

# The Baptist Examiner

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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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## The Origin And Drift Of Catholicism

By ROY MASON  
Tampa, Florida

### How Did The Catholic Church Start?

One of the most awful institutions that the world has ever known is the Roman Catholic Church. It has such a black, bloody, intolerant record as to sicken one, when that record is read in unbiased history. How any one can delve into the history of the Catholic church and ever want to be a Catholic is more than we can understand. Even more awful than what is said in history is what is said in the Bible about this organization. Read Rev. 17: 1-6. "Drunken with the blood of saints, and with the blood of the martyrs of Jesus..." How perfect the description, for the Catholic church has slain its millions.

IT WAS NOT STARTED BY JESUS. The Catholic claim to being the "original" church is so phoney as to be ridiculous. They claim that Peter was the first pope of Rome. They lack evidence that Peter was ever in Rome, and he was never a pope anywhere! The truth is, there was no pope and no hierarchy for several centuries. Some of the heresies of Catholicism began early, but the Catholic church did not have its real beginning until in the days of Gregory the Great about 590

A.D.

The Galatians held some of the heresies later incorporated by the Catholic church. They held—some of them—to a false gospel. (See Gal. 1:6-7). The Holy Spirit foretold the Catholic heresy concerning the celibacy of the ministry. (See I Tim. 4:3). But it was the Roman Emperor Constantine who brought about the situation that really made for the Catholic church organization. He vowed that if he won a certain battle, he would become a Christian. He won it, and professed to become a Christian. In reality he seems to have known nothing about genuine Christianity. He ordered his

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1 What is meant by "The Gates of Hell?"

The organized forces of evil.

2. What weapons did Paul refer to when he said, "Our weapons are not carnal, but mighty for tearing down the strongholds of Satan?"

The Bible, prayer, faith, etc.

3. What is meant by "Principalities" in Eph. 6:12?

Compact organizations under the control of Satan. Masonry is one.

4. What is meant by "Powers?"

Earthly powers under Satan's control as God of this world.

5. What is meant by "Spiritual wickedness in high places?"

Evil spirits, which we call demons, under Satanic control.

6. Please explain Luke 17:21.

Spiritual kingdom entered by new birth. A. T. Robertson said the word translated "within" never means "among."

7. What is meant by the "Keys to the Kingdom of Heaven?"

The gospel and the Holy Spirit.

8. The following was taken

from a prominent Baptist paper. "Deity did not die on the Cross. It could not die. Deity is from everlasting to everlasting, and knows no cessation. What then became of the Deity of Christ on the Cross? He had laid it aside. He had divested Himself. He had become a servant. Deity was absent from the Cross, but humanity was present, the human Christ was forsaken." What do you think of that?

We have no Saviour if that was so.

9. Were there two persons in Christ?

No. Two natures, but one person.

10. Was it the Son of God who suffered on the cross?

Yes. Paul calls His blood the blood of God. Acts 20:28.

11. Was it not an INFINITE Being who paid our debt?

Yes. Infinite in being, worth, holiness, majesty and power.

12. Was it not HE who said I came down from Heaven who died?

Yes.

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## Hardshellism's Chief Heresy Our Note And All Interest Was Paid In Full When Due

The heresy of Hardshellism which is the tap-root of nearly all other heresies, which they teach, is their enmity to the gospel. They do not preach the gospel. They deny that the gospel is to be preached to the lost. They affirm in debate that adults are saved without the gospel as truly as infants. Their opposition to missions grows out of their opposition to the gospel. Their opposition to Sunday schools grows out of their opposition to the gospel. They are as bitter enemies of the gospel as the Jews or the Turks or the infidels. They teach the unheard of, unnatural and unscriptural notion that a child can be born of a father without a mother. They say that infants and adults alike are born of the Holy Spirit without the Word of God.

The Missionary Baptist, who says the heathen can be saved without the gospel, is a hardshell heretic and ought to be disciplined by his church for the worst of heresies. Heresy as to how men are saved is the worst of heresies and the man, who says the heathen can be saved without the gospel, is a heretic as to how men are saved. If he is a saved man, which is doubtful, he "denies the Lord who bought Him," for the atoning death and resurrection of Christ are the very pith and marrow of the gospel. If the heathen are saved without the gospel they are saved without the knowledge or benefits of the atoning death of the Lord Jesus Christ. Paul declares in Gal. 3:8 that "The Scrip-

ture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham." No heathen was ever justified who had not first heard the gospel and then believed in Christ. "Faith comes by hearing and hearing by the Word of God." They cannot have faith until they hear and they can't hear without a preacher and the Master said "they are yet in their sins, if they believe not."

Campbellites say men are born of the Word without the Spirit; Hardshells say they are born of the Spirit without the Word. Both are alike heretical as to the new birth. If any difference Campbellites are less dangerous than Hardshells, for they do believe in preaching the Word to sinners. And if Christ is preached by them to sinners the Holy Spirit may occasionally enable a sinner to see Christ and lay hold on Him. That is never true of Hardshellism, for they never preach Christ to sinners. Both Campbellites and Hardshells are heretical on the new birth; and since men cannot be saved without the new birth neither Campbellism nor Hardshellism, in their unadulterated form, ever saved any sinner. Men are not saved by the Spirit without the Word nor by the Word without the Spirit. They must be born of the Word and the Spirit.

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With my heart overflowing in gratitude to God, and deeply appreciative of the gifts and encouraging words from our readers, I rejoice to say that our note for \$1000 (plus interest) on our new press was paid in full on June 26. How we thank God for His amazing goodness to us.

## Why The Mourners' Bench Hinders Without Helping

"Do you believe in the mourners' bench?" has been asked the editor more than once of late. Some folk make the mourners' bench an end in itself. That is evil and only evil continually. That deceives souls and leads them to a false hope and for years keeps them seeking their soul's salvation, because the mourners' bench has come in between them and Christ.

Some folk preach the mourners' bench more than they preach Christ. That is as bad as preaching baptismal salvation or church salvation or salvation by character or salvation by good works or any other of the many substitutes that men preach instead of Christ Jesus the Lord. Some folk make getting a man to the mourners' bench the chief end of all their efforts. That too is deceptive. Some invite folk to a mourners' bench instead of inviting them to Christ. That will deceive the sinner and get him to look to his own prayers and efforts or to the prayers of others or to something that men can do for him or he can do for himself for salvation, instead of fixing his eyes on Christ and depending upon Him to save. Some folk have become so enamored with the mourners' bench that they do not think a sinner can be saved without going there. All such are blind leaders of the blind. They need like Apollos to be taught the way

of the Lord more perfectly. The mourners' bench has become to many folk a kind of saviour, an object of worship like the brazen serpent did to ancient Israel. To all such it has become a snare and a hindrance rather than a help to getting sinners to Christ. And then of all the miserable perversions of the plan of salvation practiced by many, who use the mourners' bench, by far the worst is the teaching that the prayers and tears and moans and groans of the sinner are an essential part of his repentance and are necessary to get God willing to save him. That dishonors the finished work of Christ and perverts the whole teaching of the Bible as to what repentance is. Repentance is not crying or doing penance or trying to placate an angry God by moans and groans and tears. Repentance is a change of mind towards sin and self and God. It is such a radical change of mind as to cause the sinner to see sin as a hellish thing and deserving of eternal and infinite punishment and that a holy and righteous God could be just and send him to hell forever. Repentance is such a change of mind towards self as to cause the sinner to think of himself as a wicked, undone wretch, deserving the wrath of a sin-hating God, instead of a pretty good sort of a fellow, as most sinners think of themselves now-a-days. Repentance is such a change of mind towards God as to think of Him as righteous and holy and that He will assuredly punish sin and can be just in sending any sinner to

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## The First Baptist Pulpit

### "An Exposition Of Ezekiel"

(Read Ezekiel Twenty-Three)

I am certain that when God gave this message to Ezekiel, and he in turn gave it to the Jews, that not one of them misinterpreted it. I am certain that every man who heard this message understood fully and completely the meaning of this strange passage of Scripture. It may not be quite as clear to us, who have read it, as it was to the Jews who heard it delivered, yet, beloved friends, by the time we go through it, analyze it, and study it this morning, I believe we can understand and grasp the message of this chapter just the same as the Jews did in the days of Ezekiel.

As I say, beloved, the chapter in its entirety is a parable. It is

a parable based upon two women, Aholah and Aholibah. Aholah represented the northern ten tribes of Palestine, with their capital city at Samaria, while Aholibah represented the southern part of Palestine, namely Judah, with its capital city at Jerusalem. Without recounting in detail the story of the sin that is portrayed in this chapter, let me say that the sin that is portrayed is merely an illustration of the spiritual conditions that were prevalent in the days preceding Ezekiel. When he accuses Aholah and Aholibah of all the sin of lewdness and whoredom and wickedness, that he brings in accusation against these two, Ezekiel is actually accusing them of the sin of spiritual adultery, for we read in the

seventh verse:

"Thus she committed her whoredom with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself."

If you will read further in the eighth verse and still further on in the chapter, you will find that it refers back to Israel when they were in the land of Egypt. They were continually guilty of the grossest form of idolatry even when the nation was yet in the land of Egypt as slaves.

Let us notice how Aholah, representing the northern ten tribes, with the capital city at Samaria, really committed spiritual adultery. If you will go back

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### SOUP OR SALVATION

You cannot save the world with soup, even if the Pacific Ocean were all soup. If the Rocky mountains were a pile of sandwiches, they would still be insufficient to save the world. The only thing that will save the world, and the only thing that will save the church, is to get back to the foundations of our faith. Any church that undertakes to substitute a social program, or a program of moral reform, for the old gospel of the Cross of Christ, with a fountain of blood at its foot—that church has made a blunder that will leave it high and dry. The old preachers believed in a God who was mighty. They preached as though they had authority to preach. The trouble with our

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## "An Exposition Of Ezekiel"

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and read the division of those two kingdoms—the dividing of Palestine into the northern and southern kingdoms—you will find that there was a young man by the name of Jeroboam, who was the son of a widow, who had risen to prominence and power in the land of Palestine in the days of Solomon. He had a high position in the army under Solomon, so the Word of God tells us. One time, he and Ahijah, a prophet of God, walked together, and talked about spiritual conditions. As they were walking in the fields, Ahijah pulled the coat off of Jeroboam and tore that coat into twelve pieces, each piece representing one of the twelve tribes of the children of Israel. Taking ten of the twelve pieces of this torn garment, he handed each of them to Jeroboam and told him that he was to become ruler over the ten tribes of Israel.

In just a little while, Solomon died, and his son, Rehoboam, ascended to the throne. When the people came to see Rehoboam, who had become king over the entire country, they said unto him, "In order for your father to keep up all these houses and to build all these buildings, and to live as he was used to, it was necessary to raise vast sums of money by levies and taxes." "Now," said the people unto Rehoboam, "how about you lowering the taxes?" Rehoboam did the only wise thing that he ever did in all the days that he was king. He asked for three days time to think the matter over. In the three days time, he conferred with the old men who had been the brain trust under Solomon. In the three days time, he conferred with the young men that had grown up with him in the days of Solomon. The old men said, "The request of the people is a wise request; reduce their taxes. They will love you, and you will be an honored king over these twelve tribes of Israel." The young men said, "Nay, increase the taxes and make the burdens of the people greater." Rehoboam, the son of Solomon, listened to the advice given to him by the young men. When the people came back at the end of the three days to ask what was his decision, he said, "My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions." What he really meant was that instead of lowering taxes, he would raise them; and instead of decreasing their burdens, he would make their burdens greater, with the result that ten of those twelve tribes of Israel immediately turned their backs upon Rehoboam and said to Jeroboam, the commander-in-chief of the army, "You become king over us," which he did, fulfilling the prophecy already made by Ahijah when he tore Jeroboam's coat into twelve pieces and gave him ten of those pieces, signifying that he was to be king over ten of the twelve tribes.

