the power of the tongue for evil. It is like a whetted sword. It is like the poison of asps under the tongue. It is like a hidden assassin who shoots his arrows in the dark. James sums it all up by saying that the tongue is a fire, a world of iniquity, which defileth the whole body and setteth on fire the course of nature, and is set on fire of hell.

Sometimes the fancy has been indulged that perhaps by some kind of a super-radio the lost words of the mighty characters of the past, Elijah, and Moses, and Isaiah, and St. Paul, and St. John, and Luther, might be recovered and sounded again in the ears of mankind. That is only a fancy, but the Bible declares the moral and spiritual truth, and a very solemn one, too, that our words are preserved, and that we shall meet

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Church Etiquette

1. Come. Never miss church unless it is absolutely necessary. George Washington's pastor said of him: "No company ever kept him away from church."

2. Come early. Rushing into church the last minute is not conducive to true worship.

3. Come with your whole family. The church service is not a convention that a family should merely send a delegate.

4. Take a place toward the front of the church: leave the rear seats for those who may come late, and for the backsliders, and mothers with children. Please!

5. Be devout—the church is not a theater or a place of amusement. You come to worship God, not to whisper, lounge or sleep. God's House deserves

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THE FIRST BAPTIST PULPIT

"GOD'S JEWELS"

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:16, 17.

There are reasons why that God refers to each of the saved as "jewels". First of all, jewels

are of all colors and they are found everywhere. Truly God's "jewels" are of all colors of mankind and found everywhere. When the artist had painted "The Children of the World" all of them were shown with white faces. In a dream, he saw an angel working by his easel changing four of these white faces to represent the other colors of the world. Whereupon, he arose from his bed, mixed his own paints, and finished the pic-

ture, showing the black, red, yellow, and brown child as being "The Children of the World" just the same as the white. In the days of His flesh, Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Regardless of color, and irrespective of location, wherever you find one who has trusted the redemptive work of Jesus Christ, and who has been washed from his sins in

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John R. Gilpin—Editor

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NO; NO RECONCILIATION!

There is a scandal sheet published in the United States that is more than a misnomer. It not only is not connected, or related in any way, to the noble orthodox movement called Fundamentalism, but its editor and this stolen name constitute the most infamous incubus that the good movement has had to carry.

For fifteen years Dr. George Truett of Dallas, Texas, has refused to stain his lips by calling that editor's name.

For seven years we have refused to let a copy of his sheet be delivered at our door. If it quotes from our pen favorable comment, it is ten, perhaps fifteen years old, and was written before we saw the black depths of the editor's nature, before his unsuccessful attempt at blackmail. There has not been, and will not be, a renewed fellowship there!—The Pilot, (Nov. 1943).

Now, who in the world could it be who has sinned so grievously that Bro. W. B. Riley, even refuses any thought of reconciliation? I don't know myself, but you might write Brother J. Frank Norris of Detroit, Michigan. I think that he could furnish the answer, for I'm sure he knows whose ears burned when he read this quip from the pen of W. B. Riley.

BOOK REVIEWS

THROUGH THESE FIRES
(Grace Livingston Hill)

Price \$2.00—from J. B. Lipincott, Philadelphia, Pa.—256 pages.

Out of the night, mid fire and guns, comes the vision of a young girl dressed in blue, with a smiling face, swinging on a little white gate in front of a white cottage. It was to this girl that Sergeant Benedict Barrow, seriously wounded and lying in an army hospital overseas, wrote to thank for this vision which had come to comfort him while in sickness and pain on the battlefield.

But Alexia Kendall, the girl with the smiling face, was having troubles too, not those of battlefields and fires and guns but those of life which seemed to burn her very soul. With both parents dead and with but three months of college to complete before graduation, she receives a telegram from her selfish and spoiled half-sister saying that her husband was missing in action and that she was ill and was coming home with her three children. Kept from returning to her own college and annoyed by her relatives, this letter from overseas arrives to brighten this one day which otherwise would

have been dark and troubled.

This, Mrs. Hill's latest novel is very outstanding and full of faith as portrayed by these two lovable Christian characters. It is brought to a happy climax when Sergeant Ben returns to the little white cottage and to the girl with the smiling face.



Elder Sherman Woods, Pastor,
E. Williamson Baptist Church,
Williamson, W. Va.

It is a joy to present here with a speaking likeness of Elder Sherman Woods, who is pastor of the East Williamson Baptist church, of Williamson, W. Va., having been called there less than six months ago.

