

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." (Isa. 8:20).

WHOLE NO. 350

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DOES FISHING MAKE A MAN LIE?

I Should Like To Know . . .

1. Was Cornelius saved prior to Peter's visit to him?

He was not. No man is saved before he receives Christ. Men are not saved by the Spirit's work in them, but by Christ's work for them. That is the chief here-
sy of Hardshellism, that men can be saved by the sovereign work of the Spirit of God in them, without hearing the gospel which is God's only means of revealing Christ to lost sinners. Cornelius was a convicted sinner before Peter's visit. That made him fear God and probably accounted for his devoutness and other religiousness, but none of these things can save a sinner. Peter was sent to him to tell him these words, "whereby he and his house shall be saved." Acts 11:4. He was not saved until he heard Peter's message and accepted his Savior.

As a devout, honest seeker after God, his prayers and his alms came up as a reminder to God that he was a diligent seeker (Heb. 11:6), but these things did not save him; they caused God to tell him where he could find a preacher who would tell him

how to be saved.

2. Explain Acts 10:35.

Peter gives his own explanation in the verse before. It had taken a thrice-repeated vision down at Joppa to convince him that God is "no respecter of persons," but that a Gentile seeker after God is just as near to God and just as easily saved as a Jewish inquirer. The ceremonial law was nailed to the cross and Jew and Gentile now stood on the same footing before God. It was wholly with ceremonial distinctions that Peter's vision had to do and concerning them that God spoke when He told Peter to call no man "common or unclean." It was of that new revelation to Peter of the right of Gentile sinners to come to God for themselves, without priest or ordinance or ceremonial cleansing or anything else, that Peter referred to in V. 35. Only the blood of Christ can cleanse from sin. Cornelius' sins were remitted after he heard Peter's words in Acts 10:43; and not before.

3. Please explain the seeming discrepancy between Gal. 4:9-11 and Rom. 14:5-6 as to the obser-

(Continued on page four)

The Inquiring Camera Girl of the Chicago Tribune asked the following question of six men:

"Do you think fishing makes a man a liar or do only liars fish?"

Two of the men answered: "Yes, fishing makes a man a liar."

Two others said: "No, fishing doesn't make a man a liar."

One man said: "Whether they were liars before they went fishing or learned to lie while fishing is debatable."

The remaining man said: "People are just natural born liars."

That answer implies that the one who gave it knew something of the Scripture which speaks of folk going "astray as soon as they be born, speaking lies." (Psalm 58:3).

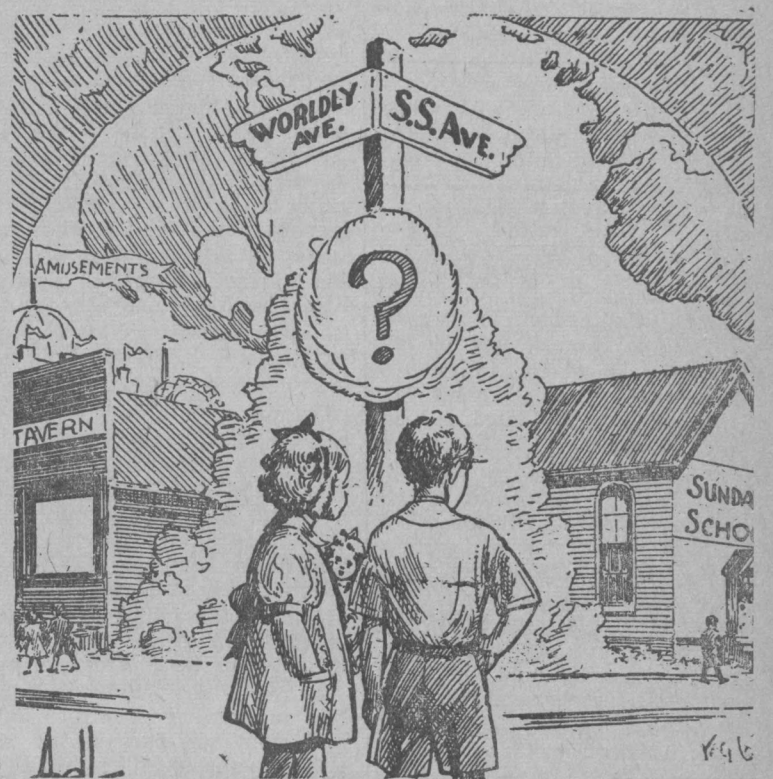
It is not only fish men lie about — all subjects come in for their share of misrepresentation.

Folk lie because of their sinful nature; and because they are influenced by Satan of whom the Lord Jesus said — "there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44).

When Peter, in the power of the Holy Spirit dealt with An-

(Continued on page two)

At The Crossroads . . .



"Train up a child in the way he should go: and when he is old, he will not depart from it" — Prov. 22:6.

SOME RESOLUTIONS THAT REALLY COUNTED

By J. H. WIGINGTON
Baptist Layman Evangelist

DANIEL. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." (Dan. 1:8). That holy resolve kept Daniel pure in the midst of a licentious Oriental court and under the gravest temptations. If you make an earnest resolve not to touch beer, wine or whiskey in 1945, you will be following in Daniel's footsteps.

