

The Baptist Examiner

The Paper With a National Circulation

"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).

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PROPHECY SAYS THE UNITED STATES NEVER TO BE CONQUERED

Are Annual Calls Of God?

THE ANSWER IS NO! (Multiplied by one thousand). There is no example, or precept, or command, for such an abomination as the annual call of a pas-

the question is almost a ridiculous one. Think of the Apostle Paul during his ministry at Ephesus, leaving because he failed to be "called" in the annual call! Ministers criticize the Methodists for their plan of shifting their teachers about when this is not really resorted to but once in several years, then they turn around and practice the annual call. Talk about "gagging at a gnat and swallowing a camel" — that's it!

Very few city churches practice calling a pastor annually. This custom characterizes country and village churches, mainly.

Objections To The "Annual Call"

THERE IS NO SCRIPTURE FOR IT—OR THAT EVEN AT SUCH. Baptists do not believe in making the

New Testament their rule of faith and practice. Why do they depart from their claim in this instance?

THE WHOLE TENOR OR SCRIPTURE INDICATES THAT THE PASTORAL RELATION IS TO BE A MORE permanent thing, than is represented in the "annual call."

THE ANNUAL CALL SETS ASIDE THE LEADERSHIP OF THE HOLY SPIRIT. Suppose the Lord leads a church to call a certain man this year—is it reasonable to suppose that He is through with that man exactly twelve months hence? There is not anything in the Bible to indicate that a pastor is to be hired and fired like a farm hand — that the Lord has use of a man for only so many months. Read Acts 16:10 and note that the Lord chose Paul's field of labor. And it wasn't for only so many months either.

THE ANNUAL CALL MAKES FOR CHURCH TROUBLE. A few disgruntled trouble raisers (Continued on page four)

AN EXPOSITION OF ISAIAH 18

In our exposition of this chapter, we will differ much from the commentators of God's Word. I do not mean to say that I am positively right, and that all other commentators are wrong. Yet, I do confidently believe that my interpretation is correct. If it is not the United States which is in the view of the prophet, then frankly I do not know of any interpretation which might be offered which would be in the least bit plausible.

To Whom Addressed

It is unlike chapters 13, 15, 17, or 19. It is addressed to an unnamed country.

The First Word of the Prophecy

It isn't "woe," but "ho." Cf. 55:1. The Revised Version realized the mistake of the King James translators and corrects it to read, "ah."

"Shadowed With Wings"

The Revised Version translates this as "out-stretched wings." Everyone knows that the eagle with out-stretched wings is the emblem of the United States as a nation. After the World War, when a reception was given President Wilson in Paris, Clemenceau said, "Welcome, representative of the nation that stretched its wings abroad for the protection of Europe."

There are other countries which use the eagle for an emblem, such as Mexico, Austria, Germany and Russia. Each of them, however, have an eagle with closed wings. Yet, the eagle which appears on our silver money, has spread wings or out-stretched wings — fulfilling this prophecy.

(Continued on page four)

Mused Uncle Mose

Pahson had a beeg preachah fo a 'vival meetin' in ouah li'l church, but he got unconven'enced when a biggah church ast 'im fo de same date.

I Should Like To Know....

1. Explain Luke 7:28.

John was preaching the ushering in of the Messiah's kingdom, the kingdom of Heaven at hand. As a prophet there was none greater than John. Jesus being then in the beginning of His ministry was recognized by the world as the least. Yet in reality He was the greatest, because He was the King of the kingdom and the Saviour of the world.

2. Explain Hag. 2:10, 18, 20.

"Four and twentieth day" means the 24th day of the month as the nursery rhyme says: Four and twenty blackbirds baked in a pie" means 24 blackbirds.

3. Explain Matthew 12:40,44.

These Scriptures deal exclusively with reformation and not regeneration; a case of getting religion, cleaning all up, the devil leaving temporarily and coming back and finding it empty. In salvation the house is not left empty. Notice: "Christ liveth in me". — Gal. 2:20. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles;

which is Christ in you, the hope of glory". — Col. 1:27. See Romans 8:11.

4. Is it right to use a Baptist Church building for a Baccalaureate service when the sermon is preached by an Arminian preacher?

Positively no! Baptist Church buildings are supposed to be dedicated to the glory of God. No Arminian can glorify God. Any man who preaches salvation by works, salvation by the city's water works, or falling from grace, can not glorify God. He is an heretic and God tells us to refuse the company of such persons. "A man that is a heretic after the first and second admonition, reject." — Titus 3:10.

