

Sin is an ill guest, for it always sets its lodging on fire.

MISSIONARY

PREMILLENNIAL

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"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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A Further Study As To The Mourner's Bench

A friend sends us a clipping from the weekly paper published at Somerset, Kentucky, which carries a large paid advertisement announcing the revival meeting of the Langdon Street Baptist Church, which was conducted by I. Kiel Cross. In this announcement appears the following sentence:

"The old time gospel is being preached nightly and the old fashioned mourner's bench is being used for sinners seeking salvation."

In view of the fact that the pastor of this church is highly regarded by the editor, and es-

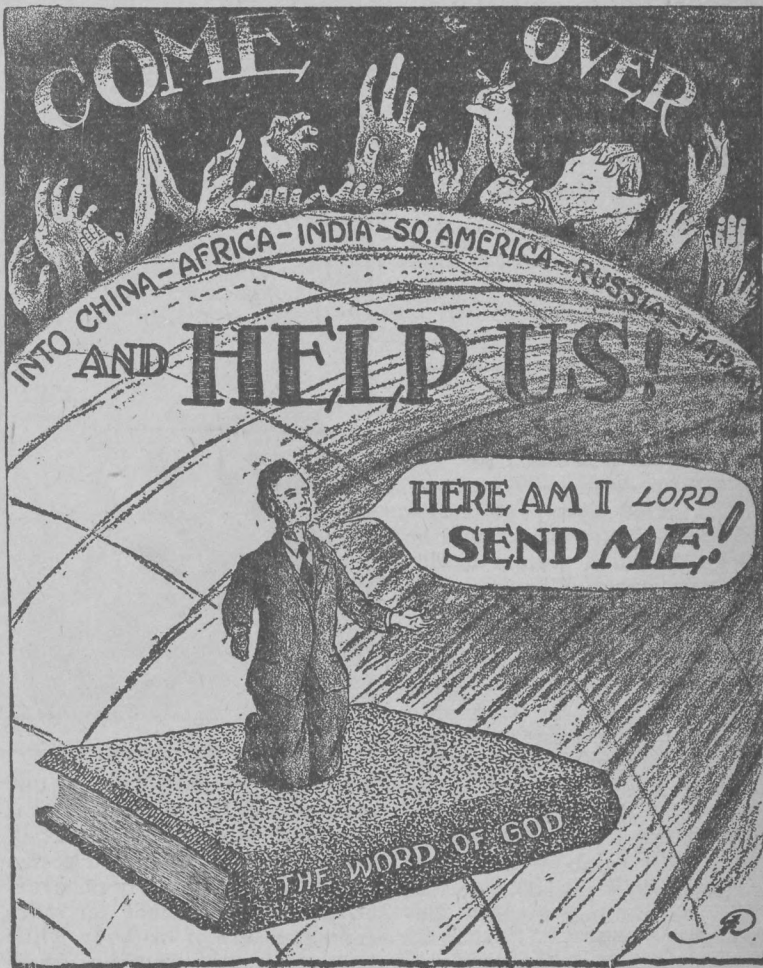
pecially since the editor has been invited for a Bible Conference at some indefinite future date in this church, we feel it quite appropriate to make the following remarks concerning the heresy of the mourner's bench.

It is heretical to talk of an altar of prayer. There are two words for altar in the New Testament. One refers to the heathen altar spoken of in Acts 17:23. The other is found 23 times in the New Testament. Twenty-two out of twenty-three times it is used in the New Testament, it refers to the altar in the temple or in Heaven and when the temple veil

was rent from top to bottom, everything connected with that altar in the temple was done away with. The only instance in the New Testament where the word altar refers to believers is Heb. 13:10. There it refers to eating. There is not in the New Testament anything that looks like an altar of prayer. All the talk about "an altar" is Romish and ritualistic.

Because of this, I want to call attention to the evils of the mourner's bench.

1. It magnifies a bench or altar instead of magnifying Christ. There isn't an instance in the New Testament of an altar of (Continued on page four)



"God" Removed From Scout Oath

All mention of God has been removed from the Boy Scout oath in Communist-dominated Poland and the phrase, "Love for the Soviet" substituted instead.

The change was made following the recent breach between the Polish Boy Scout movement and the world scouts' organization which came after Polish scout leaders had visited Moscow.

The Polish scout now swears to work for building a Socialist State and to promote friendship with Russia. He is no longer a "brother to all," but only a "brother to the working people."

Embracing over 100,000 members, the Polish boy scout movement is now being forced to align itself with the Communist-controlled Polish Youth Organization and has been deprived of every shred of independence, according to a report from London.

It is to be regretted that the (Continued on page four)

What About Breaking A Vow?

By ROY MASON
Tampa, Florida

Our Church Covenant

Our present article deals with the question of covenant breaking — a common practice of church members. First, WHAT IS A COVENANT? It is an agreement entered into with others. God has made some covenants with us that are unconditional, and that do not depend upon our actions. For instance he has covenanted not to destroy the earth with a flood again. He covenanted to preserve the Israelitish race. He has covenanted to save us with an everlasting salvation as believers in Christ. As to God's faithfulness in keeping his covenants we have many Scriptures and examples. Note for instance, Psalm 89:34.

How God Regards The Breaking Of A Covenant

This is suggested in the following Scriptures: Ps. 55:20; II Tim. 3:3. In the last instance, we have a people called "truce breakers" which is virtually the same thing.