SHADRACK, MESHACH, ABEDNEGO. "But if not, be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set" (Dan. 3:18). They were cast into the fiery furnace but Christ walked with them and delivered them from harm. We

(Continued on page two)

WHAT CATHOLICISM STANDS FOR

Catholics and folk with no convictions are making a mighty plea for tolerance all over this land today. That is the plea always of the ignorant and lawless. Truth and virtue never make that plea. It is the woman of questionable morals who pleads for tolerance. The honest man does not plead for tolerance; he pleads for honesty. It is the crook who pleads for tolerance not the friend of law and order. It is the law-breaker, who pleads for tolerance, not the friends of law-enforcement. It was demons who plead with Christ for tolerance and asked the Master not to cast them out before their time. It is the modernist and unionist who plead for tolerance in doctrine and morals. In the present campaign it is the enemies of

righteousness and virtue, and the lawless liquorites, who are pleading for tolerance. But it is not my purpose in this article to talk politics. Profoundly we do believe in the separation of church and state. That is one reason why we are Baptists. "Render to Caesar the things that are Caesar's and to God the things that are God's." Here are some ways in which the Catholics want to unite church and state and let the Catholic Church control the state.

1. The Catholic Church opposed all public schools and says that the Catholic Church ought to control the public schools and that all citizens ought to be taxed to support Catholic schools.

2. The Catholic Church teaches that marriage is a sacrament. That means that marriage ought

to be under the control of the Catholic Church and that nobody has been married unless married by a priest. That means that all who have not been married by a priest are living in adultery and their children are bastards. Tolerance in a case like that means that you ought to let a dirty, lecherous priest call your wife a wench and a huzzy and your children bastards.

3. The Catholic Church not only under the control of the Catholic Church and all marriages under control of the priests; but the Catholic Church would control all burying places. That means that in Catholic countries you cannot bury your dead without paying the priest for the privilege of burying your dead. But it means

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THE WRONG OF CHURCH FESTIVALS

By D. M. Panton, B. A.

The spiritual peril that lies in church festivals, apart even from their semi-pagan origin, seems totally unknown to the Church of Christ. It is true that many dear children of God find fresh devotion and worship in a dated reminder of Bethlehem and the Empty Tomb. As a writer, who knows the facts, has recently put it:—"Let us make use of it as an opportunity to exalt the Saviour of men. The old pagan ceremonies, with which the festival was originally connected, have disappeared and been quite forgotten." The Apostle counsels a gracious tolerance:—"One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind" (Rom. 14:5).

NO DIVINE DATES

But the problem itself is not

(Continued on page two)

JOHN'S BAPTISM

A Methodist preacher said sometime ago that John's baptism was heathen baptism. How ignorant! The Bible says a good many things about John's baptism that poor fellow might covet. His baptism came from the Catholics, thro' the Episcopalian and Methodist churches, the daughter and granddaughter of Rome. And John Wesley himself said that the Catholic Church was the mother of harlots; so the only baptism this Methodist preacher has is har-

(Continued on page four)

-- The First Baptist Pulpit -- "WHAT WE CARRY BEYOND THE GRAVE"

"For we brought nothing into this world, and it is certain we can carry nothing out." — I Tim. 6:7.

At first thought, my subject and my text appear to be contradictory; the one appears to be the opposite of the other. However, as we shall see, my subject has to do with spiritual verities, whereas my text speaks of material and physical assets.

This text in itself declares a great truth. We came into this life with nothing physically nor

materially, and we shall leave this world in precisely the same manner. As it is often said, "there are no pockets in shrouds."

No one possibly illustrates the truth of our text more than Job. He was truly, as I have often said, "the millionaire of Uz." Living in the land of Uz, he enjoyed great prosperity. He had a large family, — seven sons and three daughters. He had seven thousand sheep, three thousand camels, and five hundred yoke of oxen. There came a day in his

life when he lost all these, for the Sabeans stole his oxen; his sheep were burned up by fire; the Chaldeans carried away his camels; his children died as a result of a cyclone or hurricane which destroyed the home where they were dining. Thus, both his prosperity and his posterity were taken from him, leaving him with only four servants — those who had brought the sad news of his misfortune to him. Then it was that Job said:

(Continued on page three)

TWO QUESTIONS

A skeptic once derided a Christian by asking him: "Say George, what would you say if when you die you found there wasn't such a place as heaven after all?"

With a smile the believer replied: "I should say — well, I've had a fine time getting there anyway!"

Then the Christian sent a boomerang back to the skeptic not quite so easy to answer.

"I say, Fred," he asked, "what would you say if, when you die, you found there was such a place as hell after all?"

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CHURCH FESTIVALS

(Continued from page one)
solved so easily for the ruling
of our own conduct. For we are
at once confronted with the fact
that the Most High, who gave
Israel 'holy days' imposed by
law, and carefully dated, has not
given a single such festival to
the Church, and they therefore
have to be invented. On church
festivals the New Testament is
a blank. God's earthly people,
chosen in the flesh, had 'holy
places' and 'holy seasons': God's
spiritual people chosen out of
the world, are (in place) fore-
igners on earth, and (in time)
watchers for removal at any
moment. It logically follows that
all condemnation for non-observ-
ance is forbidden:— "Let no
man judge you in respect of a
feast-day or a new moon or a
sabbath day" (Col. 2:16).