Now, beloved, you would think

that Jeroboam, knowing that it was only through the providence of God that he had become king over the ten tribes of Israel, would certainly feel very humble. You would think that this man Jeroboam would certainly depend upon God and walk with the Lord. Instead, Jeroboam immediately set up idols and false gods, and all kinds of false religions sprung up within the ten tribes over which he had become king.

Oh, what a picture on human nature! Here is a young man who has been signally and unusually blessed of God, in that God has taken him as the son of a widow woman, with absolutely no background, and has raised him first to the position of a soldier, then to commander-in-chief of the army, and now has made him king over ten tribes, with God Almighty's blessing resting upon him. Now, instead of him serving the Lord, and instead of doing the things that would please the Lord, Jeroboam immediately turned against the things that pleased the Lord. Beloved, from that time on, Jeroboam, the son of Nebat, and his sins were synonymous with iniquity whenever iniquity was mentioned within the land of Palestine. Whenever they wanted to describe the sins of somebody else, they would say that he sinned as badly as Jeroboam, the son of Nebat, or they would say he sinned, but that his sin was not as great as Jeroboam, the son of Nebat. Jeroboam became a pattern, a yardstick, a measuring instrument with which they measured sin from that day forward. Beloved, from that time forward, there never was a time when idolatry wasn't rampant within the ten tribes of the northern kingdom of Palestine. That is exactly what Ezekiel is referring to. He speaks of their lewdness and their adultery. He speaks of their whoredoms. In doing so, he refers, beloved, to these things they did by way of sin, as an illustration of their spiritual adultery with God.

Let's look at the southern kingdom. You would think that when Rehoboam realized that his kingdom was lost and that ten tribes had turned against him and he only had left Judah and Benjamin, the two tribes over which he was then king—you would think that Rehoboam would have turned back to God. Instead, beloved, just the contrary. The southern kingdom of Judah never was quite as bad as the northern ten tribes, with its capital city at Samaria, yet, beloved, they did just the same as the northern ten tribes. Little by little, the southern kingdom became infected with the disease of idolatry, bringing in idols from all over the world. Let me give you one simple illustration.

In the sixteenth chapter of II Kings, we have the story as to how the king of Syria came up against the king of Jerusalem, when Ahaz was king of Jerusalem. When the king of Syria came with his army, Ahaz realized that he was no match for the Syrian army, that he couldn't in any wise at all compete with them. The Word of God tells us that Ahaz sent messengers to the king of Assyria, saying, "I and my people will be your servants forever if you will merely deliver us from the yoke of the Syrians." Well, with that promise, and with his wealth promised unto the king of Assyria, Assyria in turn, wages war upon the Syrians and delivered Jerusalem from the hands of Syria. Then, when Ahaz realized that his country was delivered from the hands of the Syrians, he went over to the country of Babylon to pay the king of Assyria, a visit. When he arrived there, the Word of God tells us how he saw an idol in that heathen king's capital. He looked at it and decided that that was just what he ought to have back home. Immediately, he sent the measurements and description of that idol back home to the high priest of God, saying, "By the time that I get back home, make us an idol just like the one that I am describing to you." When he got back home, the high priest had made an idol just like

the one that he had seen in the land of Assyria, and instead of worshipping God like the Jews had, by way of the brazen altar and the articles of furniture whereby they had been worshipping God, thus looking forward to the coming of the Lord Jesus Christ, the Word of God says that they set these in the background and now offered their sacrifices on this idol. From that time on, whether you looked at the ten tribes with their capital city at Samaria, or whether you looked at the southern kingdom with its capital city at Jerusalem—regardless of which way you looked, you would see sin and idolatry on the part of the Jews. God refers to it as lewdness, whoredom and adultery, because they were turning away from God and turning to idolatry.

Now, beloved, I would like to make an application from this passage of Scripture. I would like to bring this over into our own realm. If, when these Jews turned from God and worshipped idols, God said they were guilty of adultery; if, when they turned from the service of Almighty God and served foreign gods from Assyria, Babylon, or wherever they could find them—if God referred to that as spiritual adultery back there, I am wondering if you and I can't study in God's Word, and find the same thing to be true here today.

I

GOD NEVER CALLED EVERY MAN WHO CLAIMS TO BE A PREACHER INTO THE MINISTRY.

Beloved, God never established every organization that claims to be a church. God never gave a message to every man who stands today to preach a message. God never sent every individual that claims to be sent of God. We read:

"There was a man SENT FROM GOD, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe."

—John 1:6,7.

If you will read the verse just preceding this, you will find that God is speaking about the darkness that is throughout all the world as a result of depravity, and God says that man, as a result of his depravity, is unable to see. He is unable to know and to understand that the light is shining in darkness. Then when the world couldn't grasp the light of the Lord Jesus Christ, God sent a man. That man was John the Baptist. What for? To bear witness of the Light, and to tell the world that the Light was shining.

Beloved, if I understand my business as a preacher, or the business of this church, or the business of Baptist people as a whole, we are to give the light of the Word—the Lord Jesus Christ to the world. We are to tell the world, in its depravity and its darkness, of the Son of God.

Brethren, I challenge any man to find any other place where God ever sent anybody else except the one man that He sent back here named John the Baptist. I challenge the world to find any Scripture where He ever sent Alexander Campbell, or that He ever sent Martin Luther, or that He ever sent the Wesleys, or that He ever sent Whitfield or any of the balance of the modern reformers. I do find, beloved, that God's answer to this world's depravity was the sending of Baptist people by way of our forerunner, John the Baptist. I will say to you this morning, after having studied multiplied thousands of pages of secular history, and after having studied the Word of God carefully through these years since He has called me into the ministry, I am satisfied that the only people that God ever put His stamp of approval upon so far as churches are concerned are Missionary Baptist people, who date their origin with John the Baptist, and who have an unbroken line of continuity, back to the days of John the Baptist.

II

BAPTIST PEOPLE HAVE THE LORD JESUS CHRIST AS

THEIR HEAD.

"And hath put all things under his feet, and gave him to be the HEAD over all things to the church."—Eph. 1:22.

Beloved, there wasn't but one church in the day that this was written, and the head of that church was the Lord Jesus Christ. I say, Baptist people have the Lord Jesus Christ as their head.

When Alexander Campbell went to England several years ago at the beginning of his ministry, as the head of the Campbellite Church, he carried a letter with him written and signed by Henry Clay, then the most outstanding statesman and orator in the state of Kentucky. In that letter, he said, "I take pleasure in presenting to you Mr. Alexander Campbell, head and founder of the religion that bears his name." Henry Clay said in that letter that Alexander Campbell was the head.

Beloved, Baptist people go back to this passage in Ephesians with pride and assurance that the only head we have is the Lord Jesus Christ. There isn't another church in all the world but what points to a human head. I speak of the Campbellites and say that Alexander Campbell can be singled out as the head of that organization. I could select every other one of the church organizations and thus point to someone—man or woman—and say that this person is the head of that particular church organization. You well know that Martin Luther was the head of the Lutheran church. You well know that Henry VIII, the corrupt king of England who was denied a divorce by the pope, became the head of the Church of England, or the Episcopal Church in America. You well know that the Methodist church has for its head Charles and John Wesley and Whitfield. All these human individuals are the heads of these organizations. Beloved, I ask you to take the pages of history, read them, and see if you can find anywhere on any page where it will tell you that any human individual is the head of a Baptist church. Our head, founder, and the one who established us, is the Lord Jesus Christ.

III

THE LORD JESUS CHRIST HAS PROMISED PERPETUITY TO HIS CHURCH.

"Unto him be glory in the church by Christ Jesus THROUGHOUT ALL AGES, world without end."—Eph. 3:21.

There was just one church in that day, beloved, and God promised to that church perpetuity.

Every once in a while when things get mighty dark and the going gets rough, somebody will say, "Brother Gilpin, do you suppose the time will ever come when all true Baptist churches will pass out of existence?" Nay, beloved, it never bothers me one particle. Regardless of what trou-

V

ONLY BAPTISTS HAVE THE AUTHORITY TO BAPTIZE.

"And I knew him not; but HE THAT SENT ME TO BAPTIZE with water."—John 1:33.

John the Baptist said that God gave him the commission to baptize with water, and from that time down to this, there has never been any other organization with the authority to baptize other than Baptists.

A man said to me a few days ago, "Don't you think these other people have any authority at all to baptize?" I said, "My brother, they have just as much authority to baptize as I had when a boy

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bles may come, we have the promise that that church will exist by Jesus Christ throughout all ages. I say, beloved, perpetuity is promised to us.

When the Lord Jesus Christ established His church, He said:

"I will build my church; and the GATES OF HELL SHALL NOT PREVAIL against it."

—Mt. 16:18.

Just a few days prior to that, He said:

"Every plant, which my heavenly Father hath not planted, SHALL BE ROOTED UP."

—Mt. 15:13.

Beloved, I tell you, everything by way of a church that hasn't been built by the Lord Jesus Christ is coming to utter destruction, but the church that Jesus built has a promise of perpetuity throughout all ages, world without end.

IV

THE LORD JESUS CHRIST GAVE A COMMISSION TO HIS CHURCH.

Listen:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Mt. 28:19,20.

This is the commission that God gave in Jesus Christ to His church. There wasn't but one church then, and He gave that commission to that church and said, "I will be with you always, even unto the end of the world." I'll tell you, beloved, that is the commission for Baptist churches, and for Baptists only.

You may say, "Bro. Gilpin, don't you think these other churches have a commission to preach?" No. "Don't you think these other folk have a commission to baptize?" Absolutely not. "Don't you think they have a commission to teach the Word of God?" Absolutely not. Beloved, He gave His commission to His church, and He said to that church, "You do this, and I'll be with you all the way, even to the end of the ages."

## I Met The Master

I had walked life's way with an easy tread,  
Had followed where comforts and pleasures led,  
Until one day in a quiet place  
I met the Master face to face.

With station and rank and wealth for my goal,  
Much thought for my body but none for my soul,  
I had entered to win in life's mad race,  
When I met the Master face to face.

I met Him and knew Him and blushed to see  
That His eyes full of sorrow were fixed on me,  
And I faltered and fell at His feet that day  
While my castles melted and vanished away.

Melted and vanished, and in their place,  
Naught else did I see but the Master's face;  
And I cried aloud, "Oh, make me meet  
To follow the steps of Thy wondrous feet."

My thought is now for souls of men;  
I have lost my life to find it again,  
E'er since one day in a quiet place  
I met the Master face to face.