Undoubtedly, God led him there. After having "tried out" and "sampled" nearly twenty preachers, with the result that the members of the church became more and more confused, God placed it upon the church to extend a call to Brother Woods.

Undoubtedly, God is blessing him while there. God has given Brother Woods the hearts of his people. They love him, just as they should love any God-called preacher. It is amazing to me how God is blessing his ministry there. A young man (I judge about 22 years old), sat beside me on a bus in Williamson recently. He didn't know me, but I learned that he was saved and that he attended the church pastored by Brother Woods. In answer to my questions, he warmly espoused his pastor and finished his tribute of respect to him, by saying, "He's the best preacher we've ever had in this section; he's tops."

Undoubtedly, God will continue to use him there. I have known Brother Woods for fifteen years almost, and God has used him for His glory everywhere he has ever labored. With an excellent working knowledge of the Bible a lovable soul, a humble spirit, and a passion for the lost, he has been used by God in every church he has ever ministered unto.

For a help-meet, he has a loyal, sweet-spirited, sincere wife. Through sickness and trials she has stood by his side to encourage, help, and bless. What a joy to know these fine consecrated folk and to love them for what they are.

I believe in Brother Woods 100 per cent. I predict for him and for the church of which he is pastor, a marvelous out-pouring of God's power through the days to come. May God's blessings rest upon both church and pastor.

God writes with a pen that never blots, speaks with a tongue that never slips, and acts with a hand that never fails. How long is it since you said, "Thank you" to God?—The Christian Digest.

FIRST THINGS LAST

When he gets up at four o'clock to deliver papers, they call him a go-getter.

If church work required getting up at four, they would say, "That's expecting far too much."

If she spends eight hours away from home for the cannery or the bean patch, they call her an enterprising housewife.

If she did the same for her church, they'd say "Religion has gone to her head."

If we tie ourselves down with \$30.00 a month for the pleasure of a car, we know we must pay, and we pay.

But if we were to walk instead and pledge the \$30.00 to the work of God, people would call us crazy.

This is a crazy world, where first things come last and last things first.

—Southern Witness

THREE APPRECIATED LETTERS

Eld. John R. Gilpin,
Russell, Ky.

Dear Bro. Gilpin:

Although I have never had the pleasure of meeting you, I enjoy your paper very much. I have been a subscriber only for a few months, but consider The Baptist Examiner among the very best papers I receive, and I receive several.

I will be mailing a check for renewal of the paper in the near future. My time is not up until some time in July, but do not want to miss a single copy.

Praying God's blessings to be upon your every effort to honor his name, I am,

Yours in Him,
D. L. Wadley, Pastor,
Lemon Avenue Baptist Church,
Dallas, Tex.

Dear Fellow-Servant:

Greeting in His lovely name! Someone has been sending me a few sample copies of THE BAPTIST EXAMINER for which I thank God. I'm subscribing to your magazine.

When did you start publishing this paper? I would LOVE to get all the back issues if at all possible. There are some excellent things in them which I have used already as a pastor. Can you supply me with the back numbers? I would be glad to pay for them.

(Ed. Sorry, but this is impossible).

What is the booklet all about entitled: WHY BE A BAPTIST? and HURTFUL HERESIES?

(Ed. These will put Baptist blood and Bible blood in your spiritual veins).

May GOD ABUNDANTLY BLESS YOU as you serve HIM FAITHFULLY.

Yours in the interest of lost souls,

Pastor H. M. Leinbach,
Philadelphia, Pa.

Dear Bro. Gilpin:—

I have been a constant reader of the Baptist Examiner for more than a year and have renewed my subscription for another year. I am employed in a defense plant where the Bible is seldom mentioned. To come home to read your paper with its Scriptural messages is something to look forward to. I

Hotel Directory

Charleston, W. Va.
DANIEL BOONE HOTEL
341 Rooms—All With Bath
Rates \$2.50 Up

Charleston, South Carolina
ST. JOHN HOTEL
No Liquor Served
W. E. Ivey, Manager

heartily endorse your fearless defense of the good old doctrines which are altogether Biblical and Baptistic. May you keep up the good work to the glory of God and the enlightenment of mankind.

Ferrell Kennedy,
Grayton, Ohio.

What preacher is there who wouldn't be happy to receive letters like these. Keep sending them in, and be sure to send in plenty of new "subs".