Baptist churches usually adopt a church covenant when they are constituted, and all who come into membership, presumably are agreeable to the covenant and mean to abide by its terms when they come into membership. No one would say that there is anything wrong or unreasonable about our church covenant. It is our AGREEMENT WITH ONE ANOTHER before God, and we are under obligation to abide by its terms. If you are not thoroughly familiar with the church covenant, this would be a good time for you to secure a copy and read it.

A Definite Example Of Covenant Breaking

Recently we had a letter from a lady who joined our church about 20 years ago. She asked that records be examined to see if her "letter" is in the church. She said, "We have moved around quite a bit, so I just let my letter stand . . ." That is, for 20 years she sup-

posed that her membership had been retained by this church, while she neither attended, supported, encouraged or helped the church in any way. Such a procedure breaks the covenant to pieces from beginning to end. And particularly the last clause in which one covenants when moving to another locality to move membership and secure fellowship with another church of like faith as "soon as possible." To be sure, there are cases in which persons can find no church which they can conscientiously join. But in such cases such persons should keep in touch with the church that retains their membership and should contribute to its support. (And we have some who do this most nobly). People who leave their membership behind them — or are "trunk Baptists" are (if there is a scriptural church within reach) rank covenant breakers.

Superstitious And Ignorant Notions About Letters

What is a church letter any- (Continued on page four)

1300 Billions For Promotion Of Peace

The United States was urged recently to "seize the initiative for peace" by pledging 1,300 billion dollars through the United Nations to help other countries help themselves.

A proposal the nation devote \$13,000,000,000 a year for the next 100 years in an all-out peace effort to end the threat of total war was transmitted to President Truman in a letter from Walter P. Reuther, president of the CIO United Auto Workers.

Reuther asserted a total peace offensive should combine "fully adequate military measures and prompt, bold action to wipe out human misery and desperation, to win the loyalty and support of hundreds of millions of people and strip the Kremlin of its power to exploit them and sacrifice them in battles of aggression."

The union chief declared: "I have not suggested an alternative to provisions for fully (Continued on page four)

GARTENHAUS WRITES

Dear Bro. Gilpin:

If there was ever a doubt as to whether the Lord was in my new work it has been removed judging from the marvelous way in which He has blessed it. Missionaries in other parts of Europe and Israel are receiving financial help from this organization without which they would literally be starving.

I still believe that some of the readers of the Baptist Examiner would count it a privilege to have a part in this challenging ministry and individuals as well as churches would be blessed of God if they would include suffering and lost Israel in their giving.

Eld. Jacob Gartenhaus
P. O. Box 1256
Atlanta 1, Ga.

The First Baptist Pulpit

"A BELIEVER'S FALL"

"And Noah began to be a husbandman, and he planted a vineyard: And he drank of the wine, and he was drunken; and he was uncovered within his tent. And Ham the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his young-

er son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died." — Gen. 9:20-29.

This ninth chapter of Genesis

is indeed filled with good things for the child of God. If you will read the first part of the chapter, you will be amazed by careful reading to notice the covenant in detail that God made between Noah and Himself. Of all the population of the earth, only eight were there for the start of a new civilization. Now God enumerates some principles whereby that new civilization is to be founded. After having done so, God said to Noah, "I want to make you a promise—a (Continued on page two)

APPRECIATED LETTER

Dear Bro. Gilpin,

Enclosed you will find a check for \$21.50 for the Baptist Examiner for the following names on a separate sheet.

I have received your paper for more than three years and I can say that it is the soundest and best paper published on the Word of God that I know of.

I have encouraged our people to read it and this year will find it going into every home in our church.

We are sending through the church the names of those we desire to have this wonderful paper. I only wish that we could send the names of many more and also a nice contribution to you.

Yours in Him,
Carl E. Sadler,
Grand Rapids, Mich.

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JOHN R. GILPIN — EDITOR

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tion unless renewed or special arrange-
ments are made for their continuation.

"A Believer's Fall"

(Continued from page one)
promise that there never will be
another flood of waters to de-
stroy the world. Whenever you
see the clouds come and the sky
overcast with the clouds, don't
be alarmed—don't be frightened
—don't be worried about what
the future holds by way of a
flood of waters. Just remember
this, I will never destroy the
earth again with a flood; and to
allay your fear and quiet any
suspicions that you may have, I
will put my rainbow in the sky
as a token to you that there will
never be another flood to de-
stroy the world."

Now, beloved, when you read
those first few verses of the
ninth chapter of Genesis, includ-
ing the story of the rainbow, you
would naturally expect every-
thing to be well with Noah and
his sons. Just imagine, here is a
new world with all the evidence
of sin removed therefrom. Here
is a new civilization being be-
gun, with everything new as far
as this world is concerned. Nat-
urally you would expect every-
thing to be well with Noah and
his three sons. Yet, beloved, you
hardly read the beginning of
this new civilization until you
find failure. Failure comes al-
most with the very beginning of
this new start with Noah.

Haven't you often thought you
would just like to slip away and
start over again? Haven't you
thought, if you could just get
away from your old environ-
ment and the crowd you have
known in the past, and just start
over afresh, you'd do a lot bet-
ter? Everything would be all
right. No, no, beloved, you would
still be there, and you would
still be a failure, and it would
not be long until that nature of
yours, which is dominated by
inbred and inborn sin, would
manifest itself again.