# SOME OF THE TITHERS THAT I HAVE KNOWN

Scripture reading: II Cor.  
Chapter 9

I once startled an older fellow-pastor when I was pastor of a Baptist church in eastern Tennessee. The good man asked how my church was progressing. I had answered: "Fine! Everybody in the church is a tither!" I wish I had words to adequately describe the look on his face. I continued: "They all tithe, some give their tithes to the beauty parlor, some to the movies, some to the lodge, but they're all tithers!" Yes, there are all kinds of tithers, and through the course of my ministry I believe that I have had the privilege of meeting most of them.

Perhaps I had better explain just who a tither is, seeing that I am preaching to Baptists. A tither is one who brings one-tenth of his income into the house of God, and leaves it there. He does not take it back home tightly sealed in his wallet, he leaves it there. That means he faithfully brings one dollar out of every ten that he gets, and ten dollars out of every hundred, into the house of God. Then, of course, he brings some extra along so that he might give something to God's work, for you haven't given anything to God until after you pay your tithes (Matthew 23:23). According to that some of you have never as yet given a cent to God's work, for you are not tithers. A tither therefore is a Christian who brings one-tenth or more of his income into the house of God (Malachi 3:8-10), the local church of which he is a member (I Timothy 3:15).

Here are some of the tithers I have known:

First, there are the NON-EXISTENT SPIRITS who tithe. They say that they tithe, and the church records boldly affirm that they tithe, but you would never know it if you were the treasurer of the church. If they are not very spiritual when it comes to other matters in regard to the church, they are most spiritual when it comes to cold, hard cash. Their tithes are all spiritual, and not literal. "They say, and do not" (Matthew 23:2).

I am reminded of the deacon who stood up in church and tried to excuse his covetousness by saying: "I am not a hundred per cent tither." The answer to that is: "Then you are not a tither." If I said to you: "I am not a hundred per cent honest," then that would make me dishonest. I say: "Here is a glass of water, but it is not hundred per cent pure," I don't know if you would drink it or not. A tither is a Christian who brings one-tenth or more of his income into the house of God. If he doesn't do that, he is not a tither. That is all there is to it. "The tenth shall be holy unto the Lord" (Leviticus 27:32), not the twentieth, or the thirtieth, or the thousandth, but the tenth. Every bit of it is

holy unto the Lord. Of course you realize that if you gave a twentieth of your income to the Lord, it would not be as much as a tenth. A Christian lady was telling her neighbor, who is a church member, over the back fence, that she gave a tenth to the Lord. Not to be outdone, the neighbor replied: "I give a twentieth!"

The second kind of tither I have met is the PLEDGE-SIGNER TITHER. He signs a paper stating that he does tithe, or that he will tithe. That is the end of it. "For he...goeth his way, and straightway forgetteth what manner of man he was" (James 1:24). He was a tither for a moment when he signed it, but he is no more.

The third kind of tither I have known is the TITHE DEDUCTOR. We'll say he gets \$300 a month salary, or he makes \$300. Therefore he owes God and His church \$30 tithe. Does he bring it to the house of God? He does not. He figures that it cost him \$10 worth of gas and wear on the car to go back and forth to church, so he deducts that much. Was it not spent in the service of the Lord? Then he had to buy a new pair of shoes for his children, which cost about \$12. He deducts that. Don't his children need shoes to wear to Sunday School? Then he gave a dollar to the Red Cross, that was to charity, deduct that. He also bought a tube of toothpaste. Deduct that. The family must brush their teeth so that they will not be guilty of the sin of Job 17:1, and that they might have pearly white teeth wherewith to smile the better in the church. By the time he gets through deducting, his tithe has shrivelled down to about \$5 or \$7. Let not that man think himself to be a tither. "A deceived heart hath turned him aside" (Isaiah 44:20).

The fourth kind of tither I have known is the OVERALL TITHER. Yes, he gave one-tenth of his income to God, he says, but where does he give it? He gives a dollar of it to a beggar along the street. He gives a dollar to the heart fund. He sends \$5 off to a famous radio preacher. He sends a dollar off to father somebody's boys' town, to help the Roman Catholic cause. But the whole tithe belongs in the local church where he holds membership. I know that John R. Rice has used every argument conceivable, and some not conceivable, to try and prove the opposite. I know that M. R. DeHann has written a booklet against it. I know that Theodore Epp of the Back to the Bible broadcast in Lincoln, Nebraska has written against it, as did Joseph Hoffman Cohn, of the American Board of Missions for the Jews, but it cannot be Scripturally denied that in every instance in Old and New Testaments wherever tithes were brought or vowed they were always associated with what was

By Pastor Frank B. Beck  
North East Baptist Church  
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then or now the house of God (Malachi 3:8-10), which is now the local church (I Timothy 3:15). I have even heard of two women missionaries in the Southland who tithed as follows: they tithed to each other's work. That is, Miss A. gave her tenth to Miss B, and Miss B. gave her tenth to Miss A. They never even missed their tithe when they gave it! Their favorite text was Genesis 21:23: "According to the kindness that I have done unto thee, thou shalt do unto me."

The fifth kind of tither I have known is the SPURT TITHER. They tithe in spurts. They start and stop. You can never depend upon them. They are as unstable as water, and shall not excel (Genesis 49:4). "Their heart is divided" (Hosea 10:2). They tithe when they can, which is equal to saying that they obey the Lord when they can. When it is inconvenient they don't obey the Lord. Or it depends on how they feel. If everything goes their way they are ready to take David's harp, and leap up Jacob's ladder into Heaven. Surely their tithe will come in that week. But alas, if their harp has suddenly been turned and tuned to mourning (Job 30:31), and they feed upon the bread of tears (Psalm 80:5), let not the church be so presumptuous as to look for their tithes that week!

The sixth kind of tither I have known is the REGULAR TITHER WHO TITHES IN ORDER TO BOSS AND RULE THE PASTOR AND CHURCH. As one has said, people like this do not give according to their means, but rather according to their meanness (Oscar Lowry, The Sin We're Afraid To Mention, p. 25). There is not the shadow of doubt about their regularity in tithing. Every week or month that tithe will be in the offering plate, usually in check form so everybody can see it, and take note! That is no reflection upon other faithful tithers who tithe by check, for income tax, and other reasons. I am merely stating facts. The church business meeting where some of the church's money is to be spent will soon uncover these boss-tithers, as I might call them. They will be on their feet with the influence of a long string of cancelled checks, enough to bind any Samson securely. They thoroughly practice the part of I Corinthians 14:12 which says: "Seek that ye may excel."

The seventh kind of tither I have known is the SHADY-PAST TITHER. He has just what I said, a shady past, as far as tithing is concerned. He is tithing into the church now, but what about the past? Let us suppose a man has been saved for 20 years. Ten years ago he began to obey God in the matter of tithing. For ten years he has been tithing. What about the ten years he did not tithe? God says, in Malachi 3:8, that a person who does not tithe is robbing God! What about the ten years this man robbed God in refusing to tithe? The policeman comes and lays his hand on the shoulder of an upright citizen of our country. "You are wanted by the police for questioning concerning robbery." Do you think that citizen can get by in telling the court: "It is true that I was a robber and a thief up till ten years ago, but now I have been honest for the past ten years." The law will reply: "What about those years you were stealing?" Restitution will have to be made, or that citizen will be convicted by the laws of our land as a thief, and perhaps be so convicted anyhow. If there have been months, or years in your life when you robbed God in tithes, the fact that you tithe now does not do away with the fact that you did not tithe then. You still owe God those back tithes! And if you are honest with God you will sit down and figure just about what you made dur-

## Why The Modern Unholy Bible Should Be Shunned

By Clement E. Hershey

Of recent date we were honored by having THE BAPTIST EXAMINER friends Mr. and Mrs. T. F. Dye, Marion, Ohio (200 miles away), visit us for our regular Sunday evening services. Being good Baptists, they had a pocket full of tracts for distribution. This one, written by their pastor, they gave me. It is full of good things we are glad to share with you.

The title upon the title page of the Bible reads, "The Holy Bible." The word "holy" means "sacred," "without sin," or "pure." Truly, the Bible is a holy book, for in its original languages, Hebrew and Greek, it is verbally inspired of God.

Verbally inspired of God means simply that God inspired and directed the human authors who were men of God, to write and yet to do so without destroying their own individuality, literary style, or personal interest in their writings. Faith in the complete verbal inspiration of the Bible is essential and fundamental to the true Christian doctrines. The Bible declares itself to be verbally inspired, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—II Peter 1:21.

Various theories of inspiration have been advanced by critics. Some hold that the entire work is of man, not of God. Others teach partial inspiration, giving the reader a choice of accepting or rejecting certain portions of the Scriptures, according to his likes and dislikes. Those who believe this theory generally hold the words of Christ as authentic, yet disregard the fact that Christ did not actually write any por-

ing those years, and begin to pay back a little each week or month until you know you have paid those back tithes. If Zachaeus announced that he would restore fourfold anything he took unjustly from his fellowman, after he met the Master (Luke 19:8), should you not restore to God at least the same amount that you robbed Him? Until you do that you have a shady past.

The eighth tither I have known, and it is a pleasure to know him, is the only true tither of them all! He is the tither who is the FAITHFUL TITHER INTO THE CHURCH YEAR AFTER YEAR. If it were not for them the church could not continue. If it were not for them the rest of you would have no church to attend, and your children no Sunday School and church wherein to hear the Word of God. The church could not continue to function on your 50c, or dollar per visit, when you owe God hundreds of dollars in back tithes! Thank God for these tithers who pay your way. But you ought to be ashamed (Ezra 9:6).

A Christian who does not tithe is a robber and a thief. God says so. A thief has no right to membership in the church until he makes things right. A thief has no right at the Lord's Supper until he gets things right. You do so at your own risk (I Cor. 11:27-32). Therefore a non-tither has no Scriptural right to membership in the church, and no right to the Lord's Supper. May God grant that every one of you begin now to pay one-tenth of your God-given income into the church, and where such a need exists that you will begin to pay the back tithes you also owe God. Let Christians, let the church stop robbing God in tithes and offerings, and God will open the windows of Heaven and pour out revival blessings! Amen.

tion of the Bible. There are others who believe the writers were inspired in the same manner that our hymn writers, poets, etc., are inspired today. However, none of these theories are in accordance with the Bible itself.

The Bible must either be the Word of God, verbally inspired of God — a Holy Book; or it must be the writings of man, in which case it would not be a Holy book, for it would not be without sin. If written by man, its own statement declaring that it was written by "holy men of God" who were moved "by the Holy Ghost," would be false.

Sometime ago a new translation entitled, "Revised Standard Version," was introduced to the public, with the view in mind of replacing the popular King James Version. This new translation is published in modern language. Many supposedly fundamental publications advertised this new translation as the "Greatest Bible News in 341 years — a Bible in living language, so clear and powerful you will turn to it regularly — yet an authorized Bible, faithful to the earliest known manuscripts." They also advertised, "We now know that the King James Version is at times erroneous and misleading."

Bible lovers everywhere began to ask, "Shall we accept this new translation?" Many Christians were fooled into purchasing the new edition. When fundamental preachers rose up against this publication, many people became confused. "What is wrong with the new translation?" they asked. Dear reader, if you respect the Bible as the Word of God, refuse to own or read this new translation because it is a subtle attempt of Satan to undermine the truths upon which the Christian faith has been founded.