WHAT'S WRONG WITH FISHING ON SUNDAY?

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not have a sabbath day; we have the Lord's Day, which is even more sacred. No person has any right to take that which is holy and use it for purposes and occupations which are lower than God's intentions for it.

Second, it is theft, i.e., it is stealing the Lord's Day. Oh, I know the old argument which is so often used. It runs about like this: "I have to work so hard all the week I just don't have any opportunity to get out and have any pastime and recreation any other time. Sunday is the only day I can really call my own." Indeed! Have you forgotten whose day it is? It is the Lord's Day, not yours. You have less right to call it your day than any other day in the entire week. God gives you six days out of seven to use for your own work and pleasure, and reserves one for Himself. Are you going to use up for your own purposes the six days which God gives to you and then steal for your own use also the one which He has reserved for Himself?

Third, it disregards God's command in Heb. 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is." God desires and commands His people to assemble themselves together for worship and fellowship on His day. How can professing Christians who are scattered about in the woods, on the banks of streams, and out in boats, giving their attention to something as far removed from spiritual matters as fishing, possibly obey this command? It is a very different attitude and occupation from that expressed by the Beloved Apostle in the First Century: "I was in the Spirit on the Lord's Day" (Rev. 1:10). Can you really be "in the Spirit on the Lord's Day" if you are out with some other crowd or alone with Satan, instead of assembling with God's people for worship, fellowship, prayer, and study of His Word?

Fourth, it defies the Lord. I give you credit for having a balanced mind and ability to hear things straight and think intelligently. Such being the case, you know well enough that it is contrary to the clearly-revealed will of God for you to use His day in such a manner. If you know what is right and refuse to do it, that is simply defiance of and rebellion against God Himself! Note well these words from His Book: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Also this: "Who hath hardened himself against Him, and hath prospered?" (Job 9:4). Plenty of people before you, all through the ages, have tried this business of defying the Lord and have invariably failed and come to sorrow and suffering as a result. Your case will be no different.

Fifth, it sets a bad example before others. It would be bad enough if no one but you and God knew about some things

you do. However, if you do such things as we are discussing here, others find it out sooner or later. Your God-defying action becomes an example to them, they attempt to follow it, and you become at least partly responsible for their ruin. "But be thou an example of the believers, in word, in behaviour, in love, in spirit, in faith, in purity (I Tim. 4:12). Reader, if you are a Christian, act like one; someone is watching and imitating you!

Sixth, taking the Lord's Day, which should be reserved for sacred purposes, and using it for your own pleasure, is a low down, devilish practice, regardless of who does it! No, there is nothing wrong with fishing. It is good, clean sport and pastime. What we are discussing here is not the sport, but the time when it is carried on. In all probability you can find some time out of your six days in which to go fishing and enjoy it. If you cannot find such a time in your six days, then DO NOT be so lowdown and devilish as to steal the Lord's Day for it. It is better by far to heed the call of Jesus, especially on His Day: "Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

—Evangelism

GETTING IN THE WAY OF GOD'S CAMERA

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melek the Ethiopian came to his rescue. Because of this faithful act God promised an extended protection to the Ethiopian when his wrath fell upon the people (Jer. 39:17,18).

Ebed-melek, I am glad you got in the way of God's camera, for your appearance has left us a lesson: Namely, that God takes note of the deeds of obscure men. Your name did not adorn the headlines of the dailies, and you are unknown, except for the fact that you are seen in Jeremiah's shadow. But still you are in the picture. Your name is even placed in the famous pages of God's Holy Book. Wherever the Major Prophet is known, your loving-kindness is published. God protected you because you loved and trusted Him and aided His servant.

At our midweek service I called the roll of famous men in the Bible, and our people readily identified those whose names were given, "Moses"—an answer, "Isaiah." Answer again, "John the Baptist," easy. "Paul," responses galore. "Ebed-melek," "Ebed-melek." Pause. No answer. There was the proof; Ebed-melek was an obscure man, and yet God had placed his name in His hall of fame.

A suburban preacher all unnoticed by the world faithfully feeds his flock; a discouraged Sunday School teacher talks to empty chairs; a loyal deacon labors on without appreciation. Lift up your heart and sing; your labor is not in vain in the Lord, for His loving Hand guides and preserves even the obscure ones who trust in His Name.