Thus it was with Noah and his
sons. They were starting a new
civilization with every evidence
of sin removed from the earth,
with the best promises in the
world and the brightest hopes
that anybody could have; yet
only a little while elapsed be-
fore colossal failure came into
this new start of a new civiliza-
tion.

Now, beloved, there wasn't
a thing in the world wrong with
Noah becoming a farmer. There
wasn't a thing wrong with Noah
raising grapes, and there wasn't
anything wrong with Noah
making wine out of those grapes.
The wrong was when Noah got
drunk.

Notice that the Word of God
says that Noah was lying un-
covered. That doesn't mean that
he had accidentally laid down
and his clothing had fallen from
his body. I used to think that
this was what it meant until I
saw it in the original language.



When it says that Noah was un-
covered, the Hebrew term that is
used indicates a definite act of
Noah's own will. He had gotten
drunk and deliberately uncover-
ed himself and made an inde-
cent exposure of his body while
he was in that drunken condi-
tion. His sons saw him and one
of those sons made fun of him.
I imagine the other two hung
their heads in shame.

Sometimes people laugh at a
fellow when he is drunk. You
just remember this, the man
you laugh at who is drunk, is
causing somebody else heart-
aches and tears. What might
seem funny to you brings tears
and grief to somebody else.

There were three sons in
Noah's family and two of those
sons were evidently grief-
stricken over their father's sin.
The other one laughed. Those
two sons, loyal to God and their
father, took a covering and laid
it over their old drunken fa-
ther until he could sleep his
stupor away.

The word of God tells us that
when Noah awoke from his
wine he spoke words which be-
came prophecy. If you will
notice, he pronounced a curse
upon that son and all of his
progeny who had made fun of
him. At the same time, he pro-
nounced a blessing upon the
other two sons who had covered
him in view of his nakedness.
Noah lived 350 years longer and
it takes about a quarter of an
inch in the Bible to tell the
story of those last 350 years.
God just laid him on the shelf
and that was the end of Noah
as far as God's use of him was
concerned.

Maybe there is someone here
this morning who will say,
"Poor old Noah." However, be-
fore you waste any sympathy on
Noah, you had better be mighty
careful and mighty watchful
as far as your own life is con-
cerned. You had better pinch
yourself and wake up and see
if you are the one who needs
the sympathy instead of Noah.
I say this, beloved, in view of
the fact that there are many
spiritual lessons that you and
I can learn from this great
Scripture.

I

A BELIEVER IS NEVER IM-
MUNE FROM SIN. As I have
often said, the best of men are
but men at best. You can go
to a doctor and he will stick a
needle into your arm and you
will get immunity from diph-
theria, or from typhus, or pro-
bably from smallpox. You can

take a hog which might be sub-
jected unto cholera, and vac-
cinate that hog and he will be
immune therefrom. Medical
science has learned how to vac-
cinate and immunize practically
all kinds of livestock against
various diseases that were fatal
to livestock in the past. Medical
science has learned how to vac-
cinate and immunize human be-
ings against various diseases
that have proven most fatal to
the human body in the days
gone by. Brother, sister, there
has never been any remedy de-
veloped yet whereby a man can
be immune to sin. No believer
can ever become immune to sin.
Regardless of how he may have
grown and developed in his
Christian experience,—irrespec-
tive of that, there still is an old
germ of sin on the inside. Would
to God that I could impress it
upon you this morning, that re-
gardless of how rich and varied
your Christian experience may
be, sin still lurks as a monster
on the inside of your life.

We have a good example of
this in the life of the Apostle
Paul. When Paul had been a
saved man for nearly thirty
years and—when he had been
preaching the Word of God as
I preach it to you Sunday after
Sunday,—when he had thus
been preaching for over twenty-
five years, the Apostle Paul re-
alized that he still had that old
germ of sin on the inside. Lis-
ten:

"For that which I do, I allow
not: for that I would, that do
I not; but what I hate, that do
I. If then I do that which I
would not, I consent unto the
law that it is good. Now then
it is no more I that do it, but
sin that dwelleth in me. For
I know that in me (that is, in
my flesh,) dwelleth no good
thing: for to will is present with
me; but how to perform that
which is good I find not. For
the good that I would, I do not:
but the evil I would not, that I
do. Now if I do that I would
not, it is no more I that do it,
but sin that dwelleth in me."

—Rom. 7:15-20.

Beloved, remember that this
wasn't written by a babe in
Christ. This was written by a
man who had already written
more than half of the New Tes-
tament. This was written by a
man who had a remarkable ex-
perience with our Lord, who
had actually been caught up
from this earth into Heaven
and had seen things which he
himself said wasn't lawful for
him to tell to others. I tell you,
beloved, this wasn't written by

a novice, but it was written by
one who had had a rich, deep
experience with our Lord.

Christian friends, you need to
realize today that there is still
the germ of sin inside of you.
As a child of God the only sin
that you can't commit is the un-
pardonable sin—the sin against
the Holy Spirit, which can only
be committed by an unsaved
man. Other than that, every
sin is right down inside your
heart, and you will never be im-
mune from sin as long as you
are in this life.