For a Baptist Church to allow their building to be thus defamed by a heretic means that that church is a partaker of the heretic's sins, although God tells us that we are not to be partakers of other men's sins.

What Is The Louisville Seminary's Position On Alien Immersion?

The "Baptist and Reflector" of May 26, 1945 published letters from Duke K. McCall, president of the Baptist Bible Institute, New Orleans, La., and E. D. Ad, president of the Southern Theological Seminary of Fort Worth, Texas, showing the position of these two schools as to alien immersion.

Editor Taylor of the "Baptist and Reflector" says that he was troubled by frequent questions to the orthodoxy of our seminary to write these schools concerning alien immersion and restricted communion. While we do not have room to print the letter from each of these school heads we are glad to state that the replies were clear, light-forward, and heartening to every true Baptists.

Now some questions arise: What about the Seminary at Louisville? Was a letter written them? Did they reply? What was that reply? Does its omis-

sion indicate the unscripturalness of the Louisville Seminary as to the ordinances? Of course, the alien immersion of Sampey, Carver, Tribble, et al is well-known. Their looseness, unscripturalness, and heresy on matters pertaining to the doctrines of election, baptism, the Lord's Supper, feminism, and unionism are too well-known to need further elaboration here.

Surely it does seem strange that Editor Taylor of the "Baptist and Reflector" omitted the Louisville Seminary when he quoted the fine letters from Southwestern and B. B. I.

Of course, there is a reason. Silence oft times is better than speech and especially when your (Continued on page four)

Reckless Words And Slandorous Darts Cause Unmitigated Damage

"Touch not Mine anointed, and do My prophets no harm." Psalm 105:15. "I would rather play with forked lightning or take in my hands living wires," says Dr. A. B. Simpson, "than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others to the hurt of their own souls and bodies..."

Let us remember when we persecute or hurt the children of God, we are but persecuting Him, and hurting ourselves far more.

"Lord make me as sensitive to the feelings and rights of others as I have been to my own, and let me live and love like thee."

If It Be True—

The tongue is the test of spiritual character. "If any man offend not in word, the same is a perfect man and able to bridle the whole body."

A man's tongue reveals his spiritual condition. His words reveal his character. A good man cannot be bitter. A man who is constantly imputing bad motives to others is simply describing his own state of mind.

The tongue is the tell-tale of the soul; the index of the dial of character and life. The secret therefore of right speech is a sanctified, Spirit-filled heart.

The sins of evil-speaking, tale-bearing and hearsay are some of the greatest hindrances to the spiritual growth of the individual and to revival in the Church of God.

Dr. McLean tells how he was rebuked and humbled on a certain occasion when he repeated a grave matter he had heard to a (Continued on page four)

WILL THERE BE PEACE?

The World Conference at San Francisco where representatives of 50 countries finally agreed to agree on a world charter to end an enduring peace among nations, ended in a wild drinking party that made common sots of their eyes in amazement. 4,000 delegates, in whose hands rested the fate of the world, were wine and dined all through the deliberations, and the flow of liquor like the rapids of Niagara, but it remained for the grand celebration to put the city of Belshazzar forever in the shade. According to news reports the city of San Francisco, which takes the usual bacchanalia (Continued on page two)

-- The First Baptist Pulpit --

"HOLY THINGS"

"Neither shall ye pollute the holy things." — Numbers 18:32.

I dare say that not one out of ten church-going people could intelligently nor scripturally define the word "holy." Doubtless even those who go to church the most and who have used the word "holy" many times, and have likewise heard it used quite often, would go far afield in their attempt in defining this word. Actually, it means "to be set apart to the worship or the service of God."

With this definition in mind it is interesting to notice in the Old Testament many things that

pertained to the Jews were said to be holy. The following suffice as examples:

"Remember the sabbath day, to keep it holy." — Exodus 20:8.

"And thou shalt make holy garments for Aaron thy brother for glory and for beauty." — Exodus 28:2.

"And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary." — Exodus 37:29.

"And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Exodus 3:5.

"For as the sin-offering is the priest's, so is the trespass-offering: it is most holy." — Lev. 14:13.

"And he shall make an atonement for the holy sanctuary." — Lev. 16:33.

"And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water." — Num. 5:17.

"And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the (Continued on page two)

CHURCH MADE DAIRY

In the village of St. George, Ontario, Canada, eight miles from Galt, a church building was closed; and then transformed into a cold storage plant and dairy.