—R. A. Griffin

A FORGOTTEN SCRIPTURE

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confronting ministers are "secularization and over-occupation." Deacons are elected to prevent those two things. God wants His ministers to "give themselves to prayer and ministry of the Word." That was why He put the financial affairs of the churches on deacons, to prevent the secularization and over-occupation of the preachers. Selah!

JANUARY 22, 1944

SHAMEFUL HANDLING AND HARMFUL HERESY AS TO THE LORD'S SUPPER

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out to the Gilbert Islander speaks of resurrection — the fruit of a tree that leaps with life from the death of sand deserts. In China, under a rose-tree, beside a pig-pen, Missionary Charles E. Scott administered the communion with the elements consisting of baked biscuits and Chinese beer made from sweet potatoes. And how the solemn service does comfort those "other sheep" with tawny skin or almond eyes; Go to mission fields to find out the real meaning of the communion."

Mr. Ridgway says: "Whether the cup is filled with water from boiled raisins or tasteful grape juice, the gathering of the brethren, the shoulder to shoulder and bench to bench contact, the solemn occasion, the formal procedure, the direction of thought, the tender emotion, the presence of the Spirit, all make the Lord's Supper a blessing and uplift precious to all who love the Master (1 Cor. 10:15, 17)."

But some one asks: what is the matter with them? The same thing is the matter with them that is the matter with the man or woman, who substitute sprinkling or pouring for baptism. They put man's convenience before God's commands. They impiously lay hands upon one of God's ordinances and ruthlessly and radically change it to suit their own convenience and then like Saul (1 Sam. 15) claim they have obeyed God's command: when they have not obeyed God at all; they have disobeyed Him by substituting for what He said that they thought would do as well. Their sincerity does not make their disobedience any more pleasing to God. Uzzah was smote (2 Sam. 6:3-8) when he took hold of God's ark to steady it, but God smote him for his error. Only Levites or priests may touch God's ark. God was to take care of His own ark without any man presumptuously thinking it necessary for him to disobey God in order to help God take care of it.

Daring and presumptuous are the men who lay impious hands on either of God's ordinances and change them to suit the conveniences of the people. Saul lost his kingship because he listened to the people rather than obeyed God. Uzzah lost his life making sincerity a substitute for obedience. Many a man will receive reward at the judgment because he taught for doctrines the commandments of men. The Lord Jesus says of such that, while their disobedience will not take them out of the kingdom of heaven, they shall be least there (Matt. 5:19).

That was the error of the Southern Baptist Convention at St. Springs in admitting women as members. They followed sentiment rather than the Bible. Women were never chosen in New Testament days to any kind of public service or sent to any kind of council or conference.

The recent erratic deliverance of Mr. Rockefeller, Jr., in favor of going away with baptism is the ultimate fruitage of the teaching that men may change God's ordinances and commands to suit the times in which they live. Baptists thrive most when they conform most strictly to the letter as well as the spirit of God's commands. Men may obey in letter without obeying in spirit. Men can not obey in spirit unless they obey in letter (Matt. 15:9).

But some one wants to know what are the proper elements for the right observance of the Lord's Supper? Unleavened bread and fermented wine. The Lord Jesus used these, we are sure. We do not want to seem hyper-critical but we do not believe that the use of crackers or light bread or blackberry wine or of any other substitute are any more the observance of the Lord's Supper than sprinkling or pouring is baptism. We doubt very seriously if grape juice is. We are sure nothing else is except the fruit of the vine and we are equally sure that the Lord Jesus used the fermented grape wine. We quote from two witnesses.

Dr. Van Dyck, from his thirty years' residence in Syria, declares that he never heard of wine preserved unfermented. That they could not keep grape juice unfermented if they would. It would either become wine or vinegar in a few days in the hot weather of that country. At the passover only fermented wine is used. The Orientals have no idea of any other. Prof. George E. Post, also for thirty years a professor in the Syrian College at Beirut, and an eminent botanist, gives similar testimony. He says that the Latin churches use fermented wine in the eucharist. He has never seen nor heard of any other. He adds, "A native of Syria would be very much disgusted at the idea of taking into his mouth any of the liquid which comes out of the wine or dregs press, until in the one case it has been purified by fermentation and in the other by boiling, skimming and concentration to the consistency of thick molasses. The latter is no more a beverage than honey. . . . The only drink made from fresh grape juice is a kind of lemonade made from the acid juice of unripe grapes and sweetened to the taste. This is in common use where grapes are abundant, but is not used by the Jews in their passover, and is in every way unlikely to have been the drink intended. A similar cooling beverage is made of the juice of acid pomegranates."