Noah wasn't immune from sin,
though he had had quite an
experience with the Lord. Just
think how deep, how rich, how
marvelous was the experience
of Noah. Imagine, beloved, a
man who was so good and who
had so much of the grace of God
within him that he was the only
man that God could use. God
had to destroy all the rest of the
world except his family. Can
you imagine that man getting
drunk and making an indecent
exposure of himself? It cer-
tainly shows us that man is
never immune to sin. I insist
upon it and I try as best I can
to burn it into your very soul
and to brand it upon your
memory that you might ever
remember that you can never
get rid of sin. You can never
get to the place that you can
feel like relaxing and saying,
"Sin can't bother me now."

II

A BELIEVER MAY BE THE
OCCASION OF SIN IN
OTHERS. That was true of
Noah. Not only did he sin, but
he was the occasion of Ham's
sin. If Noah hadn't gotten drunk
and made a spectacle of him-
self, Ham wouldn't have stood
off and made fun of, and mock-
ed his own drunken father. You
can see then, beloved, that
Noah's sin was the cause of
other sins, or, as I say, a be-
liever may be the occasion of
promoting and causing others to
sin as a result of his own sin.

I rarely pay any attention to
anything that I hear. I learned
long ago that it doesn't do to
believe what people have to
say. However, in the twenty-
odd years that I have been your
pastor I have heard a thousand
people say to me that the rea-
son they have sinned is because
some church member,—some
professing believer, set the ex-
ample. I tell you this morn-
ing, beer-guzzling, card-playing,
movie-going Baptists are a
curse to any church.

Regardless of what a believ-
er's sin may be, he may be the
means of causing somebody else
to fall in sin. To me that is pa-
thetic. To me it is a tragedy.
Whenever you see the descend-
ents of Ham with that curse still
on them today,—when you
realize that that curse was be-
cause his father sinned, and that
he sinned because his father sin-
ned, I tell you, beloved, it is
tragic.

If I speak to some believer
this morning or some child of
God whose flesh may be the
means of causing somebody else
to do wrong, or if I speak to
some child of God whose flesh
may be the means of leading
somebody else astray, I say to
you, take warning from the ex-
perience of Noah some 4500
years ago.

III

A BELIEVER NEEDS TO BE
WATCHFUL AND PRAYER-
FUL.

The last public wedding that
we had when that song "Al-
ways" was sung was especially
impressive. I thought of the
words, not a day, nor a week,
nor a month, nor a year, but

always. As I stood here I pray-
ed to God that you and I and
every Christian might be pray-
erful and watchful as to our
stand before God "always."
"Wherefore let him that
thinketh he standeth TAKE
HEED lest he fall."

—I Cor. 10:12

"WATCH AND PRAY, that
ye enter not into temptation,
the spirit indeed is willing, but
the flesh is weak."

—Mt. 26:41

How true of Noah! His Spirit
was willing but his flesh was
weak. For six hundred years
Noah lived in a sinful world.
Listen:

"And it came to pass, when
men began to multiply on the
face of the earth, and daugh-
ters were born unto them, that
the sons of God saw the daugh-
ters of men that they were
fair; and they took them wives
of all which they chose."

—Gen. 6:1-2

This would tell us that the
godly line of Seth married with
the ungodly line of Cain. So
is today. Saved people marry
with the unsaved. You may
say, "That wasn't such a bad
sin." To God, beloved, that is
contrary to every principle laid
down within this Bible, for we
read:

"And God saw that the wicked-
ness of man was great in the
earth, and that every imagin-
ation of the thoughts of his heart
was only evil continually. And
it repented the Lord that he had
made man on the earth, and he
grieved him at his heart. And
the Lord said, I will destroy
man whom I have created from
the face of the earth; both man
and beast, and the creeping
things, and the fowls of the air,
for it repenteth me that I have
made them."—Gen. 6:5-7.

For six hundred years Noah
lived in that world of sin and
withstood all of it. The Word
of God tells us that he "found
grace in the eyes of the Lord."
Having withstood all this tempta-
tion and sin and having done
what God wanted him to do,
then the Word of God tells us
that Noah himself succumbed to
the flesh.

I tell you, beloved, a believer
needs to be watchful and pray-
erful and never let up. What
a lesson for a child of God!
Sometimes people go on a vaca-
tion and get a rest for their
body. Many, many times, be-
loved, I am afraid that we
go on a vacation spiritually.
We just kindly relax and we are
not as watchful and prayerful
as we ought to be. I tell you
this morning, a believer needs
to be careful and watchful and
prayerful lest his flesh be the
occasion of his spiritual destruc-
tion.

IV

EVERY BELIEVER OUGHT
TO BE WARNED BY NOAH'S
EXPERIENCE.

For six hundred years Noah
used Noah. Can you imagine
a man walking so closely to God
that God would use him as he
did Noah? Evidently there
isn't a man in the world today
who is walking as close to God
as Noah. While God isn't using
any man today, Noah was used
like he used Noah. While God
talked to him face to face, Noah
built that ark and saved the
nucleus which God used to
start a new civilization. I tell
you, beloved, Noah had a re-
markable experience in the ser-
vice of God. Then, my brother,
as a result of sin God laid him
on the shelf. God cast him
away and never used him again
as long as he lived. He lived
six hundred years and it takes
Genesis 6, 7, 8 and part of
Genesis 9 to tell the story

You don't have to go on strike to get an increase in the wages of sin.

How To Get Rid Of Sin

PASTOR W. B. DAVIDSON
Calvary Baptist Church
Tampa, Florida

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all, (Isaiah 53:6).

The problem of sin and how to get rid of it confronts every man, woman, boy and girl on the earth. How to get rid of your sins is a matter that should disturb you.