NO KNOWN DATES

But a fact still more hopelessly
decisive faces us. Not one
date is known of the events which
the festivals are supposed to
commemorate. In the words of
Dr. W. R. Inge:— "There is no
reason to suppose that our Lord
was born on December 25th or
in the winter season at all. There
is no evidence for a Feast of the
Nativity before the fourth cen-
tury; and there has been great
dispute at to whether December
25th or January 6th was the
correct day." Had God meant
such dates as our Lord's birth
and resurrection to be commem-
orated He would have revealed
those dates: as a matter of fact
they are totally unknown; so
much so that the Churches of
East and West observe Easter in
different months, March and
April, and our Lord's birth has
been fixed in nearly every month
of the year.

THE EARLY CHURCH

Ne less decisive is the fact
that these church festivals were
unknown to the Early Church.
Tertullian remonstrated with the
Christians:— "But if we have no
right to fellowship in heathen
festivals with pagans, how much
more sinful is it for brethren to
assort together therein! Do we
to whom sabbaths belong not,
nor the new moons, nor the
feast days, celebrate the feast of
Saturn, and of January, and of
the winter Solstice? For us shall
presents flow in; New Year's
gifts jingle; sports and banquets
roar? O truer fidelity of the na-
tions to their own religion, which
claims for itself no solemnity of
the Christians! No Lord's Day,
no Pentecost, even if they had
known them, would they have
shared with us. For they would
be afraid lest they should be

thought Christians; we are not
afraid lest we should seem to be
heathen." Chrysostom, after quo-
ting directions from the pagan
calendar, remarks:— "On this
day also, December twenty-fifth,
the birthday of Christ was lately
fixed by Rome, in order that,
while the heathen were busied
with their profane ceremonies,
the Christians might perform
their holy rites undisturbed." So
Origen, writing (185-251) before
our church festivals had been in-
vented, and manifestly uncon-
scious of them, protests against
earlier festivals which echo the
Jewish. "If it be objected that we
are accustomed to observe cer-
tain days—as, e. g., the Lord's
Day, the Preparation, the Pente-
cost, I have to answer that, to
the perfect Christian—who is
ever in his thoughts, words, and
deeds, serving Christ—all his
days are the Lord's; he is always
keeping the Preparation Day;
and he is always living in the sea-
son of Pentecost. But the ma-
jority of believers are not of
this advanced class, but require
some sensible memorial to pre-
sent spiritual things from pass-
ing altogether from their minds."

EASTER

But the most deadly objection
to the festivals now dominant in
the Church still remains. It is at
once a startling revelation that
our word 'Easter' is simply As-
tarte, the Queen of Heaven, pro-
nounced by the people of Nineveh
exactly as in this country—Ishtar.
The accompaniments of Eas-
ter make its pagan origin un-
challengable. Good Friday's hot
cross buns and Easter's dyed
eggs were prominent in the Chal-
dean rites, the bun, having an
identical name—Boun being used
in the worship of Astarte 1,500
years before Christ. This is the
Babylonian myth:— "An egg of
wondrous size is said to have
fallen from heaven into the river
Euphrates. The fishes rolled it
to the bank, where the doves,
having settled upon it, and hatch-
ed it, out came Venus, who after-
wards was called Syrian goddess,
or Astarte. Hence the egg came
to be one of the symbols of Ven-
us, and in Cyprus, one of the
hosen seats of the worship of
Venus, an egg of great size was
represented." The Romish church
adopted this mystic egg of As-
tarte, and consecrated it as a
symbol of the resurrection. Pope
Paul V even appointed the form
of prayer to be used with it:—
"Bless, O Lord, we beseech Thee,
this, Thy creature of eggs, that
it may become a wholesome sus-
tenance unto Thy servants, eat-
ing it in remembrance of our
Lord Jesus Christ." So 'turning
to the East' in Episcopal Church-
es comes from the worship of
the sun-goddess.

LENT

Unanswerably conclusive is the
pagan origin of Lent. Cassianus
writing in the fifth century, says:
"The observance of the forty
days of Lent had no existence as
long as the perfection of the
primitive church remained in-
violable." The forty days are not
Jewish, but were directly bor-
rowed from the worshippers of
the Babylonian goddess. Such a
Lent of forty days is still held
in the spring of the year. It is
also observed by the Yezidis, or
pagan devil worshippers of Koor-
distan, who have inherited it
from their early masters, the
Babylonians. Humbolt, in his
Mexican Researches, says the pa-
gan Mexicans observe this festi-
val. Wilkinson says the Egypt-
ians kept a Lent of forty days
in commemoration of Osiris, their
great mediatorial god. Among

pagans this festival is the indis-
pensable preliminary to the great
annual festival in commemora-
tion of the death and resurrec-
tion of Tammuz, which was
celebrated by alternate weeping
and rejoicing. When Israel kept
this, God called it an abomina-
tion unto Him (Ezek. 8:9-14).