CHURCH ETIQUETTE

(Continued From Page One)

our utmost reverence.

6. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of the row and expect others to crowd over you to reach a seat.

7. Help strangers to find and follow the service. If they have no book, share yours with them. Sing! Join in the worship!

8. Always remember that strangers are the guests of the church members. Treat them with the same courtesy as you would if they should visit in your own home.

9. Give a good offering to God. God loveth a cheerful giver! Freely ye have received!

10. Never rush for the door after the benediction as though the church were on fire. Speak and be spoken to. Be congenial!

11. Never stay away from church because the church is not perfect. How lonesome you would feel in a perfect church.

12. Remember at all times that you are in the House of God.

If God has called you, don't spend time looking over your shoulder to see who is following you.

Faith is the key that unlocks the cabinet of promises and empties out their treasures into the soul.

A SLAP AT A COMMON SIN—THE WRONG USE OF OUR TONGUES

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them in the day of judgment. Christ said that we shall give an account for every idle word we have spoken, and that by our words we shall be justified or condemned.

I

The Censorious, Judging Tongue

How often we hear severe, critical, censorious speech, and how prone we are to employ such speech ourselves. The good man will always react to wrong actions and to evil characters, and it is inevitable that he should register his own judgments, and his condemnations; but in view of the mysterious complexity of human nature and of human motives, he will be slow to speak his judgments. There are two reasons which advise restraint in our judgment upon others.

The first reason is our possible ignorance as to the real facts and the real motives. One of the tales of my childhood which stirred me was that of a dog somewhere in the southern mountains which was the companion and guardian of a child. Both were lost for a long time. They searched everywhere in the forest, but found no trace of the child. At length the dog came home but stained with blood. The family took for granted that the dog had reverted to his savage state and had killed the child, and they at once shot the dog. Then a day or two later the child was found unharmed in the forest and near it the mangled body of a panther which the faithful dog, defending the child, had killed. The circumstantial evidence was against the dog, but the judgment based upon that evidence was in that case false.

The other reason why we should restrain our judgment is that we ourselves are to be judged. We are all to stand before the judgment seat of Christ. "In that day," it is written, "everyone of us shall give an account of himself." Here we are ready to give an account of one another; but in that day we shall be engrossed with our own account. Hence, Christ says, "Judge not that ye be not judged." And again, "With what judgment ye shall meet, it will be meted unto you again." As Christians we believe in the doctrine of the forgiveness of sins and pray for mercy at the hands of a just God. For that reason it behooves us to be merciful in our judgment upon others.

II

The Gossiping, Tale Bearing, Slandering Tongue

Sad though it is to think, there are human beings who "love and make a lie." What the Bible thinks of them we can learn from the last chapter of the Bible where they are classed with "dogs, sorcerers, whoremongers, murderers and idolaters," the dismal company of those will not be admitted to the City of God. But these malicious liars and calumniators could make little headway but for the assistance they receive from others, who, sometimes carelessly and thoughtlessly, and sometimes gladly, pass on the evil report.

It is a sad, but true, trait of human nature that it takes delight in hearing that which is unsavory concerning the char-

acter and conduct of others. This taste may be indulged in what seems at first a rather harmless way. The tale bearer and tattler, if you stop to ask him, or her, would not admit that he has any fixed purpose of injuring the one about whom he passed on the tale. He would be shocked, if he were so charged; and yet that is the practical effect.

A woman once came to one of the old divines of London and told him that the bands which he wore with his pulpit gown were altogether too long, and that they annoyed her greatly. She would like his permission to shorten them, and confident of his acquiescence, she had come armed with a pair of scissors. The minister mildly acquiesced and handed over the offending bands to the woman, who shortened them according to her taste with her scissors, and then handed the fragments back to the minister. When he had received them he thanked her, and said, "Now, my good woman, there is something about you that is altogether too long, and which has annoyed me greatly, and since one good turn deserves another, I would like permission to shorten it." "Certainly," said the woman, "you have permission to do so, and here are the shears." Whereupon the worthy divine said, "Very well, madam, put out your tongue."

How easy it is to pass on an ill report with such phrases as this, "Have you heard?" "Do you know?" "They tell me." "Keep this to yourself, but—" "I don't believe it's true, but I heard so and so say," or that ancient and familiar word of defamation, "They say." That was the word with which Gashmu came to Nehemiah when he tried to threaten him with the anonymous report that he was plotting rebellion against the king of Persia.