The fifty-third Chapter of the Book of Isaiah is a perfect pen-picture of the suffering, sacrifice, and substitutionary death of the Lord Jesus Christ. Neither Jew nor Gentile has ever been able to prove successfully that it does not refer to Jesus Christ; while every true believer in the Word of God knows that it does refer to Christ, because of what is written in Acts 8:27-35.

The sixth verse sets forth the plan of salvation. In this verse we have the following facts stated: Sin, substitution and satisfaction. We shall discuss the subject according to this order:

SIN—"All we like sheep have gone astray; we have turned every one to his own way—"

To go astray is to sin. Sin is missing the mark. The picture is that of an arrow shot at a target and it goes astray—it misses the mark. Man was created to glorify God, but he sinned—he missed the mark.

The Bible gives five definitions of sin. The first definition is found in Proverbs 24:9 which reads as follows: "The thought of foolishness is sin." The second definition is found in Romans 14:23 and reads as follows: "Whatsoever is not of faith is sin." The third definition is recorded in I John 3:4 and is stated in these words: "Sin is the transgression of the law." The fourth definition is found in I John 5:17 and it says: "All unrighteousness is sin. The fifth definition is recorded in James 4:17 and reads as follows: "Therefore to him that knoweth to do good and doeth it not, to him it is sin."

To think the thoughts of fools is sin. The fool wishes there were no God. To

wish there were no God, or to wish that God were different in any of His attributes is sin.

We all have sinned. Our text declares it; observation confirms it, and experiences prove it. What shall we do about it? How shall it be done? How can we get rid of our sins? Let us consider some ways by which we cannot get rid of our sins.

1. *By Confession.* Can the sinner get rid of his sins by going to God or man and confessing that he is a sinner? Not unless God is an anarchist! God has sworn to punish sin and He will not violate His oath. The person who believes and teaches that God forgives the sins of an unsaved person upon confession, believes God is an unjust Judge, (I John 1:9). God's law has been violated and justice demands punishment.

Shall the judge who presides on the bench release every criminal who comes before him just because the criminal admits that he is a criminal? Not unless he is a red-throat anarchist! For the judge has sworn to observe and uphold the law.

2. *By Reformation?* Can the sinner get rid of his sins by reforming. By giving up his sins? By living a better life? The popular idea today is to "quit your meanness and join the church." Some join the church without quitting their meanness. Is this the way to get rid of sin? If so, we had just as well destroy the statute books, burn down the court houses, and discharge all the officers of the law.

A man might murder a mother and her five children and when he is arrested for the crime he decides to reform and live a better life. Should he be permitted to go free because he has decided to reform? Not unless we believe in anarchy!

3. *By Obeying the Law?* Can an unsaved sinner get rid of his sins by obeying the laws of God and man? Not if God's Word is true! And God's Word says: "By the deeds of the law shall no flesh be justified in his sight." (Romans 3:20).

Will a man who is guilty of stealing cows be free from the penalty of the laws of the land if he will just stop steal-

ing them? If so men could steal until caught and then stop, and the law would have no power to punish them. The laws of our land require that past violation of the law be punished. This is true of God's law as stated in the Scriptures: "God requires that which is past." A person can't sin and then just stop sinning and expect to escape the due penalty for his sins. The Law of God must be upheld and justice must be meted out to the offenders. How, then, can a person get rid of his sins?

II. *SUBSTITUTIONS:* "All we like sheep have gone astray, we have turned every one to his own way, and the Lord has laid on him the iniquity of us all."

Here is the secret—Substitution. Our sins were placed upon Him, and His righteousness was imputed to us. Peter says: "He himself bare our sins in his own body." (I Peter 2:24).

Sin must be punished, either in the sinner or in his substitute. Who can act as a substitute for sinful man? One man cannot act for another, for each man has his own sin-debt. One man, if he were sinless, could only pay for one other man's sins. There must be one who can pay for any number of men's sins. The only one who can satisfactorily act as a substitute for sinful man is the Lord Jesus Christ, who is both man and God, the God-Man. He was born without sin and lived free from sin. He, being man, can sympathize with us and understand the human side; being God He can understand the Divine side. His humanity enabled Him to suffer, and His deity made the suffering infinite in value.

The Scriptures say the wages of sin is death, and in order that the Lord Jesus Christ might pay the full price for our sins He had to die. There was no other way to settle the sin debt. The sinner must die or someone must die in his stead and for his sins. This is clearly taught in I Cor. 15:3, "Christ died for our sins according to the Scriptures." Again it is written, "He was delivered for our offenses and raised again for our justification," (Romans 4:25).

That He acted as our substitute there can be no question raised if we accept

the Word of God. "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in Him," (II Cor. 5:21).

The same teaching is found in Genesis 22:12-13, where we are told that Isaac was bound and Abraham had lifted his knife to slay him when God forbade him and Abraham saw a ram entangled in the bushes and the ram was offered "in the stead of his son."

The sinner is under condemnation, (John 3:18). He is awaiting execution, (Acts 17:30-31). How can he escape? Isaiah 53:6, "The Lord has laid on him the iniquity of us all." How can the sinner escape? "He himself bare our sins in his own body." How can the sinner escape? "Believe on the Lord Jesus Christ and thou shalt be saved."