It is true that the King James Version, written 341 years ago, contains some out-dated expressions. Therefore, it is not the change in style of language that makes this new translation objectionable. A new Bible in modern language, if translated from the genuine old manuscripts without changing their meaning, might have some advantages over the popular King James Version. True, no original manuscripts exist, for had they been preserved, man would have made them the object of worship. Yet many ancient manuscripts whose authenticity have been proven, do exist and it is from them that our present translations have been made; therefore they are completely trustworthy.

However, this new translation, the "Revised Standard Version," has been changed, not only in the language but the true meaning has been taken away from many passages, and false doctrines have been introduced into the very thought of the words that are supposed to be the Holy Scriptures. Let us examine this new translation carefully.

This new translation has been advertised as an "authorized translation." Who has authorized it? The National Council of the Churches of Christ in the U.S.A. has authorized this version. Anyone familiar with this organization knows that its leaders are men who deny the precious truths of God's Word, who believe a social Gospel, denying the power of regeneration and all the other fundamentals of the Christian doctrines. For further information regarding these men, get the pamphlet, "How Red Is the National Council?", an authorized translation of page six)

## LIFE

To the preacher life's a sermon,  
To the joker life's a jest,  
To the miser life is money,  
To the loafer life's a rest.

To the soldier life's a battle,  
To the teacher life's a school.  
Life's a great thing for the thinker,  
But a folly to the fool.

Life is just one long vacation  
To the man who loves his work,  
But its constant dodging duty  
To the everlasting shirk.

To the faithful, earnest worker  
Life's a story ever new;  
Life is what we try to make it—  
What, my friend, is life to you?



# A BIBLE STUDY SHOWING THAT IT IS EITHER CHRIST OR HELL

By T. T. Martin

Texts Ps. 9:17; Mk. 9:43; John 3:36; Mk. 12:40; Titus 2:13,14.

Concerning Ps. 9:17, the plea is made that the word "sheol" translated "Hell" means "the grave." It is sometimes translated "grave," but wrongly so. There is a word in the Hebrew that does mean "the grave"; that word is "queber." Wherever in the Old Testament, a place is proposed for a dead body or a dead body is placed; wherever we know that a grave is meant, the word is always "queber" and never "sheol." Substitute "the grave" for "Hell" in Ps. 9:17 and we have "The wicked shall be turned into the grave"—then the righteous will not be turned into the grave but left to decay on top of the ground.

The cry today is "Back to Christ!" Very well; Mk. 9:43-48 is from Christ. But the cry is raised, "That is fanaticism; He does not mean that literally." Let's see: here are two young men bound by the gambling mania. They hear that the Saviour taught that if your hand offends you, to cut it off rather than having two hands to be cast into Hell. One of them says, "That is fanaticism"; continues gambling and lands in Hell. The other cuts off his hand, so that he can never hold the cards again, and comes before the church and tells the story that, because of the gambling mania he was being dragged into Hell; that he obeyed the Saviour and cut off his hands so that he could never hold the cards again, and that he has now accepted the Saviour, and he goes to Heaven. Which was the wiser of the two? Two young women are addicted to the picture show mania; it is keeping them from church; it is keeping them from Christ. They hear that the Saviour taught to put out your eyes rather than having two eyes be cast into Hell. One says: "It is fanaticism," and continues her picture show going, and lands in Hell; the other obeys the Saviour and puts out both eyes that she can never see the picture show again and accepts the Saviour and goes to Heaven. Which was the wiser course?

Two young women are devoted to the dance; it is leading them to Hell; they hear that Jesus taught to cut off your foot rather than, having two feet to be cast into Hell. One says, "That is fanaticism," and continues to dance and lands in Hell; the other cuts off her foot so that she can never dance again and then turns and accepts the Saviour. Young woman, you would better hobble into Heaven than hop into Hell.

"But I don't believe in a God of wrath," says the objector. The one who makes this objection either has not thought on the subject or is rotten in moral character. I get a telegram that my family have been murdered; when I arrive at home, I learn that they found my wife with her skull crushed in with an axe, and my oldest daughter who had rushed to the mother's rescue with her skull crushed in with an axe from behind; my two younger daughters with their throats cut from ear to ear, and the baby lying against the wall with its brains dashed out against the wall. The one who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and the damned in Hell.

A young man in Mississippi murdered a young woman in an automobile at night; soaked his overcoat in gasoline and burned the young woman's body. The man or woman who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and

damned in Hell. A pure, modest my blood of the new covenant, sixteen-year-old girl was kidnapped on the streets of Los Angeles; some days after she was found wandering in a dazed sort of way on a vacant lot. Her body was bruised and almost all the clothing torn from her body. In the hospital, whenever a man would come near her cot, she would scream and shriek and plead with them not to take her to Frisco. The man or woman who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and damned in Hell. But those who commit such crimes are angels compared with those who under the guise of science or religion take away the faith of the people in the virgin birth of Christ; for these only damn the body; but those who destroy faith in the virgin birth of the Saviour, leave the people without a real Redeemer, and thus damn the soul.

"But," says the objector, "I believe God punishes sin only to reform the sinner." Any honest man would rather be in Hell with devils than in Heaven with such a God. Three men murder my family and are captured; the first is already thoroughly penitent, thoroughly reformed. If you punish sin only for the purpose of reforming the sinner, you would not punish him at all though guilty of the murder of a woman and four children. The second is a tender-hearted fellow, and by sending him to prison for thirty days, he will be reformed, and that would be all the punishment he would get for murdering a woman and four children. The third is a hardened wretch, so hardened that the more you punish him, the harder he gets. There are many such in our prison; then you would not punish him at all. Why if you punish sin only to reform the sinner, all a man would have to do to go to Heaven would be to become such a hardened wretch that you never could reform him by punishment; then give him a harp and put him in Heaven's choir!

"But I believe we get our Hell here in this life," says the objector. On the contrary, as a rule — there are exceptions — the more people sin in this life especially along certain lines of sinning, the less they suffer. Some sweet, pure girl is teased and nagged at and in sudden anger, rips out a black oath; she will suffer for days over that first sin of that kind; there are those who use that oath hundreds of times every day and never suffer; because the more you sin, especially along certain lines of sinning, the less you suffer. A pure girl, under severe temptation fell. For many years she suffered fearfully over that one sin; in Colorado a society man boasted that he had debauched and wrecked forty-five pure lives. In North Carolina a grocery merchant, once a drummer on the road, boasted that he had debauched and wrecked one hundred twenty-nine pure lives. These two laughed and gloated over their sin, where the difference? The more people sin, along certain lines of sinning, the less they suffer in this life. Then there must be a Hell beyond this life, if God is just.

Whatever Hell will be, it will be just; hence, "These shall receive greater damnation," Mk. 12:40; hence "every transgression received a just recompense of reward," Heb. 2:2. Whatever that just punishment is, the Saviour redeems us from it all. "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." Is. 53:6. They cry "Back to Christ!" Well, listen to Him: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mt. 20:28. Listen to Him again: "This is

which is shed for many for the remission of sins." Mt. 26:28.

"But guilt cannot be transferred from the guilty to the innocent." No, but penalty can be transferred. Every enlightened nation, every judge in every enlightened nation allows the innocent to pay the debt of the guilty, to pay the fine of the guilty.

"But it is morally wrong for the innocent to bear the penalty of the guilty." Is it? Two men are found on the street bleeding and dying from a drunken street fight; they deserve every pang they are suffering or that they will suffer till they die. Two other men pay for a doctor and nurse and save their lives. Is that morally wrong? When the Saviour redeemed us from all iniquity, He did the same thing in principle.

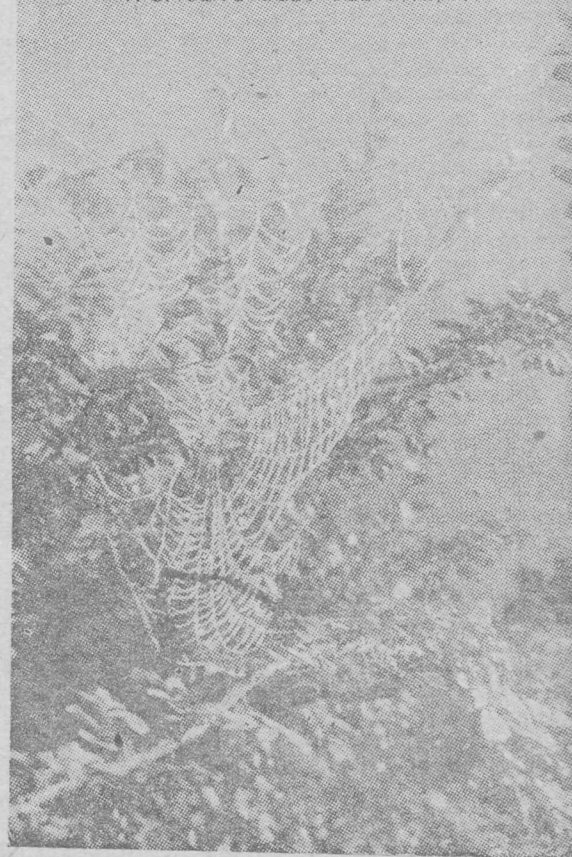
But the redemption is from "all iniquity." "Our Saviour Jesus Christ who gave himself for us, that he might redeem us from all iniquity." When one accepts Him as Redeemer, all past sins are paid for and all future sins; hence, the Saviour said, "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life and shall not come into condemnation." John 5:24. Why not? Because he is redeemed from "all iniquity."

"But that is a premium on crime, to tell a sinner that when he accepts the Saviour, he is redeemed from all iniquity." It would be, but for two facts: first, the one who accepts the Saviour as Redeemer from all iniquity is born again of God's Holy Spirit. "Whosoever believeth that Jesus is the Christ is born of God." John 5:1. I could stand here till moons should wax and wane and tell of the many men and women who in my work have been led to accept the Saviour as Redeemer from all iniquity, who at once were completely changed in life. Neither evolution nor "salvation by character" can account for such sudden change of life. There is but one rational explanation — they were really born again.

Second, there is a new motive power in the life of the redeemed. As our Saviour instituted the Lord's Supper, He said, "This is my blood which is shed for many for the remission of sins." Then He said, "If you love me (not 'if ye are afraid of Hell,' nor 'if ye wish to be saved') keep my commandments."

"But it is only a theory; it will not work." It will not work with lost church members; but with the really redeemed it works

"... THE PATHS OF ALL THAT FORGET GOD  
SHALL PERISH: WHOSE TRUST SHALL BE  
A SPIDER'S WEB." JOB 8:13,14



## Why The Creation Days Were 24 Hours Long

Again we are asked the length of the days in Gen. 1.

1. Creation days had an evening and a morning. That statement can be explained only in the light of 24 hour days.

2. Creation days were the same kind of days that the Sabbath was, that God commanded Israel to remember and keep. Ex. 20:11, 31:17. The Sabbath was a 24-hour day.

3. Creation days were days that had night and day. Gen. 1:5, 14:18. It is nonsense and foolishness to talk about a night a million years long and a day a million years long.

In Genesis 1 the word "day" is said to be that period of time "ruled by the sun" and the night that period of time ruled by the moon. It is confusion worse confounded to talk about that kind

every time, for the Saviour said, "If a man love me, he will keep my words."

It is either "Christ or Hell."

of days as any other kind of days, except 24-hour days.