CHRISTMAS

So of Christmas. Says Profes-
sor G. L. Robinsons:— "The first
known reference to December 25
as the date of the birth of our
Lord, occurs, so Weigall tells us,
in a Latin work dating from
about 354 A. D.; but as yet no
festival celebration was associa-
ted with it, only the date being
recorded. However, shortly after
Emperor Honorius (395-423)
speaks of the date as being kept
in Rome 'as a new festival.'" So
the very name of Christmas—
Yule day—proves its pagan and
Babylonian origin, 'yule' being
the Chaldean name for 'infant' or
'little child.' The 25th of Decem-
ber begins to lengthen the dura-
tion of the sun's light. Hence,
throughout the whole heathen
world, the 25th of December was
regarded as the birthday of the
sun-god, and a high festival
which was celebrated at Rome by
the "Great Games" of the circus.
Equally the Christmas Tree is
pagan: in Egypt it was the palm
tree, in Rome it was the fir; the
palm tree denoting the pagan
Messiah as Baal-Tamar, and the
fir tree referring to him as Baal-
Berith. "It is admitted," says
Alexander Hislop (Two Baby-
lons, p. 132), "by the most learn-
ed and candid writer of all parties
that within the Christian
Church no such festival as Chris-
tmas was ever heard of till the
third century, and that not till
the fourth century was far ad-
vanced did it gain much obser-
vance." At midnight on Decem-
ber 25 the constellation of Vir-
go identified in Babylonia with
the Mother Goddess) rises, and
the new sun (Horus) comes into
being.

THE DANGER

So, finally, we reach the cli-
max in the fear in the heart of
Paul. "Ye observe days, and
months, and seasons, and years.
I am afraid of you, lest by any
means, I have bestowed labour
upon you in vain" Gal. 4:10).
The historical climax is in the
Church of Rome: holy seasons,
holy places, holy 'saints,' holy
relics, holy images—all a sen-
suous holiness which is purely
imaginery. For decades all sec-
tions of the Church have been
submerging under a returning
tide of festivals, saints' days,
and holy days; and such festi-
vals reveal so alarming a heart-
drift that the Apostle trembles
for his laborious toil.

RESOLUTIONS THAT COUNT

(Continued from page one)
should, like them, resolve to put
God first and worship Him only,
not bowing down to money, nor
the opinion of men. Young people
especially need to vow that they
will not be led by popular opin-
ion to do that which is wrong.
JACOB. "And Jacob vowed a
vow, saying, if God will be with
me, and will keep me in this way
that I go, and will give me bread
to eat, and raiment to put on,
so that I come to my Father's
house in peace; then shall the
Lord be my God; And this stone,

which I have set up for a pil-
lar, shall be God's house, and of
all that thou give me I will sure-
ly give the tenth unto thee."
(Gen. 28:20-22). Jacob vowed to
tithe and to recognize the house
of God. Why not follow his ex-
ample and make a holy resolve
to be regular and faithful in the
attendance at the house of God
and to surely give God the tithe
of all that God gives you?

JOSHUA. "As for me and my
house we will serve the Lord"
(Joshua 24:15). This vow would
include the family altar, Christ-
ian teaching in the home and
leading one's family to live for
God. Fathers, we need to make
this resolution in 1945.

HANNAH. Concerning her
child Samuel, given in answer to
prayer, she vowed, "For this
child I prayed; and the Lord
hath given me my petition which
I asked of him: Therefore also I
have lent him to the Lord; as
long as he liveth he shall be lent
to the Lord" (I Sam. 1:27,28).
Every mother and father of a
young child should prayerfully
consider this vow. Does God
want you to dedicate your child
to Him? Does God want you to
offer your boy to be a preacher
or your girl to be a soul winner
or missionary?

RUTH. "I will not turn back
to leave thee, or to return from
following after thee: for whither
thou goest, I will go; and where
thou lodgest, I will lodge; thy
people shall be my people, and
thy God my God; Where thou
diest will I die, and there will I
be buried; the Lord do so to me,
and more also, if ought but death
part thee and me." (Ruth 1:16,
17). If every Christian girl
would vow like Ruth to select
only the Christian company, God-
ly men and women, boys and
girls, and go with them, then
there would be fewer girls ruined
by the dance and beer parties and
roadside parking evil compan-
ions. Promise God now to get in
the church with God's people
and cleave unto those that love
the Lord during 1945.

DAVID. "I will meditate in
thy precepts, and have respect
unto thy ways. I will delight my-
self in thy statutes: I will not
forget thy word." (Ps. 119:15,
16). "I will keep thy precepts
with my whole heart." (Ps. 119:
6). Multitudes should resolve to
meditate in the precepts of the
Bible, delight in God's law and
not forget His Word. Why not
promise God now to read His
Book daily and meditate there-
on? You can read the whole Bi-
ble through in a year, reading
three chapters each week day and
five on Sunday.

David also made other vows.
(1) Prayer. "Because he hath in-
clined his ear unto me, therefore
will I call upon him as long as
I live" (Ps. 116:2). "When thou
saidst Seek ye my face; my heart
said unto thee, Thy face, Lord,
will I seek" (Ps. 27:8). Daily se-
cret prayer. Don't you want to
start it and make a vow to God
about it like David to seek God's
face for His power and blessing?
David even vowed to pray three
times daily—morning, evening
and night (Ps. 55:16,17).

(2) Public testimony. "And
now shall mine head be lifted up
above mine enemies round about
me; therefore will I offer in his
tabernacle sacrifices of joy: I will
sing praises unto the Lord" (Ps.
27:6). "I will pay my vows unto
the Lord now in the presence of
all his people, and I will sing
praises unto thee among the na-
tions" (Ps. 108:3). David many

times vowed that he would sing
praises or publicly give his tes-
timony to the goodness of God.
Then it is proper for Christians
to resolve to give public testi-
mony of praise and confess
Christ before men and to sing
His praises also.