III. *SATISFACTION.* "He shall see of the travail of his soul and shall be satisfied."

The substitutionary death of Jesus Christ for His people satisfied God the Father. The death of Jesus Christ for our sins enabled God to remain "just and the justifier of him which believeth in Jesus." (Romans 3:26. Not only did the death of Jesus Christ satisfy God, but it also satisfies those who believe in Jesus, for it is written: "The work of righteousness is peace, the effect of righteousness is quietness and assurance forever," (Isaiah 32:17).

The person who is saved is satisfied with his salvation; while the person who is not satisfied, is almost certain to be a lost sinner.

Salvation produces peace with God: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," (Romans 5:1). Do you have peace with God? Do you have peace from an accusing conscience? If you do not, then trust Jesus Christ as your personal Saviour, "Who gave himself for us, that he might redeem us from all iniquity," (Titus 2:14), and God will save you.

But six hundred years. Noah sinned and he lived 350 years longer and it just takes two verses to tell the story of that 350 years. About all that it says in those two verses was that he lived and he died.

I tell you this morning, beloved, a believer ought to be warned by Noah's experience. Noah was cast aside and became a castaway in service as far as God was concerned. So, beloved, Christians today may become castaways in the service of the Lord.

Paul tells us of his experience. Listen:

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

I Cor. 9:27.

I think Paul was just as fleshly as any other man that ever lived. I think that he had the same temptations and the same problems with his flesh. I think he had the very same battle with his body that any man or woman in this world has, for he said, "I keep under by body." The Greek literally says, "I beat my body black and blue." For what purpose, beloved? "To keep my flesh in control lest after I have preached to others that I myself might be a castaway." You say, "Brother Gilpin, was there any doubt in Paul's mind about his salvation?" Not a particle. "Was he afraid he was going to be lost?" Not a bit. "Was he afraid after he had preached to others that he might not go to Heaven?" No, no, not that. Paul wanted to keep himself in such a condition

that God could use him, so that he wouldn't be a castaway in the service of the Lord.

Oh, brother, sister, believers ought to be warned by this experience of Noah. This warning is surely augmented by the words of Paul. You ought to be alert lest having been used of God He would set you aside and that you would become a castaway.

If you have an attic at home, I dare say it is full of castaways—things that you once used but can never use again. If you would get some of those old hats that you have stored away in the attic, I dare say that you would attract attention if you would walk into church next Sunday morning with one of them on, or maybe some of those dresses, or maybe some of those shoes you put on with a button hook and came almost to your knees. Why don't you use them? Why once upon a time you put on those things and thought you were in the very height of society, and if you had seen some body go along with her toe sticking out of the end of her shoe, you would have made fun of her because she didn't have a nice pair of shoes like you had. Why don't you wear them today? Because they are castaways.

Oh, brother, sister, wouldn't it be tragic indeed if after you have been in the service of the Lord that God would make a castaway of you? What a warning for the child of God.

V

THE PROPHECY.

"And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, 'Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, 'Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.'"

—Gen. 9:24-27.

Beloved, what is the meaning of this prophecy? Canaan was the son of Ham. Therefore Canaan was the grandson of Noah himself. When Noah awakened from his wine, he didn't pronounce the curse upon his own son Ham. He skipped one generation and put the curse on Canaan and on all future descendants of Canaan. At the same time he pronounced a blessing upon Shem and Japheth.

Listen, beloved, these three—Ham, Shem and Japheth—have given rise to the three divisions of the human family. Ham is the father of the Negro races of the world. Japheth is the father of the Gentiles, while Shem is the father of the Jews. Noah pronounced a curse upon the Negro races of the world. He didn't say that they were to be slaves, but he said "a servant of servants shall he be unto his brethren." Beloved, this is true down to this day. Who does the menial, servile work over here at the Round House? Negro men. Who is it that does

the menial, servile tasks in life, mainly? The Negroes.

I got on a train down at Paducah, Kentucky, several years ago just as a Jew crawled into his pullman berth on the other side of the car from me. Each of us kicked our shoes off on the outside of our berths and rode from Paducah to Louisville. The next morning when we got up, there were our shoes that had been cleaned during the night's time by a Negro porter. While a son of Shem and a son of Japheth slept that night, a son of Ham did the servile task of cleaning and polishing their shoes for them for the next morning.

The Word of God says concerning this prophecy, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Beloved, I used to read this and I thought it ought to be turned around, knowing how the Jews are scattered all over the world. I'd read it and re-read it and I couldn't make it read like I thought it ought to be. Then I read it one day and the Spirit of God gave me illumination and I saw the truth. Brother, sister, listen. Shem gave rise to the Jews. Our Saviour is of the seed of Abraham. He is a Jew. Our Bible was penned by Jewish fingers. (Continued on page four)

MY NEIGHBOR'S BIBLE

*I am my neighbor's Bible,
He reads me when we meet;
Today he reads me in my home
Tomorrow in the street.*

*He may be relative or friend,
Or slight acquaintance be;
He may not even know my name,
Yet he is reading me.*

—Author Unknown

Ideas For The Hell Box

The Hell Box is where all discarded metal—printer's mistakes and errors—is thrown, to be melted and remolded.



Popular misconceptions of religion that are deadlier than yesterday's type.

"SINCERITY IS ALL ONE NEEDS"

H. H. OVERBEY
Detroit, Michigan

This is another oft used misconception. Some not only use this phrase for salvation, but, also for their heresies. The mother who throws her baby in the Ganges River in India, does so with all sincerity as a part of her religion, yet we do not believe that we will have one reader of this article who will agree that the woman who murders her child in sincerity is saved by so doing.