It is in ways like these that we become allies of the calumniator and links in the sewer of defamation. The Christian man will always be on his guard against that. Nothing reveals character like a man's gossip, and a man or a woman's character is no better, no higher, than his gossip. When one came to Peter the Great with some reproach against a man Peter would say, "Come now, you have told men that side; now tell me the other side, for there must be a good side to this man as well as a bad." We do well to remember that there is always that side, and that every man has within him that which is precious to him. On the table of the great St. Augustine there lay a distich to the effect that whoever attacked the character of the absent was to be excluded.

The ideal gentleman, the Christian gentleman, is described in the Old Testament as a man who taketh not up an ill report against his neighbor, and in whose eyes a vile person is condemned. The evil tale, so far as he is concerned, comes to a dead end in its passage through the world. In the New Testament the ideal Christian man is described as the man who believes good concerning his neighbor rather than evil, and who does not rejoice in iniquity, but rejoiceth in the truth. And again, as having that love that covers, rather than exposes, the failures and the shortcomings of others.

There are three gates through which we ought to require an evil tale to pass before we pass it on. In the first place, Is it true? In the second place, Is it necessary? In the third place, Is it kind? There are few evil reports which can stand the test

of those three gates. Christ says that in the day of judgment we shall all give an account of the words that we have spoken. How careful then, we ought to be, and how we ought to take heed to our ways that we sin not with our tongue. Who wants to know, then, that instead of helping another, he hurt him and wounded him?

—The Cumberland Presbyterian

"GOD'S JEWELS"

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the blood of Jesus, that one is one of God's "jewels."

Then, too, God refers to the saved as "jewels," since jewels are the most durable of mineral substances. Every watchmaker realizes that this is true, for the bearings, which are subject to the greatest strain, are always set in jewels. Regardless of how durable earthly jewels may be, they cannot begin to compare with the durability of God's "jewels." God's "jewels" endure forever. "His seed will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness to fail." (Psa. 89:29-33).

I

If it is interesting to note why God calls the redeemed "jewels", it is even more interesting to notice how the "jewels" are found. Jewels are often hidden away in rocks and mud. It is much trouble to find them, and requires much difficulty to uncover them. God's "jewels" are lost and hidden away in vile sins and earthly habits. "For from within, out of the heart of men, proceed evil, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these things come from within and defile the man" (Mark 7:21-23). They are shut up in hard stony hearts. The Old Testament prophet, speaking for God says, "And I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26). No jewel was ever hidden away in more filth and muck than are God's "jewels". Yea, also the heart of the sons of men is full of evil" (Eccl. 9:3). When Paul wrote to the church at Ephesus, he referred to their former condition before they were saved, declaring that they whom God had quickened at one time, "were dead in trespasses and sins" (Eph. 2:1).

Just as it is often necessary to dynamite in order to find earthly jewels, so God's "jewels" likewise must be dynamited to be found. The gospel is God's dynamite. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Note the expression the "power of God". The Greek word which is translated "power" is literally "dynamite". And isn't it true that the gospel has the same effect upon one's soul as dynamite has upon stone? Many evangelists and preachers resort to all kinds of clap-trap methods to get converts. They ask the inquiring sinner to come to the front, and shake hands with the preacher, to pray at an altar of prayer, to reform, to turn over a new leaf.

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"GOD'S JEWELS"

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to join the church, to be baptized, or to sign a decision card. All of which are human attempts to change the soul. I heard one of these religious racketeers some time ago, pause in the middle of his sermon and say, "What you ought to do is join the church; join the church even if you haven't got any more religion than a horse; join the church and get religion afterwards."

What a difference between such an hireling and the preacher who is content to use God's dynamite—the gospel of Jesus Christ—thus leaving the results in God's hands. For twenty-one years I have been able to say with Paul, "For I am determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). I remember many years ago a middle aged man came to the services which I was conducting one Sunday evening, with the avowed purpose of giving me a thrashing. He did not even intend to come inside the building. One of the brethren of our church insisted that he wait until after the service was over, and urged him to come inside the building. That night I preached on the following text: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). I knew nothing at all about this man's intention, or the reason why he was in our service. When the services were over he and his family quietly slipped out. The next Sunday night his boy was saved. The following Sunday night his daughter was saved, and the third Sunday evening he, himself was saved. Truly the gospel is the dynamite of God.