5. The word "day" never occurs with a numeral in the Bible in any other sense than 24-hour days. Gen. 1 is full of the word "day" used with numerals.

5. They object that you cannot have a day without the sun. They ought not to betray their ignorance that way. The sun does not make the day; it only lights it. The day is made by the earth turning upon its axis. That could have been started without the sun shining as well as with it shining.

7. The days of Genesis 1 could not possibly have been periods, because there was no death upon the earth until man sinned. The Bible says so. Read Rom. 5:12. The Bible plainly says that death entered into the world by Adam's sin. If the days of Genesis 1 had been millions of years long as the ignorant scientists tell us, the earth would have run over with animals; because there was no death in the world until after man sinned. Man was not created until the sixth day. It was a sinless world and a deathless world until after he sinned. All this talk about the various geological or biological ages before man's creation is both false and foolish. Some day these smart-alecs will find out what colossal fools they have been not to believe God's Bible.

8. In Genesis 1:14 it is plainly said that the days talked of in Genesis 1 as creation days, are exactly the same kind of days that make seasons and years. It makes the Bible a bundle of contradictions from beginning to end to make creation days any kind of days, except 24-hour days.

9. If creation days were long periods of time, then Adam lived for millions of years; for he lived during the sixth and seventh days anyhow.

10. The creation days could not have been periods of time because the Bible was written for the common people and not for scientists. To the common people Genesis 1 reads like a 24-hour day. God did not fool the folk by saying something He did not mean. The Master said that He hides things from the wise and the prudent and reveals them unto babes. The Bible is the common people's Book on science (Continued on page five)

## RUSSIA'S DOWNFALL

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## A Plea For Reverence In These Blasphemous Days

The root idea here is reverence. Nothing exalts like reverence, and nothing debases like irreverence. "Man is never so great as when he kneels." True greatness begins and ends in reverence.

Reverence may be called the mother of all the virtues. In Goethe's *Wilhelm Meister*, the hero in his travels encounters three wise men who are discoursing on what element of character transcends all others. The eldest says there is one quality without which everything else is useless. Wilhelm eagerly asks what that quality is. It is reverence, the old man replies. That brings to mind a remark that Andrew Jackson made to his friend, Francis Blair. He said that Aaron Burr had come "within one trait of the most exalted greatness." "What was that?" asked his friend. "Reverence, sir, reverence," replied Jackson solemnly. And he added, "I don't care how smart, or how highly educated, or how widely experienced a man may be in this world's affairs; unless he reverences something, and believes in something beyond his own self, he will fall short somewhere. . . . He will die as Burr died in New York, friendless and alone."

Reverence ought to be the undertone of life. "God is greatly to be feared," not with the fright which an infinite demon would arouse, but with sentiments of honor and worship which the Heavenly Father should inspire. So sacred did the Jews regard the revealed name of God that they never pronounced it, but substituted another word, only once each year, and then by the high priest alone, was the name Jehovah used.

In the Third Commandment God builds a wall of protection around the beautiful garden where reverence grows, and he who breaks down the wall and tramples the garden does so at his peril, "for the Lord will not hold him guiltless that taketh His name in vain."

This commandment is broken by perjury. Perjury is swearing in the name of God a lie. The amount of perjury in law courts and notaries' offices is one of the saddest features of American life today. We may well be slow to believe that perjury, as is sometimes alleged, is growing more and more common. It is ominous, however, that a great lawyer was heard to say that no hotly contested case is without its perjurer, some for pay, some for spite, some for the excitement of beating, or the fear of being beaten. People come into the witness box and take the oath with the full intention of making statements the very opposite of the truth. Knowing that there is little chance of their being punished, they lie with a coolness and deliberation enough to stagger one.

I suppose the temptations to perjury are sometimes extraordinarily strong. But come what may, let us plant our feet on this resolve, that no hope of gain nor fear of failure shall ever induce us to lift our hand to God and appeal to His Holy name with a lie on our lips. "Shall I lay perjury upon my soul? No, not for Venice," nor for the world.

This commandment is trampled under foot by common profanity. Profanity is our distinctive national vice. We have many other claims to this sad preeminence, so widespread is it, so virulent and so shameless. Rudyard Kipling in his *American Notes* constantly harps on the fact that the average American seems incapable of getting through three sentences without using several oaths.

"It chills my blood to hear the blest Supreme Rudely appealed to on each trifling theme."

Many men who seem to have no regard for God profess great respect for the ladies, and for ministers, whom they put in the

same category, and will not swear in the presence of either. An interesting story of President Wilson's father was told by the President himself and is worth retelling, for it is a tonic for the times. "I remember—for I have the unspeakable joy of having been born and bred in a minister's family—I remember one occasion which made a very profound impression upon me when I was a lad, in a company of gentlemen where my father was present, and where I happened to be, unobserved. One of the gentlemen, in a moment of excitement uttered an oath, and then, his eyes resting upon my father, he said with evident sincerity: 'Bro. Wilson, I beg your pardon; I did not notice that you were present.' 'Oh,' said my father, 'you mistake, sir, it is not to me you owe the apology.'"

Profanity is folly. How senseless it is to make the angry utterance of the name of God a safety valve for temper, or what is worse, to pepper and salt ordinary, unimpassioned conversation with oaths and curses. Is not that the emptiest and most stupid folly conceivable?

Profanity has well been termed, "The fool among sins." The sinner who takes God's name in vain is worse off than other offenders because he has nothing to show for his delinquency; he has sinned without motive and gained absolutely nothing. Sainly George Herbert pleads:

"Take not His name, who made thy mouth, in vain;  
It gets thee nothing and has no excuse.  
Lust and wine plead pleasure;  
avarice, gain;  
But the cheap swearer, through his open sluice,  
Lets his soul run for naught."

Profanity is vulgarity. The habitual swearer is usually a man of limited ideas and impoverished vocabulary. Byron hits the mark in the line: "He knew not what to say and so he swore." Think of using meaningless "cuss" words as synonyms for every adjective and adverb in the whole range of verbal expression. Such swearing is an apology for mental vacuity.

No gentleman can afford to forget himself in this matter. Even that polished old scamp, Lord Chesterfield, declared that "a gentleman never swears." An oath is coarse, gross and offensive to refined ears and cultivated tastes. It is a saying of George Washington that "the foolish and wicked practice of profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it." Of the vulgar one may say as of the swearing Peter, "Thy speech betrayeth thee."

And then the sin of it. To take that name which is above every name, that name before which angels fall on their faces, that name which the redeemed sing, that name which the very sea praises with undying voice, that name in which you hope to be saved, that name at which every knee shall bow, to take that name to enhance the value of weak sayings and to support flimsy assertions, is a grievous and appalling sin. I can understand what the old writer meant who said that when the accusing angel who records men's words flies up to Heaven with an oath, he blushes as he hands it in.

Dwell on the danger of profanity. It destroys religion in the heart. It stabs to death that something born of the Holy Spirit in the soul which we call reverence and which is a man's choicest and most precious possession. There is no way in which men may more readily make God seem a myth and an unreality than by taking His name lightly upon their lips.

The word profane means, etymologically, far from the temple. No one puts himself at a greater distance from religious influences and more invites the giants of

## On God's Service

By GEORGE MacDONALD

I said, "Let me walk in the fields;"  
He said, "No, walk in the town."  
I said, "There are no flowers there;"  
He said, "No flowers, but a crown."

I said, "But the air is thick,  
And fogs are veiling the sun;"  
He answered, "Yet souls are sick,  
And souls in the dark undone!"

I pleaded for time to be given.  
He said, "Is it hard to decide?  
It will not seem so hard in Heaven  
To have followed the steps of your Guide."

Then into His hand went mine,  
And into my heart came He;  
And I walk in a light divine.  
The path I had feared to see!

## Why The Church Is Never Universal But Always Local

I Timothy 3:15

(Excerpt from an article by H. B. Taylor.)

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

The first question that men ask

doubt and unbelief to make their abode with him than the man of profane lips.

Bear in mind also the baneful influence upon others. This vice spreads with peculiar infection. Diphtheria and smallpox are not so contagious. You cannot keep the poison to yourself. The blighting breath of profanity hurts everything it touches. For the sake of others, if you have no regard for the law of God, for the sake of gentle women and little children, descend not to the folly and madness and wickedness of taking the name of the Lord thy God in vain.

"For the Lord will not hold him guiltless that taketh His name in vain." There is a terrible reserve in that warning. It does not threaten the blasphemer with pestilence or lightning stroke. The statement is simply, "The Lord will not hold him guiltless." The man goes on his way heedless, indifferent to the One he has insulted, and that One, before who he shall stand at last, holds him guilty. "Cursing men are cursed men."

How much it signifies the first petition of the Lord's Prayer is "Hallowed be Thy name." That is the first thing for which we are to pray. We all have need to examine and train ourselves to watch against irreverence. Reverence realizes God's presence. It tolerates no levity in sacred realms. It frowns upon the flippancy of holy things. It treasures the Bible as the Word of God. It esteems the church as the pillar and ground of the truth. It venerates the ordinances because they were instituted by the Son of God. It reveres all that is associated with the name of God.

Reverence should be sovereign not only before the recognized shrines of religion. It should sway the scepter over our spirits everywhere, for the great universe itself is God's own cathedral.

Before reverence can reign, the heart must be made right. The purification of the heart is a Divine work. "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." By "an heart of flesh" is meant a sensitive heart, a heart which can be moved to shame, to repentance, to longing after God, a heart which will cry "God be merciful to me a sinner."

when they read this text is: What kind of a church did Paul mean when he said the church is the pillar and ground of the truth? Catholics say he was speaking of a universal, visible church, the hierarchy, which they call the Holy Catholic Church.

Protestant Pedo-Baptists and others say he was speaking of the universal, invisible church, which they say includes all the saved.

The context shows conclusively, however, that Paul was speaking of a local church. In verses 8 to 14 Paul had been setting forth the qualifications and duties of bishops and deacons and their wives. They are officers in a local church. This is always true and their service as there outlined is limited to the individual church of which they are officials. The church spoken of in the text then must have been the local church, of which Timothy was pastor at this time.

Jesse B. Thomas in his book, "The Church and Kingdom," on page 232, says of this passage: "It is singular that any reader of this epistle should interpret this personal counsel to a local pastor as to the proper behavior of a pastor or his people, in relation to the body, to which they both belong, as in any way referring to a world church. For, in the first place, both house (household) and church are anathorous, as well as the words following. It should read 'a house of God which is a church of a living God, a pillar and a stay of the truth.' This implies as Hort concludes that 'Paul's idea is that each living society of Christians is a pillar and stay (bulwark) of the truth, as an object of belief and a guide of life for mankind.' It would have been useless to instruct Timothy as to the duties of a pastor of the church universal, for he held no such office, or the church invisible, for it has no officers at all."

The American Commentary says in loco: "Paul sends these instructions to Timothy that he may know how to conduct himself in the affairs of the Ephesian Church. The importance of guiding aright the affairs of the church is shown from the momentous relation of the church to the world as the pillar and base of the truth, in conserving and proclaiming divine truth among men. Each church is a column and base of the truth. It is God's chosen institution, by which His truth is upborne and made known through all ages. Its office is to conserve and publish it as God's message."