Some say that the heathen does not know any better, but he is sincere in his religion, so why bother him by sending missionaries to him. If that is true why did the Lord waste space in the Bible to give us the great commission and tell us to take the gospel to the heathen? If that is true then why did God send his Son to die the awful death on the

Cross? If that is true then why did Christ bear our sins in his own body on the tree, 1 Pet. 2:24? If sincerity is all one needs then why did God lay the iniquity of us all upon his son Jesus, Isa. 53:6? If sincerity is all one needs then there would be a great number of ways to be saved and the one who is sincere in his belief that baptism is necessary, would be saved.

The one who is sincere in his belief that being raised in a good home by good parents is enough, would be saved. The one who is sincere in the belief that the sprinkling he received when a baby, would be saved. The one who believes that all that is necessary is for one to pay his debts and treat his neighbor right etc., would be saved. But there is not one Scripture that says that one is saved by being sincere. One may live and be sincere in his belief and die and go to hell.

A sick wife in the night asks her husband to go to the medicine cabinet and get a spoonful of medicine out of a certain bottle and the husband goes and gets a bottle that he thinks is the right one; he is sincere in his belief that it is the right bottle, and he gives his wife a spoonful of poison and kills her. He was sincere, but that did not keep his wife from dying. So many will end up in hell, who were sincere in their belief. There is only one way. Jesus says, "I am the way," John 14:6. It takes more than sincerity; one must be right.

Recently I was driving to a place to hold a meeting. I passed through Paris, Kentucky and about 4 or 5 miles out of town I came to a road barricade and a man asked where I was going and I said "to Lexington." He said, "You are on the wrong road and going the other way." I was sincere, but on the wrong road.

line.

10. Mourner's bench gospel is wholly a gospel of "confidence in the flesh." The feelings belong to the flesh. Paul "had no confidence in the flesh" but depended wholly on the Spirit, not on feelings.

11. The mourner's bench gospel is no gospel. The gospel is received by faith, not by feeling. Justification is by faith, not by feeling. Sanctification is by faith, not by feeling. Eternal life is received by faith, not by feeling. The Holy Spirit is received by faith, not by feeling. Sonship is received by faith, not by feeling. The blood of Christ is received by faith, not by feeling. No man would ever know he had the blood except by believing the Word. "Faith comes by hearing (not by feeling) and hearing by the Word of God."—Rom. 10:17.

12. The mourner's bench manipulators and the Campbellites are exactly alike in a good many ways. One of the chief ways in which they are alike is that both of them make salvation to depend upon some bodily act. The bodily act the mourner's bench folk depend on is, not baptism like Campbellites, but is keeling or shaking hands or beating them in the back or some other bodily act. I have heard them again and again come out in the open and tell those engaged in altar work to get them up and get them to doing something. That makes salvation depend on the activity of the body. Salvation is wholly of the Lord and men are saved by believing with the heart, not by bodily acts.

13. Talking about altars, Catholics have altars; Episcopalians have altars; Methodists have altars; the Masons have altars; the heathen idolaters have altars; Holy Rollers have altars; but there are no altars in New Testament churches. A throne of grace, not an altar of prayer is the Bible form of sound words. All who speak of an altar of prayer, put works of the flesh somewhere, some how in the place of the finished work of Christ. Altars belong to ritualists and formalists. They speak the language of Judaism—not of Calvary. When Jesus cried "it is finished" and the temple veil was rent from top to bottom, everything that an altar typified was fulfilled and done away with. The Book of Hebrews is full of proof of that. The only time an altar is spoken of in New Testament worship is Heb. 13:10. There it is spoken of as a place to eat, not a place to pray. Altar work was a shadow and in Col. 2:13-17 Paul shows all shadows had been done away. Paul plainly says in Heb. 13:10 that all who do altar work have no right to the Lord's table. Altar work belongs to types and shadows and so had to do with the unfinished work of Christ and that meant all altar work was dead.

14. The mourner's bench legalists, like the Baalites in Elijah's day, think that they are heard for their noise. "Cry louder" is their call. Make more fuss. Beat them on the back; perhaps the demons may be driven out that way. God pity such perversions of the gospel of grace.

15. In conclusion, may I give one more testimony to the finished work of my adorable Lord? Preach Jesus and His finished work if you want men saved. The Holy Spirit delights to honor Jesus as we hold Him up. Anywhere that men see and receive Him, they are saved. No sort of manipulations, no altar, no bench, no prayers, no tears, no works, no penance, no

church, no ordinance, no hitting the trail, no "anything" between the soul and Christ. Preach Him and the Spirit will reveal Him. Paul found Him on the road, the thief found Him on the cross, the publican standing in the temple, the woman at the well, Zachaeus up a tree, and Matthew at his business. Take Him, and ignore the mourner's bench and all others works of men.

Breaking A Vow

(Continued from page one)

how? It is a letter from one church RECOMMENDING a person to the fellowship of another church. The ordinary letter is supposed to be of such nature. (Of course letters MAY deal with different matters. Note Acts 9:2; 15:23; 22:5; 28:21; II Cor. 3:1.) Just here, we are speaking of the ordinary church letter. Now what are some of the wrong notions about church letters?

1. That a letter is worth something from a church with which one has had no contact for years. How could we recommend the lady referred to above, when we have had no knowledge of her for twenty years? No business concern would be expected to recommend a person under such circumstances. Only a church would be expected to do such a foolish and lying thing as that.