A sinner may go to church happy and perfectly satisfied with himself. He may have come only out of curiosity or to please some friend who has invited him. It may be a simple message that is preached, but it takes a firm grip on his soul. He is not half as pleased with himself when he leaves the service as on his entrance. His good deeds don't seem nearly so good, and his righteousness even looks as though it might be somewhat unrighteousness. He comes back a second time, and goes away feeling even more miserable than before. His pride has given way to humility, and his self-trust to self-abasement, and self-abandonment. This experience is repeated again and again until he yields himself to the Lord, and is saved by grace and washed by blood. O what dynamite is the gospel of Jesus Christ!

During these twenty-one years of Christian experience I have seen harlots, infidels, drunkards, thieves, and the vilest of mankind and womankind turn from their sins to the Saviour for salvation. What is it that has caused them to cease in their rebellion, and has led them to renounce their sins and confess Jesus Christ publicly? It is God's dynamite—the gospel—the fact that Christ died for our sins.

II

Are the reasons that we have given why God calls the saved, "jewels", interesting to you? Does the finding of the "jewel" by God's dynamite—the gospel—interest you? Then surely you will be interested in the fashioning of the "jewel". Even though the "jewel" has been

found, it is not yet ready to be worn. It is placed in the hands of the great Artificer, the Holy Spirit, who cleanses and polishes it for God.

Just as a jeweler uses water and fire for the polishing of a jewel, so the Holy Spirit uses the same methods. What water does He use? In the Bible, the Word of God, itself is referred to as Water. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26). Just as each one takes a bath and washes away the filth of the body, so each of the redeemed needs to wash in the Word of God after he has been saved, and thus cleanse away the defilement of the world. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). "Now ye are clean through the word which I have spoken unto you" (John. 15:3).

A young woman comes into our church building for the services today. Most immodest is her dress; high cut at the bottom and low cut at the top. It has a peek-a-boo front and decollete back. Her hands are weighted down with rings. Her hair is not only bobbed, but wind-blown, frizzled and marcelled. She enjoys the things of the world; dances, cards, and movies are a part of her nature. In short she is just a modern girl. She has come to the service only because she has been invited; and to show her appreciation for the invitation, she decided she will attempt to endure it once. In the course of the sermon, the Word of God is carried on the wings of the Holy Spirit to her heart. The gospel is to her, truly God's dynamite. She is convicted, and in due course of time is saved. I tell her to make the Bible her standard for life, and request of her that she follow its teachings implicitly. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). Next Sunday she comes forward and asks for believer's baptism. I ask her why that she desires to be immersed. Like a flash, she turns to the Bible that I have given her, which I requested of her to make her standard for life, and reads, "Therefore we are buried with him by baptism into death" (Rom. 6:4). Then she reads the scripture wherein Jesus set the example of baptism. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:13-17). She says, "Pastor, I want to be buried in baptism just like my Saviour was". What's happened during this first week of her conversion? Simply this, she has been taking a bath in the Word of God. I notice as she makes her offering to the

Lord Sunday after Sunday, and

she cites as her reason for doing so: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10). O, how badly do the anti-missionary crowd and the penny-givers need a bath just here! A few weeks later I notice that her bobbed hair disappears, and her dress becomes much more modest. I say to her, "You look so old-timey any more; you look like you were born 30 years too late. What's become of that pretty hair and those fancy dresses?" She replies, "Pastor, didn't you tell me the Bible was to be my standard for life? Well, I could not follow it and dress as I have been." Then she reads, "Doth not nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Cor. 11:14, 15). "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9, 10). I notice that her diamond ring, the sign of her engagement is soon removed, and I ask her the reason when I see her coming to church alone. She explains that her betrothed was a man of the world, unsaved, unredeemed, and unregenerate. And since the Scripture said, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14), she had to follow what the Book said, for it was her adopted standard for life. I notice that her name no longer appears in the society stew as a partaker of all kinds of worldliness. The cards, dances, and movies which used to intrigue her have now lost their charm. She has a new affection. Her heart is set on the Lord Jesus Christ. I notice that she never misses the services of the church. I ask her why it is that she has given up the world, and why that she never misses any services in God's House. To all this she replies, "Pastor, you gave me a Bible, and told me to make it the standard of my life, it tells me how I ought to live before the world. 'Abstain from all appearance of evil' (I Thess. 5:22). 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God' (I Cor. 10:31). It tells me that I ought to go to church, 'Not forsaking the assembling of ourselves together, as the manner of some is' (Heb. 10:25). Therefore I cannot do otherwise as long as I follow the Bible as my standard." Everybody asks, "What's the matter with her, what has caused the change?" The answer is simply this, she has just been taking a bath in God's Almighty's bath tub, the Word of God. The Holy Spirit has thus been fashioning a "jewel" through the water of the Word.