It strikes us as being singular that the place for the dispensing of the "sincere milk of the Word" (I Peter 2:2) should become a dairy from which literal milk shall be sold.

We sincerely hope the reason of the strange transformation from church to cold storage plant is due to the fact that the Christians formerly using the building outgrew its size and were compelled to secure larger quarters.

We trust the change was not (Continued on page two)

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WILL THERE BE PEACE?

(Continued from page one)
with a casual shrug, gasped in
shocked astonishment.

All through the conference deliberations, God was not invited to attend. The only incident which would be remotely identified with prayer was a short period of silence during the opening session. The so-called Christian nations bowed to the presence of Hindoos, Moslems, Atheists, and Christ rejectors, American and foreign, so neither the Prince of Peace nor the Almighty Father were recognized nor asked for counsel or wisdom. What peace can be built upon such a foundation?

"I just wish to express my joy in reading your paper. I know that I didn't subscribe to it but I sometimes wish I knew whom I may thank for this gift," so writes Bro. Alfred H. J. Riemann, Woodhaven, L. I., N. Y.

CHURCH CHANGED TO DAIRY

(Continued from page one)
due to a spiritual frigidity of pulpit and pew which froze everyone out. For cold Christians can be defrosted by a fresh consciousness of the warm love of Christ and that of fellow saints toward them.

— Now

"HOLY THINGS"

(Continued from page one)
priests and the Levites bring up."
— I Kings 8:4.

Here are eight references to objects pertaining to the Jewish economy of worship. These verses would indicate that in their system of worship the Sabbath, the priest's garments, the anointing oil used in consecrating the priest, the ground whereon Moses stood and was called into God's service, the sacrificial offerings, the sanctuary for worship, the water used in the worship, and the vessels used in connection with the burnt offering — all these specific items are thus said to be holy. This means that each of these, which are only taken at random and which could be multiplied many times, were set apart to the worship and service of God. Since they were holy to Him they were for His worship and His service.

Now since it is said that each of these items belonging to the Jewish worship was holy, it is only logical that God would lay claim to much relating itself to our lives as being holy unto Him. If much, and oft times that which appears most trivial to the Jew be considered holy, then surely there is much concerning Gentile believers that might be spoken of as holy.

Remembering our text and God's warning in it that we are not to "pollute the holy things," may we inquire as to that which is considered holy in the Scrip-

tures.

I
AT THE VERY OUTSET
THE BIBLE IS HOLY. Two
Scriptures speak most conclusively in this respect.

"(Which he had promised afore by his prophets in the holy scriptures)." — Rom. 1:2.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."
— II Tim. 3:15.

On the outside cover of your Bible are these words, "Holy Bible," which means what the Bible is set apart specifically for the worship and service of God. The Bible is unlike every other book. Not only is this true in respect to its authorship, its subject matter, its effect which it has upon the individual, and its perennial freshness; but it is unlike every other book in that in its entirety it is set apart to the worship and service of God.

As I began to make some preparation for this message, I was impressed to estimate the value of my personal library. Having procured these books in small numbers through the years, I was amazed to learn that the several hundred volumes which I have in my library had cost me a good deal over a thousand dollars. Some of these books presumably are entirely set apart to the worship and service of God. This is true of some of them in part, and of others it is not true at all. Well, the Bible for one Book is entirely holy — it is only for God's service and worship. We breathe this thought each time we sing the old hymn:

"Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came;
Mine to teach me what I am;
Mine to chide me when I rove;
Mine to show a Savior's love;
Mine thou art to guide and guard;

Mine to punish or reward;
Mine to comfort in distress,
Suff'ring in this wilderness;
Mine to show by living faith,
Man can triumph over death;
Mine to tell of joys to come,
And the revel sinner's doom;
O thou holy book divine,
Precious treasure, thou art mine."

II

GOD'S HOUSE IS LIKEWISE HOLY. Listen:

"And said unto them Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place." — II Chr. 29:5.

I have some very positive convictions concerning the house of God. I think it is a disgrace the way in which folk run about in it, talk loudly and boisterously in it, and discuss in it secular and worldly affairs. I have a feeling that when one comes into the house of God he should cease all conversations that pertain to the world and that his thoughts and conversation then be only of sacred things. God's house is holy — it is set apart to the service and worship of God and all secular things should be left outside.