2. That a letter is a sort of certificate of possessions in Heaven. It is not.

3. That a letter in a trunk is worth something. It is not. Too many "T.B.s."

4. That a mere "membership" in a church unattended and unsupported is worth anything. It isn't. Such membership shames and dishonors both church and person.

Billions For Peace

(Continued from page one)

adequate military defense, but rather a supplementation and strengthening of our military defense by a positive program of social and economic action directed at elimination of poverty and social injustices which are the source of Communist power.

The Lord Jesus Christ made peace "by the blood of His cross," and all who desire to be at peace with God may realize that desire upon exercise of personal faith in Him.

As for international peace, it cannot be purchased with billions of money — it awaits the personal return of the Lord in glory as the Prince of Peace (Isaiah 9:6-7).

Boy Scouts

(Continued from page one)

Boy Scouts of Poland are to be denied the privilege of knowing the Holy Scriptures in their youth; for it is able to make them wise unto salvation through faith in Christ Jesus (II Tim. 3:15).

We do well to pray that youths who do have the Word of God may value it — and believe it — and that they may continue to have it before them until our Lord Jesus shall come

"A Believer's Fall"

(Continued from page three)
Our salvation is a Jewish salvation. Jesus said in John 4:22: "Salvation is of the Jews." What then does this prophecy mean? It means that we are covered and are sheltered by the Lord Jesus Christ. This thrilled my soul when I saw for the first time and realized that all the shelter that we will ever have spiritually will be because of him who came from the tents of Shem,—the Lord Jesus Christ. What a blessing to know that our shelter comes thus by Shem, through the Lord Jesus Christ.

CONCLUSION

Are you saved this morning, or are you lost? If you are lost, you need that covering. You need to be in the tents of Shem. You need to find shelter that can only be found in the tents of Shem. You will never find it any place but in Jesus Christ. If you are saved, God help you to go back in your mind and remember Noah, and be warned by his experience. May the Lord help you by the fall of this believer Noah that you yourself might walk day by day with the Lord.

May God bless you!

The Mourner's Bench

(Continued from page one)
prayer. The Holy Spirit knew all things and He tells of folk being saved everywhere except at a mourner's bench.

2. The mourner's bench puts mother or wife or a preacher as a mediator between the sinner and Christ. It is as bad as Catholicism. The Bible says there

is one Mediator between God and man, the man Christ Jesus. The song, "Tell Mother I'll Be There In Answer To Her Prayer," has damned thousands; because it has led them to go out into eternity depending on mother's prayers to save them instead of depending on Christ. Emotional women are called upon to pray around the mourner's bench. They insult God by disobeying the Scriptures, when the Bible plainly says that He will not hear those pray, who disobey His Word. Psalms 66:18; I John 3:22; Zechariah 7:11-13. All so-called conversions that are worked up by feelings and sob-stuff are spurious. No man is saved except by the truth. "If the truth shall make you free, ye shall be free indeed." The mediation of Christ, not the prayers of mothers, is what saves lost sinners. God has respect to Christ and His intercessions and to nothing else.

3. The first parable the Master gave was the parable of the sower. The good ground hearer represents those who are saved. He heard and understood and received the Word. Men and women whose main stock in trade is dying testimonies and pathetic stories damn many and do not save any. Philip took time to teach the eunuch until he understood the Scriptures. That is how men are saved. Understanding the Word is essential to the salvation of any sinner. The average mourner's bench is a regular babel or bedlam. Even an honest inquirer cannot understand anything in a confusion like that.

4. The contention of the mourner's bench crowd is that it takes tears to save. It isn't so. The publican, the thief, the woman at the well, Saul of Tarsus, Matthew and a host of others shed no tears. Faith saves, not tears. Weeping will not save. The water that runs out of a sinner's eyes will no more save him than the waters

of baptism.

5. The gospel that saves is a gospel of grace. The gospel of tears is as truly the gospel in water as the Campbellite gospel, which they call the gospel in water. Neither one of them ever did or ever will save a lost sinner.

Didn't you get a blessing from reading, "Why I Am A Baptist and Not A Roman Catholic," by Wm. Nevins, printed two issues ago? Well, his book "Alien Baptism and the Baptists" will be a real blessing to you too! Order a copy today from us at \$1.50. You'll never regret its purchase.

6. The mourner's bench magnifies seeking Christ instead of receiving Christ. Christ is seeking the sinner. He waits for the sinner to receive. The whole mourner's bench theory is wrong. Christ's work is a finished work and the preacher is Christ's representative, beseeching the sinner to receive Christ. II Cor. 5:18-21. What would you think if you had provided a sumptuous feast and announced that all things are ready and invited whosoever will to come and some one should begin to mourn and wail and run around seeking and begging something to eat? The whole mourner's bench system is a slander of the finished work of Christ.

7. The mourner's bench belongs to a gospel of works and has the idea that a man has to seek and do penance and get better and then when he gets good enough, he may finally get the Lord Jesus in the notion of saving him. It is a gratuitous slander of God's free and abounding grace.

8. The mourner's bench is another gospel from that Paul preached. Gal. 1:6-8; II Cor. 11:2-3. Paul preached Christ's finished work; they, "plus" the work of Christ with man's prayers and tears and penance and works.

9. The mourner's bench gospel is Arminian and not Pau-