The Holy Spirit though, has another method which He uses, namely, fire—the fire of affliction. In South America there is a flower which is only visible when the wind blows. It is of the cactus specie. Beautiful flowers protrude from lumps on the stalk when the wind blows

against it. Sometimes it takes the fire of affliction to cause the flowers of grace to protrude from our otherwise barren lives. "Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes" (Psa. 119:67, 71). In the Salem Pioneer Register, I read a poem presumably written by parents who had lost an only child—a babe.

"Only a baby's grave,
A foot or two at most of tear-dewed sod,
But a living God knows what
this little grave cost.

Only a baby's life,
Sweet as a perfumed kiss so fleet is goes,
But our Father knows we are
nearer to Him for this."

III

Jewels are really valuable. Not many of my audience possibly possess much wealth in earthly jewels, but there are multiplied millions of dollars wrapped up in value in the jewels of this earth. The value of a jewel, first of all, depends upon its scarceness or rarity. If diamonds were as plentiful as dust, then they would be no more valuable than dust. Its scarceness which makes them valuable. God's "jewels" are exceedingly scarce too. The majority of churches do not have to build annexes in order to take care of their jewels. We have plenty of church members. In many instances large numbers of these church members are so many unsaved hellions. True jewels—God's jewels—are exceedingly scarce and hard to find.

Again jewels are valuable because of their lustre or their brilliance in shining. God's "jewels" ought to be shining for the Lord. This was the experience of the early apostles. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and took knowledge of them, that they had been with Jesus" (Acts 4:13). Are you shining in such a way that the world is taking knowledge of you that you have been with Jesus, or is your life so clouded by the things of this world that the lustre of your life is lost behind a multitude of sins?

Don't forget: The value of the jewel does not depend upon the mounting. A diamond, itself, has just as much value mounted on a piece of lead as on platinum. God's "jewels" shine just as brightly clothed in calico as in silks. In fact some of the greatest Christians and noblest souls that I have ever known, have been those whose outward dress was very poor, but whose souls really shone for God.

IV

Jewels must be guarded. Those who are fortunate to possess jewels of great value keep them under lock and key. How marvelous it is to know that God is thus protecting His own. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). "For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Twen-

ty centuries ago Paul asked, "Who shall separate us from the love of Christ?" (Rom. 8:35). Shall Satan? "But he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). Shall temptation? "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). Shall sin? "For sin shall not have domination over you" (Rom. 6:14). Shall the law? "For ye are not under the law, but under grace" (Rom. 6:14). Shall the world? "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (I John 5:4). Shall the believer? "THEY SHALL NOT DEPART FROM ME" (Jer. 31:40). As it was impossible for Noah to leave the ark after God had shut him in, so it is impossible for the believer to leave Christ. Someone asks, "Can't a believer crawl off the Rock of Ages?" Beloved, where is the child of God who wants to crawl off the Rock of Ages? But listen! Paul mentions ten agencies and agents, including the powers of Heaven, earth and Hell, which he declares are unable to separate the believer from God. "Who shall separate us from the love of Christ? Shall tribulation, distress, persecution, famine, nakedness, peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

V

How interesting it is to think about the wearing of the jewels. Kings and queens only wear their jewels on special occasions. All the jewels of the British Empire were worn at the recent coronation of the King of England. Some day the Lord Jesus Christ is going to be crowned King of kings and Lord of lords. Isn't it wonderful to consider our prospect? In that day those of us who are His "jewels" shall share in the honor of His coronation. "If we suffer, we shall also reign with him" (II Tim. 2:12). "And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10). "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:5).

I imagine that some one in our audience may say tonight "This message is not for me. I am not a 'jewel', I am just a common stone—an unregenerate man." Despair not, dear one; "For I say unto you that God is able of these stones to raise up children unto Abraham" (Matt. 3:9). "A new heart also will I give you, and a new spirit will I put within you; and will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26). May God grant to you the gifts of repentance and faith that you might become one of His "jewels".