It is surprising how that some folk even talk while the worship service is in progress thereby showing not only a tremendous disrespect to the house of God but to the minister as well.

Sometime ago a preacher friend, who is possessed of a deep bass voice and who speaks rather loudly and fast, happened to think of a Scripture while he

Prayer Plus

The Watchman-Examiner recalls that upon one of D. L. Moody's journeys across the Atlantic there was a fire in the hold of the ship. The crew and some volunteers stood in line to pass buckets of water.

A friend said to Moody, "Mr. Moody, let us go to the other end of the ship, and engage in prayer."

The common-sense evangelist replied, "Not so, sir; we will stand right here and pass buckets and pray hard all the time we are doing so."

How like Moody this was! He believed that prayer and work were like the two hands of one person, in that they should never be separated. — Selected.

was preaching and though he had people who forget that God's house is holy and who smoke it. I preach in country churches quite a great deal and have observed that after services end is quite common in most communities to light up pipe, cigars, or cigarette, ere leaving God's house.

Sometime ago I went into a church to preach and when I stepped behind the pulpit stand which was open in the back, I noticed a large cud of chewed tobacco which had been thrown into it. When I noticed it, thinking how God's house was thus defiled and considered unrighteous indignation mounted up within me. I called one of the deacons up to the rostrum and showed him the tobacco which he voiced in no uncertain tones of disapproval and asked him what he thought of it. To my surprise he told me that the pastor of the church on the previous Sunday had spit the nasty, filthy stuff out into the palm of his hand and had thrown it into the pulpit stand just when he got ready to read his text. Undoubtedly one can say that that preacher considered the house of God holy. I am sure that there are those that think that these isolated cases and that such happen in the country or in wood communities. Let me tell you, beloved, that you are wrong.

Several years ago I was invited to Bristol, Virginia, to speak at a Men's Fellowship. Mr. Lammie was then pastor. This was before he became associated with the Cadle Tabernacle. Between 75 and 100 men were present. After a big dinner, which was served in God's house, I was called upon to address this crowd of men. I was hardly introduced when pipes, cigars and cigarettes began to appear. Before I finished my sermon I felt like I was in a smokehouse. I preached that evening on the subject, "God Dead?" Actually, I felt that God must be dead since He not strike dead that crowd of profane people who defiled the rendered unholy the house of God by their eating and smoking therein.

Jesus, in one of His parables, tells how the birds of the air carry away much of the grain that was sown. Many times conversations concerning worldly things become figurative birds which destroy and carry away the precious Truths that have been dropped by the minister. This is surely another reason to remember that God's house is holy.

There are many who forget that God's house is holy and profane it with banquets and suppers. Our own homes are for the purpose of serving food for the body; God's house is only for spiritual food. That it is wrong to eat in God's house and to use it for banquets and suppers is apparent from Paul's letter to the church at Corinth, for he says:

"What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." — I Cor. 11:22.

In this verse Paul declares that those who feed and feast in the house of God thereby "despise" God's house. This means that they look down upon, hold in contempt, and think lightly of the house of God. Surely no Christian who wants to be obedient to the Lord will thus despise the house of God which is holy.

I am amazed at the number of

(Continued on page three)

Comfort And Strength

"He that planted the ear, shall he not hear? he that formed the eye, shall he not see? — Psalm 94:9.

"Away with work that hinders prayer,
'Twere best to lay it down;
For prayerless work however good
Will fail to win the crown."

"But though he cause grief, yet will he have compassion according to the multitude of his mercies." — Lam. 3:32.

"Why was I made to hear Thy voice
And enter while there's room
While thousands make a wretched choice,
And rather starve than come?"

"Thou shall guide me with thy counsel, and afterward receive me to glory." — Psalm 73:24.

"He knows, He loves, He cares,
Nothing this truth can dim
He gives the very best to those
Who leave the choice with Him."

"O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth." — Isaiah 25:1.

"I would not work my soul to save;
That work my Lord hath done;
But I would work like any slave
For love to God's dear Son."

"Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." — Deut. 31:6.

"HOLY THINGS"

(Continued from page two)
ding. The latter kept his hat and finally said to the host: "I hope you don't mind wearing my hat." To this he received a most stinging rebuke from the words of the pastor who said: "Oh, no, I don't mind; it is my house." To be sure it isn't his house but it was God's house, and any man who comes to it ought to reverence it enough to remove his hat as soon as he enters. While it is wrong for a man to wear his hat when he comes to God's house, it is equally as wrong for a woman to do so.