THE PRODIGAL SON. "I will
arise and go to my father, and
will say unto him, Father, I have
sinned against heaven and be-
fore thee" (Luke 15:18). This is
the resolve for every lost sinner
who reads this to make. The Fa-
ther received the prodigal son
with open arms, and fell upon his
neck and kissed him, and killed
for him the fatted calf, and cle-
thed him in new garments. What
a happy reception the sinner re-
ceives who returns to God for
mercy. If you are not a Christian
I would make that my New Year
resolution to come to Christ with
all my heart. I would resolve
that "Just as I am, I come." You
may be sure that He will never
turn you down, for "Him that
cometh to me, I will in no wise
cast out," the Saviour said.

THE SALOON A BANK OF DEPOSIT

You deposit your money there
—and lose it.
Your time—and lose it.
Your character—and lose it.
Your health—and lose it.
Your strength—and lose it.
Your self control—and lose it.
Your home-comfort—and lose it.

Your wife's happiness—and
lose it.
Your children's happiness—and
lose it.
Your own soul—and lose it.
The investor never seems to
realize the danger until ruina-
tion is upon him.—Selected.

The Christian who begins to
tithe will have at least six sur-
prises. He will be surprised:
1. At the amount of money he
has for the Lord's work.
2. At the deepening of his
spiritual life in paying the tithe.
3. At the ease in meeting his
own obligations with the nine-
tenths.
4. At the ease in going from
one-tenth to larger giving.
5. At the preparation this gives
to be a faithful and wise steward
over the nine-tenths that remain.
6. At himself in not adopting
the plan sooner.

"Expect great things from
God and attempt great things for
God."

DOES FISHING MAKE A MAN LIE?

(Continued from page one)
anias, he asked him: "Why hath
Satan filled thine heart to lie?"

And again: "Why hast thou
conceived this thing in thine
heart? thou hast not lied unto
men, but unto God." (Acts 5:1-
4).

Whether lies are "white lies"
or black ones, they are sins
and as such deserve the judgment
of God.

Thank God, "Christ died for
our sins" of lyny as well as our
other sins. And they will be for-
given through faith in Him.

"Come now, and let us reason
together, saith the Lord: though
your sins be as scarlet, they shall
be as white as snow; though
they be red like crimson, they
shall be as wool." (Isaiah 1:18).

Christians are exhorted to
"put on the new man, which af-
ter God is created in righteous-
ness and true holiness."

"Wherefore putting away ly-
ing, speak every man truth with
his neighbor." (Ephesians 4:25).

WHAT WE CARRY BEYOND THE GRAVE

(Continued from page one)

"Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord." — Job 1:21.

In this verse, Job declared the same truth which our text declares, namely, that we bring nothing of material value into the world and neither will we carry anything hence.

However, there are some things which can be carried beyond the grave. While we do not carry away anything of physical nor material value, there are some things of spiritual value which we carry with us.

I
WE CARRY OUR BODIES BEYOND THE GRAVE. This is a well certified fact, both from the standpoint of the saved and the unsaved. Regardless of how mutilated, torn, and destroyed the body may be in this life, still there will be a resurrection and we will have our bodies in the life beyond. Concerning the body which the Christian shall have, Paul has said:

"In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." — I Cor. 51:52.

Then as to the unsaved, it is likewise true that each will have his body resurrected from the grave.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." — Rev. 20:5.

This text would indicate that there is to be a resurrection of the saint and sinner, separated by at least a thousand years. Regardless of when the resurrection comes, both the saved and the lost will carry their bodies beyond the grave.

To the Christian, this brings a marvelous assurance, for each of us who have been redeemed by grace, will have a body like the Lord Jesus. Our bodies will be transformed and changed so that all the marks, the scars, the blemishes, and the imperfections will be removed and the body which is thus raised, will be made perfect by Him and thereby conformed to His own image. What a comforting assurance God's Word gives us in this respect. Listen:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." — Rom. 8:29.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." — I Cor. 15:49.

"For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." — Phil. 3:20, 21.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." — I John 3:2.

The unsaved will likewise have a resurrection body, but one which will be much in contrast to that of the Christian. It is rather conspicuous that the body

We Sow



"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." — Gal. 6:7, 8.

of the wicked dead is not described in God's Word. While there is a great deal said about the type body which the Christian will have in that it shall be conformed to the image of Christ, yet not one verse even hints at the body which will be possessed by the unsaved. I think, though, that it is logical for us to assume that since the saved will have a body like Jesus, that the unsaved possibly will have a body like Satan. The very absence of its description would indicate that it is too horrible, too gruesome, and too loathsome for description for mortal man.

Regardless of what type bodies we have, whether it be the body of the saved or the unsaved, — the fact remains that we will carry our bodies beyond the grave.

II
WE WILL ALSO CARRY OUR FRIENDS BEYOND THE GRAVE. What a blessing our friends are to us in this life. During these better than twenty years that I have been trying to preach the Gospel, my friends have meant a great deal to me. There have been many trials, problems, and difficulties that have arisen in my life, and I thank God again and again for the friends who have stood by me and who have been my support as the days have passed by.