Strong's Theology says, "The whole church, not the bishop (so-called) is to maintain pure doctrine and practice." This is proven "from the committing the ordinances to the charge of the whole church to observe and guard. As a church expresses truth in her

teaching, so she is to express it in symbol through her ordinances. Baptism and the Lord's Supper are not to be administered at the discretion of the individual minister. He is simply the organ of the church; pocket baptismal and communion services are without warrant. The only organized body known to the New Testament is the local church, and this is the only body of any sort, competent to have charge of the ordinances. The invisible church has no officers. The Lord's Supper was observed by these churches as organized bodies." Pages 505, 551.

These testimonies are unsavory and are abundant to prove that the church referred to in the text is a local church.

## Creation Days

(Continued from page four)

and the most natural meaning of the language of the Bible is always the correct one, unless there is something in the context to show them that it means otherwise.

## Jesus Is The Rock Our Lord Built His Church Upon

By Edward H. Overbey  
Detroit, Michigan

Some say that it is Peter. Some say that it is Peter's confession. We believe it is Christ. The words "Peter" and "rock" are very similar in the original language. Peter is "petros" and rock is "petra." However, they are quite different in meaning. "Petros" means a fragment of a rock or a stone (John 1:42), whereas "petra" means a large rock. The size of the rock meant when "petra" is mentioned can be seen in Matthew 7:24-25 where it tells of a house built upon a "petra."

Another indication of its size is seen in Matthew 27:60 where it tells us of a tomb that was hewn out of a rock (petra) in which the Lord's body was laid. Peter and John entered this tomb (John 20:6-8) and a great stone (lithos) was rolled to its mouth. This great stone (lithos), which was rolled to the mouth of the tomb hewn out of a "petra," was so large that the women on their way to the tomb wondered how it could be moved. Mark 16:3-4.

It is quite clear that "petros" means a stone which is much smaller than "petra" which means a rock of a very large size. The word "petra" appears sixteen times in the New Testament. Matt. 7:24, 25; 16:18; 27:51, 60; Mark 15:46; Luke 6:48 (2); 8:6, 13; Rom. 9:33; I Cor. 10:4 (2); I Pet. 2:8; Rev. 6:15, 16. Whenever it is used figuratively it always refers to the Lord Jesus Christ. It is used five times figuratively. See Matt. 16:18; Rom. 9:33; I Cor. 10:4 (2); I Pet. 2:8. Peter, the one the Lord was addressing in Matt. 16:18, refers to Jesus as a rock in I Pet. 2:8. The passage (Matt. 16:13-20) makes it clear that Jesus is the main subject of conversation, not Peter.

Jesus asks in vs. 13, "Whom do men say that I the Son of man am?" In vs. 15 He asks, "Whom say ye that I am?" After Peter gives the answer the Lord reminds him that he did not know who He was by flesh and blood but it was revealed to Peter by God, the Father. Jesus says that Peter is "petros," a stone, but that it is upon the one that they have been talking about, the "petra," the large rock, the Lord Jesus Christ, that His church is to be built. We believe these reasons are sufficient to show beyond a doubt that the Lord's church is built upon the Lord Jesus Christ.



# Are You Opposed To Missions, Or Do You Just Prefer Keeping Your Dollars?

By J. W. Porter

"Come over into Macedonia, and help us."—Acts 16:9.

The doctrine of missions is the old, old story of Jesus and His love. The earthly philosophy of missions is the burning heart and the helping hand—the desire that others shall share our blessings. Many a poor, lost heathen has, at heart, been a missionary, though not a Christian missionary. Every man or woman who, with unselfish motive, goes or sends, has the instincts of the missionary. Yet only the God-sent man can be a missionary of the Cross.

It is the motive that, in the last analysis, decides the character and worth of the deed. The primary and fundamental motive for missions is God in Christ reconciling the world unto Himself. If we have been reconciled to God, through Him, we will wish to have a part in the ministry of reconciliation. Gratitude for individual redemption is the divine dynamic for missionary endeavor, and the Cross is the cradle of the great mission movement now thrilling the heart of the redeemed. A saved man not only believes in salvation for himself, but for others. When Christ gave His life for us, He made it mandatory that we live and long for others. To see Christ is equivalent to a desire to show Him to others. When Christ comes into the heart, that heart will go out to the heathen, at home and abroad. The heart is not so constructed that it can contain Christ in selfish silence. It longs to tell the story of redeeming love to a lost and dying world. To know God is not only to love God, but to love those for whom He gave His Son. "Let the redeemed of the Lord say so"; yea, they will say so. It would be as easy to quench the fires of Vesuvius as to still the missionary longing of the regenerate soul.

Another motive for missions is the love of man. If we say we love God whom we have not seen, we cannot deny our love to our brother whom we have seen. Love for man is the consequent of our love for the Saviour of men. We love Christ because He first loved us, and we love others because He first loved them. We love them not on account of their loveliness, but on account of Christ's love for them. If we love "every creature," we will wish the "good news" carried to every creature. Whether we believe it or not, the whole world is akin. Adam is the father of us all, which makes us brothers, according to the flesh. To deny this fact is to ask with Cain, "Am I my brother's keeper?" The question, "Who is my neighbor?" has been answered, once for all, by the Son of God, our Saviour. "If ye love me, keep my commandments," and one of these commandments is to "preach the Gospel to every creature." Love will hear and must heed the cry of the centuries, "Come over and help us!"

The love of our country should prompt us to missionary activity. The perpetuity of our civilization depends upon the spread of the Gospel. The heathen nations will be Christianized, or America will be paganized. Thousands, opposed to our govern-

ment and our God, are coming to our country. Either they will influence us or we shall influence them. Their ideals, or ours, must prevail.

All other democracies have failed because they have not been predicated upon New Testament principles. Should we forsake these precious principles upon which our civic and social institutions are founded, we are destined to follow the failure of all previous attempts at self-government. Our civilization is as dependent upon the missionary spirit as the Christianity upon which it is founded. The genius of our institutions must be taught to others or perish with us. Propagation or deterioration is the essential logic of our situation. Heathenism is not only a problem but a peril, and one that we cannot longer ignore. If we would look to the life of our nation, we must look to the lives of other nations. Self-preservation demands Christian intervention. And just here, it is well to remember that the only way our nation can preserve its present power is by taking the Gospel to all the world. In the last analysis, it is give and live, or take and die. If our flag is to continue to wave over the land of the free and the home of the brave, we must practice the Gospel at home and preach it abroad.

The fact that Christ has commanded missions, should be sufficient for every Christian. Obedience to Christ is impossible without missionary endeavor. The command is to "preach the Gospel to every creature," and the only question is, Will we obey His command? He has said that if we love Him we will keep His commands. So, then, if we love Him we will keep His commands, and we cannot keep His commands without doing missionary work. The command is to go into all the world and preach the Gospel to every creature is as clear and binding as the command to be baptized.

In my judgment, no one would have ever doubted the missionary obligation had it not been for the cost entailed in fulfilling the obligation. It is the price, and not the principle, of missions, that gives offense. It is not that we love missions less, but the dollar more. It is not that we particularly object to sending the Gospel abroad, but we specially prefer keeping our dollars at home.

Covetousness is the consuming curse of our century, and the crux of the contention against missions. Covetousness, which is idolatry, is the chief cause for the continuation of idolatry in heathen lands. The time is not far distant when a confession of faith will be synonymous with a missionary contribution. The man who will not preach the Gospel with his lips, should not profess it with his lips. If God's people could once realize that all they are and all they have belongs to God, and that they should administer their possessions as stewards for the real owner, a better day would dawn for a benighted world. Think of it! Last year, the American people spent more for chewing gum than they did for home and foreign missions, and yet we are told that our people are doing all that they reasonably can for this commanding cause. He who has grace in his heart should manifest that grace by gracious living.

The time has come when conscience should have its proper place in the domain of missions. The man who robs God, to the hurt of the ungodly, should feel the sting of conscience as keenly as though he had robbed his fellowman. It is not a question of whether he will give to missions, but will we pay our debts to Him who created us, redeemed us, and made us all we are, and gave us all we have. Our debt is

to Deity, though humanity is to share its benefits. No debt, therefore, can be more pressing or sacred than the mission debt. It should not be considered a question of cost, but of worth to a dying world. Many of us, God has not required to go, or send one of our children, and the least that we can do, is to send our money. Can we, then, with a clear conscience, withhold our means from this God-ordained work?

Surely, the time is at hand when principle should supplant the place of sentiment in our missionary operations. The witchery of words, or effervescent emotion, will not constitute an abiding basis for mission work and offering. The whole subject should be placed in the realm of obedience to the commands of Christ. The imperative of missions is our undeniable obligation to God.

In spite of some discouraging features, the prospect for mission conquest was never brighter. There is a mighty moving of the hearts of the redeemed to the lost millions of earth. Beyond doubt, a better day is dawning, and the day is not distant when the Gospel shall be preached as a witness to all the world. Multitudes, multitudes in the valley of decision! The clouds are lifting from the valleys, and the shadows from the hills—

"The morning light is breaking,  
The darkness disappears;  
The sons of earth are waking  
To penitential tears."

## Do You Know What Sacrifice Means?

Two wealthy Christians, a lawyer and a merchant, joined a party that was going around the world. Before they started, their minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps, to do so.

In Korea, one day they saw in a field by the side of the road a boy pulling a rude plow, while an old man held the handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noul. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

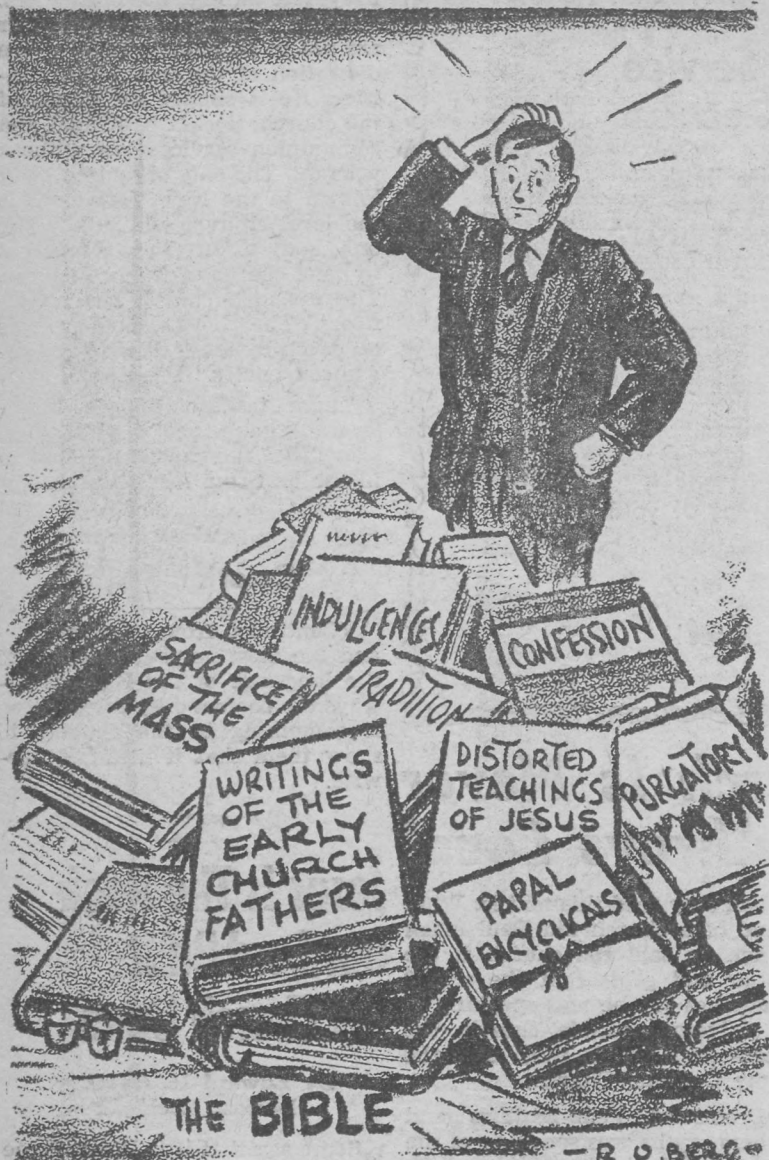
The lawyer and the business man by his side were silent for some moments. Then the business man said, "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians ever sold an ox and then harnessed themselves to the plow? —Echoes.