But every woman that prays or prophesies with her head covered dishonoureth her head: that is even all one as if she were shaven." — I Cor. 11:5.

Some contend that a woman's long hair is all the covering that she needs, yet this Scripture does not so teach. Her long hair indicates her subordination to her husband while her hat indicates her subordination to all men. Selah is this teaching heard today yet God's Word indicates that women by not wearing their hats despise God's house just the same as men make it unholy by talking about within it with their hats on.

Surely if we are going to keep God's house holy we should not allow any heretics in it. At least, we should not allow them to have a part in the worship service, especially we should not allow them to preach. In Nehemiah's day he chased a heretic out of the temple. We read: "And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber." — Nem. 13:8.

In the New Testament we are likewise warned that we are not to have any type of communion or fellowship with heretics.

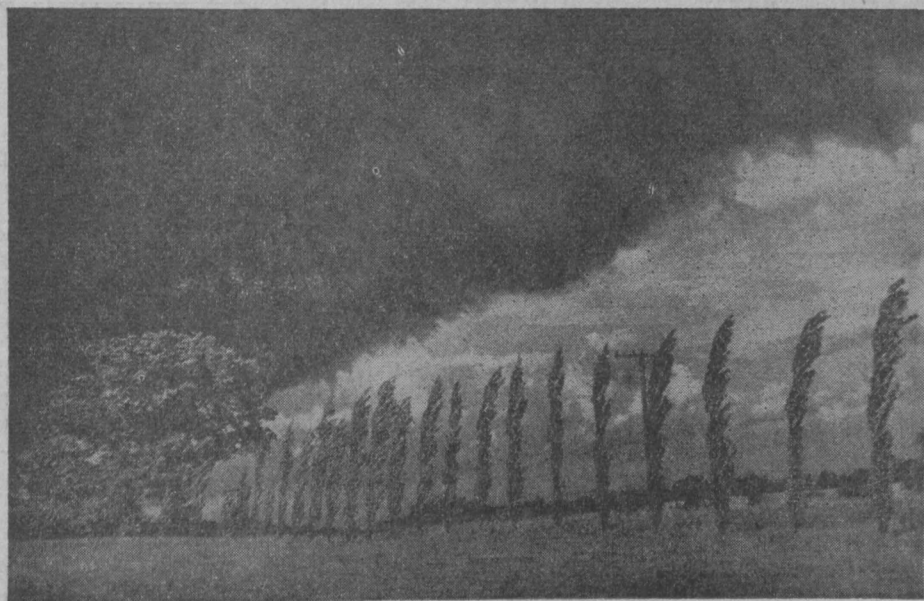
Now I beseech you, brethren, to leave them which cause divisions and offences contrary to the doctrine which we have learned; and avoid them." — Romans 16:17. A man that is an heretic after the first and second admonition reject; knowing that he is such is subverted, and is condemned of himself, being condemned of himself." — Titus 3:10,11.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For that biddeth him God speed that is partaker of his evil deeds." — John 1:10,11.

While this indicates a few ways whereby God's house is defiled and defiled there are many other ways which might be mentioned. Would to God that we might remember these, at least, and thereby strive to not let them remember that it is holy and may we do our utmost to keep it holy!

III

GOD'S DAY IS TO BE REMEMBERED AS HOLY. We are not to be living in terrible times when God's day is considered on the same plane as any other day. Sabbath games, moving pictures, pleasure resorts, and a thousand other devices of the Devil lead even believers to forget God's day. Many rejoice to work on Sunday since it means double wages of an ordinary working day. Instead of regarding it as the first day of the week, it is usually considered as "fun-day." Instead of it being a holy day it is most often a holiday. There are but few in America who consider God's day as



The Thunder Storm

God is at the Organ:
I can hear
His mighty diapason
Echoing far and near.

God is at the Organ:
With His fingers on the keys
He turns loose the lightnings
And the gale that uproots
trees.

God is at the Organ:
So I only hear
The most joyous springtime
music
Echoing far and near.

—G. E. Von Hagon

God is at the Organ:
How marvelous the chimes,
As the wind goes racing, chasing
Through the live oaks and the
pines.

God is at the Organ:
Why then should one dread
The drenching of the rain
On the roof above one's head?

temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." — I Cor. 3:16,17.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." — Romans 12:1.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." — I Cor. 19, 20.