Often times we have greater fellowship with our friends than we have even with our own people. The families of many of us are scattered so that we do not see our own kith and kin often. Hence, it is that our friends come to mean much to us, and the fellowship which we have with them is exceedingly blessed. What a joy it is to the child of God to know that the Christian friendships that have been formed in this life will continue throughout the life which is to come. How happy each of us should be in the prospect that we shall carry these friends beyond the grave.

While this is true relative to the Christian, it certainly brings a warning to the unsaved. If, as an unsaved person, you are keeping company with a godless crowd here, then remember that these shall be your company and associates throughout eternity. And then what a contrast! While they may be your bosom friends now, then possibly they will

even hate you as they think back over the sinful experiences you have had together. Listen:

"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." — Matt. 8:12.

Here then is a verse that tells us there will be no love in Hell, but that instead, there shall be gnashing of teeth. As dogs growl and snarl and fight over their food, gnashing upon one another so the unsaved will gnash upon each other throughout eternity.

Several years ago there used to be a criminal prosecutor on the West Coast by the name of Asa Keyes. He sentenced approximately one thousand men to San Quentin prison. Later, he himself violated the law and was sentenced to the same penitentiary. When he entered the prison, he was greeted with a loud, long, sardonic laugh on the part of that crowd whom he himself had sentenced to prison. The pressure eventually became so terrific and the hatred and animosity became so great, that he had to be separated and segregated from all the balance of the prisoners. In order to preserve his life, he had to be placed in a single cell away from all the balance.

I don't know whether there will be any sardonic laughter in Hell, but I do know that there will be "gnashing of teeth." Those unsaved godless companions that you would not break with will still be your associates throughout eternity; but probably then, in the light of this Scripture, the bitterest and fiercest of enemies.

III
WE SHALL ALSO CARRY OUR DESIRES BEYOND THE GRAVE. While it is true that the child of God is a man of two natures in this life — the nature of the flesh and the nature of God, it is also true that the nature of God is the dominant one, and that eventually the old nature will die, but that new nature will live forever. It is that new nature which desires the study of His Word, prayer, fellowship with God's people and the Lord Jesus. Those desires we will carry beyond the grave, and throughout a never-ending eternity, the child of God shall find these desires intensified in that heavenly kingdom. As we have tried to serve Him here, then

with nothing to inhibit us, we shall serve Him perfectly. Listen:

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." — Rev. 22:3.

As the old song has said:
"When my life's work is ended
And I cross the swelling tide;
And the bright and glorious morning I shall see,
I shall know my Redeemer
When I reach the other side;
And His smile will be the first to welcome me."

I shall know Him, I shall know Him,
As redeemed by His side I shall stand;
I shall know Him, I shall know Him,
By the prints of the nails in His hand."

As it has been our desire to be drawn closer to Him in fellowship here, so then our desires shall be consummated.

Though this be true with the Christian, the unsaved will likewise carry his desires into eternity. Of this we have definite assurance, in that God's Word tells us of one unsaved man who carried his desires into the next life. We read of this:

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." — Luke 16:24.

Here was a man who had fared sumptuously in this life, who now greatly desired even a drop of water in eternity. It is thus logical to believe that the unsaved carry their desires beyond the grave. God's Word definitely declares elsewhere that this is true.

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." — Rev. 22:11.

Here then is a verse which declares that those that are unjust in this life will be unjust beyond the grave; and that those who are filthy in this life will be filthy beyond the grave. All this would indicate that the unsaved carry their desires with them and that those desires grow and develop.

When John A. Broadus visited Palestine years ago, just outside the walls of the city of Jerusalem, he found a basket, inside of which there was a baby.

He was just in the act of stooping to pick it up when someone shouted and called to him that it was a leper babe. He realized then that it was an unwanted babe. There was no evidence of leprosy in its appearance then, but possibly if that child lived ten years, it would be loathsome in its condition and appearance. So it is with the unsaved. Their spiritual leprosy grows and increases in life so that by the time one lives fifty years without the Lord Jesus, his desires, passions, and unholy appetites have grown and developed to such an extent, and he is dominated thereby in such a way that he is actually more of a beast than a human.

In the light of this verse (Rev. 22:11), which would indicate that those desires will grow even in eternity, what will the character of such a one be like ten thousand years or a million years in eternity! What will the drunkard, the harlot, the libertine, the liar, and the dishonest be like with their desires constantly developing throughout a never-ending eternity!

Yes, it is true that both saint and sinner carry their desires into eternity.

IV
WE SHALL ALSO CARRY OUR MEMORY BEYOND THE GRAVE. What a blessing and joy this brings to the Christian. There have been many happy experiences in the lives of each child of God along the way. In spite of the sorrow and sadness that attends each of us, there have also been many days of pleasant memory. I rejoice that we shall carry our memory with us into eternity. We shall remember the days of victory; we shall remember the happy experiences; we shall remember the times when God's grace was victorious in our lives. We shall remember the joyous moments when we have seen others swept into the kingdom of God, saved by His grace; and even then we shall remember the sorrows that have come to us, and understanding then with perfect knowledge, even they shall be pleasures to us.

What a decided contrast there is in this respect with the unsaved. The unsaved too will carry their memory. In the story of the rich man and Lazarus (Lk. 17:19-31), the rich man remembered Lazarus; he remembered Lazarus' water; he remembered how it would cool one's parched tongue; he remembered his father's house; he remembered his five brethren who were hot-footing the road of vice; he remembered what effect preaching might have on them; he remembered even the doctrine of repentance. In fact, Abraham said to him, "Son, remember." (Lk. 16:25).