## "LIGHT UNDER A BUSHEL"

### Unholy Bible

(Continued from page three)  
thentic publication, which can be secured by anyone interested. (Address of publication will be given upon request.) However, should Christians trust an authorization by men who openly deny the deity of Christ? Certainly they should not. The efforts of unholy men could only result in an unholy Bible!

"Faithful to the earliest known manuscripts," they say. This is false, too. The earliest known manuscripts plainly claim verbal inspiration. Many of these translators do not believe in verbal inspiration, nor in the deity of Christ. Their own writings clearly express this. Read some of the writings of these men and judge them by their own words.

This new translation speaks for itself. Read Hebrews 12:2: "Looking to Jesus, the pioneer and perfecter of our faith, who for the joy . . ." Now read the same verse from the King James Version. It reads: "Looking unto Jesus the author and finisher of our faith; who for the joy . . ." If Christ is but "the pioneer," He is not deity. Neither is He co-existent with the Father from the beginning. An "author" is one who originates. A "pioneer" is one who leads the way. Christ did not merely lead the way, HE IS THE WAY (John 14:6). He is the originator of our faith — not the mere leader. The true meaning of this verse is entirely changed in this new translation, and His deity is made questionable.

Read Matthew 27:54 from the new translation. It says, "Truly this was a son of God." The King James Version says, "Truly this was THE Son of God." These modernistic translators, who deny the deity of Christ, believe that every man is a son of God, and in this sense Christ was also a "son of God." This is a clever and subtle denial of the deity of Christ. Christ was not "a son of God" but "THE Son of God," — second person of the Trinity! Read now II Timothy 2:15 which says, "Do your best to

present yourself to God as one approved a workman who has no need to be ashamed, rightly handling the word of truth." This verse teaches a program of works, not of grace. God can save man only through His grace. The King James Version reads, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In I Peter 2:1-3 we read in the new translation, "So put away all malice and all guile and insincerity and envy and all slander. Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation for you have tasted the kindness of the Lord." Again we have the teaching that salvation is not a gift, but something one must attain — "grow up to," they say.

In the most familiar verse of all Scripture, John 3:16, the new translation omits the word, "begotten." Again this is a denial of the deity of Christ for He was begotten of God. In this version He is not the "only begotten Son," — born of a virgin — but "a son of God." If so, then there is no salvation in Him for He is mere man! Truly, He was the "only begotten Son" sent "that whosoever believeth in Him should not perish, but have everlasting life."

There are many other Scriptures throughout the Old Testament as well as the New Testament that deny these essential truths. Therefore anyone who believes Christ to be the Son of God must condemn and protest this new version. Where it is accepted and taught, children will grow up never hearing of the deity of Christ, His atoning work on the cross, and the true plan of salvation. Yet many leading denominations of today have adopted this satanically inspired book and are using it, and only it, in their Sunday School literature. If you are being duped into this, dear reader, and you are a believer in Christ, don't be blinded any longer. Don't let your children be taught from the UNHOLY BIBLE — but teach them from the Word of God — THE HOLY BIBLE.

The King James Version, though not perfect in its translation, cannot be said to be "erroneous and misleading," and it



## "An Exposition Of Ezekiel"

(Continued from page two)

and I would go out to the old mill pond and duck some fellow and after I would get through ducking him I would say, Amen, after pronouncing the baptismal formula." I went ahead to say that when these rival organizations have a baptismal service and pronounce the baptismal formula over that individual, they have just as much authority as I had when a boy to baptize a fellow in that mill pond.

Beloved, I will even go farther. If a man were walking across a log over a creek and that log would turn with him and he would go in head over ears, and would come out on the other side after having been fully immersed — I would say that that fellow would be just as much baptized as the individual who is baptized today by these rival organizations. They have no authority to baptize.

### VI

#### GOD WANTS HIS PEOPLE TO BE TRUE TO HIS WORD.

I am saying to you this morning, Baptist people were God's answer to this world's depravity. When He started us, He gave us Christ to be our Head. He gave us the guarantee of perpetuity throughout all ages, world without end. He gave us a commission to carry out, and He gave us the authority to baptize, which He gave to no one else in all the world. Whenever a Baptist church forgets that it has Christ as its head, whereas others have only a human head, and whenever a Baptist church forgets that it has a commission whereas others have none, and whenever a Baptist church forgets that it has the authority to baptize whereas no one else has that authority, and whenever that Baptist church begins to enter into union meetings and all kinds of union activities, that church is just as guilty of spiritual adultery as were the Jews in the day of Ezekiel, when he talked about Aholah and Aholibah.

Some years ago, there was a Holiness preacher who attended services here one night during a revival meeting. I liked the man personally. I thought he was a very nice fellow, but I didn't call on him to pray. There was a Baptist preacher present, and after the services this brother and several others gathered around me and said, "Don't you think you should have called on this Holiness brother as a matter of ministerial courtesy, to lead the congregation in prayer? I said then and I will repeat it this morning, 'Ministerial courtesy means absolutely nothing to me, but the Word of God is definitely final.' I wouldn't call on any rival preacher to pray. I wouldn't call on anybody else who is flirting with all the other kinds of religious organizations to pray, or preach, or sing, or to take any part in the services in the house of God.

Beloved, I go back and read the story again of Aholah and Aholibah. Their story was that they had participated in the idolatries of others when they went into idolatry. God said that it was whoredom, that it was lewdness, that it was wickedness, and he pronounced a curse upon them because of it. The same is true with us today. God wants us to be true to His Word and not mix up with the things of the world. Listen:

"Now I beseech you, brethren, mark them which CAUSE DIVISIONS AND OFFENSES CONTRARY to the doctrine which ye have learned; and AVOID THEM."

—Rom. 16:17

"Having a form of godliness, but denying the power thereof: from such TURN AWAY."

—II Tim. 3:5

"If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, NEITHER BID HIM GOD-SPEED: for he that biddeth him God-speed is partaker of his evil deeds." —II John 1:10,11.

Someone may say, "Bro. Gil-

pin, why spend this much time on this this morning? Don't you think the First Baptist Church is pretty well grounded and indoctrinated on the fact that the Baptist church is the church Jesus started with, and that we have no business having union meetings? Listen, beloved, a word to the wise is sufficient. God's people need to be taught. You can't emphasize the truths of God's Word too much. These folk in Ezekiel's day were guilty of spiritual adultery when they bowed down to idols, and God's people, Baptist people, today are guilty of spiritual adultery when they take part in union meetings, and when they go off after these rival organizations.

### VII

#### LET'S NOTICE THE SOVEREIGNTY OF GOD.

In the twenty-second verse we read:

"Therefore, O Aholibah, thus saith the Lord God: Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side." —Ezek. 23:22.

The next few verses tell us how that God is going to cause the Babylonians and the people from whom the Israelites have gotten their false gods and idols, to war against Israel, and to hate, and chastise Israel. Beloved, those folk with whom Israel had committed spiritual adultery by bringing in their idols and their heathen gods are now the very ones that God is raising up in opposition to the children of Israel. Who is doing it? God is doing it, which leads me to say that I have learned this to be true that whatever happens and whatever takes place is part of God Almighty's sovereign will. If God raised up these folk as enemies against Israel, that was part of God Almighty's sovereign will for Israel, and if God raises up somebody to be an enemy to you, it is part of God's sovereign will.

"The king's heart is in the hand of the Lord, as the rivers of water: HE TURNETH IT whithersoever he will." —Prov. 21:1.

Listen, beloved, if God raises up a friend for you, it is God that did it. If an enemy arises, it is God that did it. I have come to this conclusion as a result of patient study of humanity and God's Word, that whatever happens—that God is back of it, and as a sovereign God He is dealing with us.

### VIII

#### GOD SPEAKS ABOUT HOW THE JEWS HAVE FORGOTTEN ABOUT HIM.

In the thirty-fifth verse, He says:

"Because thou hast forgotten me."

Let me ask you, have you forgotten about God? Have you forgotten about him at any time in all your life? Well, this people had. They had turned to idols and to foreign gods and they had forgotten about the Lord.

Mary forgot about Jesus once. If you recall, she went into the temple and forgot about Him and was gone from Him for three days' time. The thought that blesses my soul in this respect is, though you and I may forget Him, thank God, He never forgets us.

"Who remembered us in our low estate." —Ps. 136:23.

I am glad, beloved, for this text of Scripture. I am glad that He remembers us in our low estate. Sometimes I forget Him, and sometimes you forget Him. Sometimes we forget all about the Lord, but it blesses my heart to know that He remembers us in our low estate. You will never get so low and will never be so far removed from Him but what He will still remember you.

Some individuals take pride in the fact that they believe in falling from grace. Well, beloved, I take pride in the fact of preaching to you that even though an individual may backslide and may get cold in the service of the Lord, the God that we preach to you is one that never forgets us, regardless of our low estate.

U.N. PRAYER ROOM

U.N. GENERAL ASSEMBLY ROOM

## DAY AFTER DAY

Haven't you had times in your life when you felt like everybody else had forgotten about you? Haven't you had times in your life when you felt like you didn't have a friend left in all the world? Haven't there been times when you felt like everybody had forgotten you? Beloved, I am glad for this fact, that the day never comes, that the hour never approaches, irrespective of how dark the night may be or how long the day may be, but what God remembers us in our low estate. We may forget Him, but thank God, He doesn't forget us.

### IX

#### GOD TELLS US OF THE CHASTISEMENT WHICH IS TO COME TO THIS PEOPLE.

In the forty-ninth verse, God says:

"And ye shall know that I am the Lord God."

God tells us how He expects to strip His people bare and to ruin them with all these enemies He is going to raise up against them. Beloved, God does what He does in behalf of His people for one purpose, that they might know that He is God. It doesn't make any difference what comes or goes in your life or mine, He has one purpose back of it, and that is that we are to know that He is the Lord.

"And when the judgments are in the earth, the inhabitants of the world WILL LEARN RIGHTEOUSNESS." —Isaiah 26:9.