You and I have no business to abuse our bodies in any wise. They are holy unto the Lord. I must not overwork nor underwork. I must not overeat nor undereat. We should seek to guard our health and carefully maintain the functions of our body in order to be able to serve Him all the more acceptably.

Engineers are prone to talk of the efficiency of modern machines. However, the machine has never been constructed that is as efficient as man himself. No pump can be found which is as perfect as the human heart. If the boss treats it right, it stays on the job for more than 600,000 hours, making 4,320 strokes, and pumping 15 gallons per hour. We have no telegraphic mechanism which can compare with our nervous system. No radio can compare in efficiency to the voice and the ear. No camera is as perfect as the human eye. No ventilating plant is as wonderful as the nose, lungs, and skin. No electrical switchboard can compare with the spinal cord. Surely such a marvelous mechanism should be worthy of the

highest respect and best care that either a saint or a sinner might give it. Especially is this true of the Christian, as each believer's body is holy unto the Lord. It is set apart for His worship and service.

V

ALSO OUR HANDS ARE HOLY. Paul speaks of this when he says:

"I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." — I Tim. 2:8.

Even the song writer makes mention of the fact that our hands are holy — that they are set apart to the worship and service of God.

"Take my life, and let it be consecrated, Lord to Thee;
Take my hands, and let them move
At the impulse of Thy love,
At the impulse of Thy love."

Since our hands are holy to the Lord we should be indeed careful as to how we employ them. Some hands are more at home holding spades, clubs, hearts, and diamonds, than they are when perusing Matthew, Mark, Luke and John. Some hands are far more at home in places of sin than where sincere prayer is offered. Some hands that would be out of place in prayer meetings are most content in the barroom. What a shame that we abuse our hands thus — hands that are holy — hands that are set apart to the worship and service of God.

Long ago, thinking of this truth that our hands are holy unto the Lord, Solomon said:

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." — Eccl. 9:10.

VI

EVEN OUR CONVERSATION SHOULD BE HOLY. Listen to the Apostle Peter:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." — II Peter 3:11.

Surely much of our conversation is far from holy. Some use their voice, their lips and their tongue for sinful conversation; some blaspheme and profane with their tongue the Name which they ought to be praising; some use their conversation for licentious and filthy stories; some, instead of singing His praises, sing worldly materialistic songs. Often much of our conversation is vain, empty, worthless — just idle words which Jesus warned against.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." — Mt. 12:36, 37.

Would to God that we might even remember that our conversation is holy. It is to be for His worship and His service. In view of this fact may we pray:

"Take my voice, and let me sing
Always, only, for my King."

VII

FINALLY, OUR TITHES ARE HOLY. Long ago, God said:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." — Lev. 27:30,32.

What simple language this is whereby God speaks to us. Every material increase which God gives to man whether it be from the land, from his livestock, from his salary or from any source whatsoever — one tenth of it belongs to God. Just as a man pays rent for the house in which he lives he needs likewise to remember that the first tenth of all that he has belongs to God. It is his "rent" which he pays to God.

This is surely a needed lesson in this day. Both the individual and the nation are handling more money than ever before in history. Many are laying aside money for a rainy day. Many are lavishly wasting the income which God has given them. Very few are remembering that the tithe is holy unto the Lord.

Would to God that His people might learn anew and afresh this blessed truth that the tithe is the Lord's! It is holy to Him. It is for His service and worship.

Now in closing, may I remind you that this message thus far has been to God's own. I have not spoken to the lost. Rather, I have appealed to the people of His choice that they might walk holy and circumspectly before God. In fact, no sinner can begin to apply this message. Only when the Grace of God begins to work in the sinner's heart does he realize that anything is holy unto God.

Dear sinner friend, you must be saved in order to practice this message and, therefore, I beg of you that you receive the Lord Jesus Christ as your own personal Saviour through repentance and faith, and then begin to live in the light of my message today. Listen:

"And the blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

May God bless you all!

THE ANNUAL CALL

(Continued from page one)
can gossip and scheme and by the time the call day comes around can often manage to either fire a pastor, or else have such a vote against him that he feels his work to be under hopeless handicap.

THE ANNUAL CALL HAS THE TENDENCY TO MAKE COWARDS IN THE MINISTRY. Because if the preacher wades in on sin, he knows that the spectre of "call day" is ahead and he may lose his pastorate.