Surely every unsaved person will carry his memory beyond the grave, but not with the joy which shall characterize the child of God. He will remember the sins of his life. He will remember his opportunities whereby he rejected Jesus. He will remember every sermon he has heard. In fact, life's experiences will be his to recall throughout eternity. Yet, never shall these experiences be recalled with joy.

In this life, we have mad-houses for those whose memory has played them false. Eighty-five percent of those in the various mad-houses today are there because of memory. Hell, then, shall be the mad-house of the universe.

When Mr. Moody was but a young lad, he was working for a neighbor hoeing corn; and

(Continued on next page)

WHAT WE CARRY BEYOND THE GRAVE

(Continued from page three) when they came to the end of the row, the man turned to Moody and said:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:23.

He told Mr. Moody how that when he left home, his mother followed him to the gate and gave him a Testament and quoted this verse of Scripture to him. He said that he went away to the city, and in the first service that he attended, the preacher had quoted this verse to him. Wanting to get established in life, he rejected Christ and later went to another town, and the first sermon there was from the same text. Later, when Mr. Moody returned home, he learned that this man had gone completely insane, and when he visited him at the asylum in Brattleboro, Vermont, the man backed up on the corner against the wall and pointed a boney finger at Moody and fairly screamed: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33).

Well, hell, beloved, will be just like that. The unsaved will carry their memory with them beyond the grave.

V
ANOTHER THING THAT WE SHALL CARRY BEYOND THE GRAVE WILL BE OUR LIFE'S RECORD. Protesting his innocence, when his comforters accused him of sin, Job declared: "My record is on high." — Job 16: 19.

Well, this is a day of records. I heard recently of a man driving an automobile approximately six miles a minute; of an aviator driving an airplane approximately eight miles a minute. I have read of dancing marathon records, and only a short time ago, I heard of a new record — a man who had not missed a Sunday in Sunday School for 25 years.

Well, God is keeping a record of the life of each of us. He is surely keeping a record of each Christian's life. Listen:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." — 2 Cor. 5:10.

Some day we are going to come before Him to receive our reward. It is from the record which God has kept concerning us that we shall be judged and thereby rewarded.

While this is true of the Christian, it is likewise true of the unsaved. God is keeping a record concerning the unsaved. He kept a record concerning the sins of Judah. Hear God's prophet:

"The sin of Judah is written with a pen of iron; and with the point of a diamond." — Ju. 17:1.

He keeps a record of all secret sins. Listen:

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." — Rom. 2:16.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." — Eccl. 12:14.

Some day God is going to open the record and judge the unsaved out of that record. Listen to His Word:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there

was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." — Rev. 20:11,12.

This record which we will carry beyond the grave will be a complete record. If you and I were keeping a record of our lives, there is much that we would leave out. I have always noticed that when an individual writes the story of his life, he covers over his imperfections and leaves out that which fails to compliment him. However, the record which God is keeping is not partial nor fragmentary. It is complete from the hour of birth to the hour of death. It is this record which we carry with us beyond the grave. Each faithful Christian will have the joy some day of facing a record, which, though it may be far from perfect, will be a revelation of the best of his ability and faithfulness. The backslider and the worldling will likewise face their records. At the same time, the ungodly and the Godless shall face the record of their lives. Yes, it is true that both saint and sinner carry their life's records with them beyond the grave.

VI
FINALLY, THE CHRISTIAN CARRIES AN ETERNAL ABIDING COMPANIONSHIP WITH HIM BEYOND THE GRAVE.

This is not true concerning the lost, but it is true concerning the Christian. In giving our marching orders, Jesus commissioned us to preach the gospel, baptize those that were saved, teach them His Word, and then He gave a most wonderful promise of His presence, not just for a day, nor for life, but unto the end of the age. Hear Him:

"And lo, I am with you alway, even unto the end of the age." — Matt. 28:20.

What a blessed privilege it is to know that He has promised to go with us all the way, and that we have an abiding companionship in Him not only for life, but for eternity. He has promised to us everlasting life, and, of course thereby we have His abiding companionship. Listen:

"Verily, verily, I say unto you, He that believeth on me hath everlasting life." — John 6:47.

Sometimes in marrying folk, we use the expression, "Until death do you part." How we thank God that there is a bond which death can never sever. How we rejoice that there is a companionship that shall never end. We have a wonderful promise of this in the words of Paul:

"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. 8:38,39.

When my boy was about four years old, we were walking up the alley toward the church building one dark starless night. He clutched my hand tightly as we walked along. Sensing his fears, I said, "If daddy were not here, how would you feel?" And immediately he replied, "I'd feel afraid." And so it is with us. If it were not for the eternal abiding companionship of our Heavenly Father, there are many times in our lives when we would be afraid. How we thank God for this fact that He is always with us.

Time To Take Inventory
How does it look on black and white?