THE ANNUAL CALL IS PROMOTIVE OF INEFFICIENCY IN A CHURCH. If a pastor can look to an unhampered pastorate that stretches into the indefinite future, he can plan his work on that basis. Otherwise it is like thinking that perhaps one will have to change horses in the middle of the stream.

THE ANNUAL CALL MAKES FOR POLITICING AND SKULLDUGGERY IN THE LORD'S WORK. We know that this is true, for we have observed some electioneering and scheming around among those who had the annual call.

THE ANNUAL CALL CAUSES CHURCHES TO HAVE TO PUT UP WITH MEN WHO OUGHT TO BE OUT, but who perforce must be tolerated because "their time is not up." Sometimes it is soon seen that the wrong man has been gotten — or that a man is a total misfit. If it were not for the annual call, the church could deal with the situation, but since the man was called for a year, he can stay a year.

THE ANNUAL CALL INTERFERES WITH A PREACHER BEING DIVINELY LED. Perhaps a man may feel assured that the Lord wants him on a certain field — there is a definite

work that he feels led to do, but because the call is annual, a few who don't want him can maneuver him out.

The Only Right And Scriptural Plan

The only right way is for a church to earnestly seek the Lord's leading and to call a pastor as divinely directed. The call should be INDEFINITE — that leaves both church and pastor free to be led of God as to when the relationship should terminate. As a rule long pastorates are the only ones in which truly constructive work can be done. Pastor and people get used to each other — come to understand each other and are able to work together. Frequent changes of pastor, and frequent marrying and divorcing, have a number of things in common. Both are deplorable.

THE SEMINARY'S POSITION

(Continued from page one)
speech condemns you. Long ago, Jesus said: "Out of thine own mouth will I judge thee, thou wicked servant" (Luke 19:22). Surely either their speech or silence condemns the Seminary.

EXPOSITION OF ISIAH 18

(Continued from page one)
America has always been a refuge to all nations of the earth. She has sheltered the down-trodden and suffering of the world, and has given religious and civil liberty to all.

"Beyond The Rivers Of Ethiopia"

The prophet was speaking from Jerusalem. This then would mean that the land he was addressing is west of Ethiopia. If you will draw a line west from Jerusalem, "beyond the rivers of Ethiopia," it will strike no land until it touches South Carolina and Georgia.

"Ambassadors By The Sea"

All our ambassadors, even those that go to Central America and Mexico, go by sea.

"To A Nation Scattered and Peeled"

This means tall and clean-shaven. This is perfectly fulfilled in the American Indian. It is likewise true in the army of the World War. Of the 3,000,000 soldiers, the average height was five feet eleven inches, and not a man in the entire army wore a beard, although some few did wear a mustache.

"Terrible From The Beginning"

Can you imagine a child just born getting up and whipping its mother? No one ever heard of this; yet, the United States did this very thing to England. Our country has never been conquered, though England, Mexico, Spain, Japan and Germany have fought against us.

"Hitherto" (Vs. 2) means "onward to the end." There is an implication in this that our nation shall never be conquered.

"Meted Out"

Literally this means, "A land measured out by lines under the feet." About the time Florida, Louisiana, and Ohio were taken into the Union the government passed a law that all public land should be surveyed by the North Star, with a base line run east and west, and all land cut up into mile square sections. All other countries marked their land by local boundaries, in contrast.

"Trodden Down"

This possibly has a reference to our fore-fathers who trod down the Indian and took possession of the land.

"Whose Land The Rivers Have Spoiled"

The word "spoil" literally means "quartered." The map of the United States pictures the only country in the world that has been quartered by rivers. Look at it and study the position of the Ohio, the Missouri, and the Mississippi Rivers.

"This Unnamed Nation Honored"

Verse 3 indicates that whenever this unnamed nation displays its flag and sounds the bugle, let all the world take notice. A good illustration of this is seen in the events connected with the closing of the first World War. Our president was the chief spokesman in adjusting the governments and boundaries

after the war. He dictated the terms of agreement. Never before did one man lead such a conference.

Some Things This Unnamed Nation Shall Cut Off

Note verses 4-6. The sunshine and shower which falls upon the unnamed nation, shall be favorable to a most luxurious growth but there will be branches that of necessity must be pruned and cut off. The African slave trade, dueling, lottery, polygamy, and opium have all been outlawed and condemned. The narcotic laws have been enforced. Prohibition of whiskey has been tried.

This Unnamed Nation To Be Friend To The Jew

Please note verse 7. This verse plainly indicates that this unnamed nation shall be a friend to the Jews. The United States has been such. Of the approximately 20,000,000 Jews of the world, 12,000,000 of them live in the United States. This verse seemingly implies that some day the United States will help the Jews back to their homeland of Palestine. Cf. Isa. 60:9-14.

Evidences of Divine Guidance

If this chapter represents the United States as we confidently believe, then the indications are that the United States is being divinely guided. This has been true throughout the years going by. When America was discovered, Columbus' vessels were headed straight for Maryland or New Jersey's coasts. A storm at sea blew him southward so that he landed in the West Indies. The wind caused the Roman Catholic flag to be planted in the West Indies instead of America. How different history would have been if that wind had not blown.

Representatives of the thirteen colonies met in Philadelphia to frame a constitution. They wrangled for three weeks. It looked as though this conference would break up in confusion. In their desperation, Benjamin Franklin proposed a three-day separation, and further proposed that when they reconvened, the chaplain should read the Word of God and pray with them. He then quoted Psalms 127:1. His motion was seconded by George Washington. They came together three days later and drafted what Gladstone called, "The shining greatest document ever struck from the brain of man."

A Warning

In spite of evidences of divine approval and guidance in the past, it remains for us to be warned today. May God warn us through His Word. Cf. Psalms 14:34; Psalms 127:1; Amos 4:6. J. R. G.

RECKLESS WORDS AND SLANDEROUS DARTS

(Continued from page one)
friend. His friend opened the Bible to Deuteronomy 13:14 and read: "If thou shalt hear say, 'then shalt thou enquire and make search and ask diligently; and behold, if it be truth, and the thing certain that such abominable thing is wrought among you . . .'"

Then his friend turned quietly to him and asked:

"Have you, dear brother, required?"

"Have you 'made search'?"

"Did you 'ask diligently'?"

"Did you try and find out the story is true?"

"And the thing 'certain'?"

"Is it certain that 'such abominable thing is wrought among you'?"

To all these the answer was "No." --Herald of His Coming

CHRISTIAN INSURANCE

Cash Capital—"The unsearchable riches of Christ." Eph. 3:8.

ASSETS

Real Estate:—"An inheritance incorruptible and undefiled and that faded not away." I Peter 1:4.

Cash in Bank:—"Buy of me gold, refined by fire, that thou mayest become rich." Rev. 3:18.

Loans on Policies:—"All the day long He dealeth graciously and lendeth." Psalms 37:26.

Premiums Collected:—"Thy faith hath saved thee." Luke 7:50. "Thy prayers and thine alms are gone up for a memorial before God." Acts 10:4.

LIABILITIES

Liabilities on Policies:—"My God shall supply every need of yours according to his riches." Phil 4:19.

Daily Dividends:—"Who daily beareth our burden." Psalms 68:19.

Net Policy Reserves:—"He is able to save to the uttermost them that draw near to God through him." Heb. 7:25.

Surplus Over All Liabilities:—"Able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

Are you insured?

ADVANTAGES

First:—The King's is the largest and oldest Fire, Marine, Accident, Health and Life Insurance Company in existence. Organized before the foundation of the world. I Peter 1:20.

Second:—It is the only Company insuring against loss in the great Judgment Day Fire. 2 Peter 3:10-13.

Third:—It is the only Company insuring against shipwreck in the River of Death. Isa. 43:2.

Fourth:—It is the only Company that erects no age limit. John 7:37; Matt. 19:14.

Fifth:—Its policies insure against all accidents and provide amply for all sickness. Rom. 8:28; Psalm 41:43.

Sixth:—Its dividends begin from date of policy and are the largest in the world. John 14:23.

Seventh:—Its ability is such that it can and will freely give a policy to every person on the globe. John 3:16; Rom. 6:23.

Eighth:—Its policies are non-forfeitable from date of issue and give to the faithful holder Eternal Life. John 10:28.

Ninth:—Its terms are so simple that "the wayfaring men, yea fools, shall not err therein. Isa. 35:8.

Why not today?

REMEMBER

Family History:—No amount of character of hereditary taint in the family is any bar to a policy in the King's Company. There are no prohibited or doubtful risks. Rev. 22:17.

Personal History:—No questions asked. Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool. Isa. 1:18.

Beneficiaries:—No husband shall be made the beneficiary in his wife's policy and vice versa. Rom. 14:21.

Applications:—All applications are made directly to the president John 14:6.

—Proof