MY LIFE INVENTORY SHEET

JANUARY 1, 1944 to DECEMBER 31, 1944

Print Your name here _____

ASSETS, STOCK AND SURPLUSES- Jan. 1 1944

Sufficient Grace
Thousands of Guaranteed Promises
Riches of Christ
Pension and Power of the Holy Spirit
Perfect Strength
1,189 Chapters of Truth
Unlimited Joy

BUSINESS WITH GOD SINCE JAN. 1, 1944

No. of definite requests in prayer - - - - -
" definite answers to prayer - - - - -
" average time spent in prayer per day - - - - -
" victories won in life - - - - -
" hours of enjoyment with Bible - - - - -
" estimated chapters read - - - - -
" verses memorized - - - - -
" testimonies for Christ - - - - -
" souls won for Christ - - - - -
" individuals helped, comforted - - - - -
" encouraged in Christ's Name - - - - -
" sufferings for Christ's sake - - - - -
" Christian graces enjoyed:
Love - - - - -
Joy - - - - -
Peace - - - - -
Longsuffering - - - - -

Before God . . .

Check The Results

I am satisfied . . . ☐
I am not satisfied ☐

Signed _____

Your Own Signature

Therefore, nothing need ever worry us. Listen:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." — Rom. 8:28.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." — I Thess. 5:18.

There is nothing that we need ever fear in view of His promise to be with us.

"I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." — Heb. 13:5,6.

While it is true that materially we bring nothing into this life and we carry nothing out, at the same time we do carry our bodies, our friends, our desires, our memories, our life's records, and above all else, the Christian carries the companionship of his Heavenly Father beyond the grave.

In view of this, how much each of us needs to be on the Lord's side. Truly each of us needs the Lord Jesus day by day. May you now receive Him as your personal Saviour. May God bless you!

The white Devil of self-righteousness has slain more souls than the black Devil of unrighteousness.

"Reformation is turning over a new leaf but regeneration is receiving a new life."

WHAT CATHOLICISM STANDS FOR

(Continued from page one) wants all schools to be brought

more than that. It means that in many Catholic countries controlled by Catholics you cannot bury your child at all, if you are not a Catholic unless it has been baptized by a priest. Many Catholics go further and say your child cannot go to heaven unless it has been baptized by a priest. That is Catholicism.

4. The union of church and state not only means that the Catholic Church would control your schools and your marriages and your burying places and keep all unbaptized babies out of heaven (for they say the priest can do that); but the union of church and state means that the common people would have no Bibles in their homes. Modernism keeps the Bible out of the public schools; Catholicism goes a step further and would keep all Bibles out of the homes of the common people. In every country where they can, they destroy Bibles and the priest often collects and burns Bibles in big bonfires.

5. The union of church and state not only means homes without Bibles, priest-ridden Catholic schools instead of public schools, no marriage except by a priest, no burials except when priests are paid for it, no babies in heaven unless baptized by a priest; but in every country where Catholics are in control because of the union of church and state, Priests are the political bosses of cities, counties, states and nation. That is what you will have in this country in time, if Catholics get in power.

6. Not only does the union of church and state mean all this; but it means more. Go look at the statue of liberty in New York harbor. It is a woman hold-

ing forth a light to the world. The statue of liberty of Brazil is a woman with a drawn sword. That tells the difference between North and South America. The founders of North America came here seeking liberty of conscience and the right to worship God as they pleased. The uplifted light was a fitting symbol of an open Bible and the light this country has given to the world. In South America the founders of that country went there seeking gold. Greed for gold and the power that is necessary to get gold are symbolized by the drawn sword. Union of church and state until very recently, with all the woes and evils attendant thereupon have been the history of South America. Internecine wars have been the history of South America. Catholics have been in control in South America until the last 50 years or less, when they have been throwing off the yoke. In this country of ours an open Bible and separation of church and state and civil and religious liberty have made us what we are. A closed Bible, union of church and state, ignorance and interminable wars have been the fruits of Catholicism.

This is briefly Catholicism. Pray for the nations thus controlled today.

I SHOULD LIKE TO KNOW

(Continued from page one) vance of days.

The subject is different entirely in the two passages. In Romans Paul is talking about offending the conscience of a weak brother. In that passage he speaks only of such days as may be "regarded unto the Lord," not of the observance of days that displeases the Lord, and urges even in the observance of days that per se is not displeasing unto God, proper regard must be had for offending the conscience of a weak brother. In the Galatian letter Paul is speaking of legalistic and ritualistic observance of days, such as Catholics and Protestants will shortly do in the observance of Lent and Easter. Paul says he is afraid of folk like that, because their observance of days shows that they are depending on those things to save them, rather than upon the finished work of Christ.

JOHN'S BAPTISM

(Continued from page one) lot baptism. But what does the Bible say about John's baptism?

1. The Bible says "t came from heaven. Is heaven heaven?" — Matt. 21:25.

2. The Bible says John's baptism came from God. John 1:33.

3. The Bible says John's baptism was the counsel of God and to reject John's baptism was to reject God's counsel. Lu. 7:30.

4. The Bible says that Jesus received John's baptism from that God the Father spake from heaven to tell the folks He was well pleased with it. What would this Methodist descendant of Rome give to have heaven's approval of his harlot baptism?

5. The Holy Spirit gave His approval of John's baptism by descending upon Jesus when He submitted to it.

6. All the 12 apostles had John's baptism, and no one could be one of the 12, unless he had John's baptism. Acts 1:21.

7. The folk on Pentecost all had John's baptism, for they were all baptized by 12 men, who were baptized by John. No other baptism is Christian. except John's.