Sometimes, brother, you don't learn righteousness when everything is going your way. When the sun is shining brightly, you don't learn righteousness, but the Word of God says that when judgments are in the earth, the inhabitants of the earth will learn righteousness. When you can reach down in your pockets and find money there, and when you can get a good, deep breath and realize that you are enjoying good health, it is pretty hard for God to teach you anything. I have seen days of adversity and I have seen days of prosperity. I thank the Lord for them both. I tell you it is a lot easier for us to learn the ways and the will of the Lord in the days of adversity than

it is in the days of prosperity. As this verse in Isaiah declares, when the judgments of the Lord are in the earth, then the people learn the Lord. When you have a hot water bottle at your feet and an ice cap on your head, it is lots easier for the Lord to tell you something than it is when you have friends, money in your pockets, and are up walking around. God says to these people that He is going to bring judgment upon them, that they might know that He is the Lord.

I wonder if you have forgotten about Him. I wonder if there is any danger of you being guilty of the same sins that these people were guilty. I wonder if there is any danger of you needing to remember the Lord. Oh, might it please God today to take this passage of Scripture and make someone want to stand just a little closer to the Lord, and to stand a little more firmly for the Word of God than you ever stood for it in the past. With all my heart, I stand before you to warn you that we are facing terrible days that are out before us. There isn't anything pleasant in the future. If you are going to believe the Bible, if you are going to stand for God's Book, if you are going to continue to be faithful to God's Word, it isn't going to be a pleasant task. But, beloved, it is going to be a lot more pleasant to stand for Him and His Word than it is to go off into spiritual adultery and be chastened by the Lord that you might come to know Him and do His will.

### CONCLUSION

Let me close this morning by telling you a little story I read this past week. There is a senator down in Florida by the name of Smathers. He is a young fellow and one of the outstanding brains of the country. From what I have read of him and from what I know of him, I think Smathers is one of the outstanding men of this present day. One thing that has impressed me about him is his modesty and his shyness, not like some of the senators of this present time. This last week, this modest, shy, young senator was given one of the most impossible tasks ever given to an individual.

A woman in Florida wrote him and told him about how dreadful conditions were, how that people were not doing what they ought to do, and how dreadful the moral and ethical conditions were, and she said, "I judge they are that way all over the nation." She said, "Mr. Smathers, I want you to start making people observe the Ten Commandments."

When I read it, I thought that that would be a big task for anyone, especially for a fellow who is modest, shy, and has been very careful as to what he says and how he speaks. Then I got to thinking about these Jews in this passage of Scripture that I have read to you this morning. They didn't obey the Ten Commandments. Then I got to thinking about myself. I haven't obeyed the Ten Commandments. As my mind went out over the entire world, I realized that everyone is guilty of not obeying the Ten Commandments. Then this thought came to me, what would it have been like if the Jews had obeyed the Ten Commandments and everybody else had obeyed the Ten Commandments? Suppose everybody in the world had been obedient to all of the Ten Commandments and hadn't violated one of them one single time. Beloved, every last one of us would still go to a Devil's Hell. God didn't give the Ten Commandments for anybody to be saved by. He gave us the Ten Commandments as a measuring stick to show us how far short we come of Almighty God, and then He gave the Lord Jesus Christ to tell us how to be saved.

Oh, might it please God to help you to see this truth this morning, that salvation doesn't come by keeping the law. If these Jews had kept the law they wouldn't have been saved. God didn't give us the law for that purpose. God gave us Jesus Christ who went to the Cross, hugging your sins and mine to His bosom, and all



## I Should Like To Know

(Continued from page one)

13. Was it not the second PER-SON of the GODHEAD that was forsaken in that awful trying hour, by the FATHER?

Yes. The God-man, who was made sin for us.

14. Do you think a pastor should dismiss his Sunday night service because there are only a few present?

No. He should preach to few or many. He thinks more of his sermons and himself than of the souls of his hearers, if he does it. He hasn't much of the shepherd heart. He is mighty close kin to a hireling.

15. How many translations are there of the Bible?

Very many. Hundreds of them in hundreds of languages and dialects.

16. Do any of them translate hell and eternal life out of the Bible?

No. The man who says so is a liar and will have his part in the lake of fire to which all liars go. Rev. 21:8.

17. If unbelief does not condemn, explain John 3:18.

In verse 17 the Master said He did not come to condemn the world. It was already under condemnation. He came to save a world already condemned. If unbelief was the condemning sin, no man would be condemned until he heard of and rejected Christ. All are already condemned. The passage does not mean to teach that unbelief is the condemning sin. It plainly teaches that men are condemned because they have rejected the only remedy for sin. If a man is sick and there is just one remedy and he refuses to take it; refusing to take the remedy doesn't make him sick. He is already sick. Refusing to take the remedy permits the sickness to kill him. He dies because he didn't take the remedy; but it was the disease that killed him.

18. Explain Rom. 5:15-17.

The condemnation came upon all men for Adam's sin. They are born under condemnation. The free gift isn't like the condemnation in this way; the condemnation came because of one offense; while the free gift answers to all offenses.

19. What do Congregationalists believe?

They are so much like old school Presbyterians that they exchange preachers. The one main difference is that Congregationalists are more like Baptists in their church government.

20. How many members composed the church from its institution until Pentecost?

Very few at first. One hundred twenty before Pentecost. Suppose the growth was gradual.

21. If you were the pastor of a church in which there were dancers and cussers and the deacons refused to allow a cleaning up, what would you do?

I wouldn't ask the deacons anything about it. Deacons are not bosses or ruling elders. Nobody is under any obligation to ask them about a matter of church discipline before bringing it to the church. A Baptist church is a democracy, which means a government of the people, by the people and for the people. Any male member can bring any matter before the church he wants to. The deacons can oppose it; but they cannot prevent the church from doing any discipline they want to do. They have only one vote each. Lots of preachers are moral cowards and are afraid to bring any matter before the church that they know the deacons will oppose. The trouble

there is with the preacher. He needs some back-bone.

22. Ought a church to permit her young people to play on horns, etc. to keep him from going to the Methodists?

No. Folk who are not loyal enough Baptists to stay by and support a Baptist church unless they can run it, either need regeneration or teaching. I am unalterably opposed to catering to anybody's whims to keep him satisfied. Every question ought to be settled upon its scripturalness without regard to whom it pleases or displeases, except all things ought to be done to please the Master. Folk young or old, haven't got much religion, who can be carried by "exquisite" music to hear heresy preached instead of the truth. The Bible does not cater to such folk. There is a fine passage that ought to be read to all our young people. It reads this way: "Ye younger, submit yourselves unto the elder." There isn't any Scriptural warrant for letting the young people run our churches. That is the trouble with them now. Most of them are dying of worldliness for that very reason.

23. What about a member of a Baptist church, that contends publicly, that the Catholic Church was the first church and Peter was the first pope?

He is too ignorant on both Bible and history to teach anybody. He ought to be retired.

24. Would it be right to use the Lord's money to buy a Bible for your own use?

No. Just as wrong to use it to buy a Bible for yourself as to buy a new dress for yourself.

25. Should I deduct taxes and fertilizer bills out of my crop before I pay the tenth?

Taxes never. Fertilizer bills might be deducted, if you conscientiously tithe your garden truck and all feed stuff for yourself and stock and estimate all pasture expense for work stock and pay a tenth of the cost of that. Most farmers do not do that. So I think it best not to deduct fertilizer bills, etc., before the tenth is taken out.

26. A brother was excluded for adultery, self-confessed. Afterwards he joined a so-called Baptist church, was ordained by a so-called Baptist presbytery and sent forth to preach. What kind of churches will he organize and what sort of church discipline will he advocate?

He ought never to have been ordained. Adultery is not an unpardonable sin. But a man who has not repented sufficiently to go back to the church that excluded him and be restored, is not fit to preach. He is like a thief; he is climbing up some other way. I would not lay hands on such a man. He ought to come clean. "God requirerth the past." His past needs straightening up.

## Soup

(Continued from page one) modern preachers is that they are going to universities and to libraries to find out what to tell folk instead of going to God. . . . We must get back to the God Who is big enough to save people without soup and sandwiches. . . . The nation is doomed unless Christ, the Son of God, comes to save it. If we do not soon have a mighty revival in America — then, goodbye America! We will soon be on the dump heap of nations.

## "An Exposition Of Ezekiel"

(Continued from page seven) the sins of all God's elect were poured out upon Him, and He died for our sins in order to keep us out of Hell when we couldn't save ourselves. Thank God for Jesus Christ.

May God bless you!

## A SHOCK OF CORN . . . OLD AGE



"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."—Job 5:26.

## Catholicism

(Continued from page one)

soldiers baptized by the thousands, when of course they knew nothing about conversion. He turned the pagan temples into so-called places of Christian worship. Images in the temples were renamed after the "saints." The "Pontifex Maximus" or supreme Pontiff, the head of the pagan religion, had his title bestowed upon the highest church leader. That is how the "pope" came to be. It was the assumption of the title of the former pagan religious leader.

## Who Really Gave Rise To The Catholic Church?

The answer is — THE BAPTISTS! Baptist churches, democratic in government, surrendered their freedom, and more and more was authority centralized. This organization, and are creating a with the formation of the hierarchy with the pope at the head. However, there were Baptist churches all along that refused to go along, and these suffered horrible persecution.

Baptists today are busy repeating the blunder that gave rise to the Catholic church. They are centralizing their authority in "boards" and "headquarter" organizations, and are creating a "DENOMINATION" which is comparable to some of the "CHURCHES" of other faiths. State Secretaries are virtually "bishops" in reality. Mission superintendents are "presiding elders in actual function. Churches that do not fall in line, and accept the "whole program" of the "Denomination," are persecuted, just as the non-conformist churches of the early centuries were. A cruel, utterly intolerant ecclesiasticism is growing up, and Baptist preachers are in deadly, craven fear of it, for they know that if they take issue with the Denomination or object to something that is wrong with one of our Baptist institutions, their "goose is cooked" ministerially speaking. The Baptist "Association" people, the "Bible Baptist" group, the "Fundamentalist" Baptists, and the "Conservative" Baptists, as well as the "General Association of Regular Baptists," all exist because of protest against the ecclesiasticism of Northern and Southern Baptists.

## "Fornication With The Kings Of Earth"

For centuries the Catholic church crowned kings, and was so powerful that no king dared defy the pope. The church used the power of the sword against all

dissenters. Baptists were slaughtered by the millions. The "Dark Ages" were brought in through the papal domination of kings and countries. The Bible was taken from the people. Pomp and ceremony, liturgy and ritual took the place of the preaching of the gospel. The same is true today in lands where the Catholic church holds supreme sway. Our own experience as a missionary in Brazil made us to know that where Catholicism dominates, people know no more about Christ as personal Saviour than they do in lands given over to the grossest paganism. Let us not be deceived, Catholicism is NOT CHRISTIANITY!

## The Mourners' Bench

(Continued from page one)

hell, who is a hater and despiser of His Son Jesus Christ. No man has ever repented, who thinks God is a kind of sissy grandfather, who is too good and too kind to send rejecters of Christ to hell. He needs his whole thinking of God and his attitude towards God changed. That is the change of mind that takes place in every true repentance. It is revolutionary and radical. The trouble with lots of mourners' bench advocates is that there is no repentance towards God in their teaching. Their idea is to tell pathetic stories about a dead mother or wife or child and get folk to crying and then get them to promise to meet their loved ones in Heaven, to reform and clean up a little and try to live right. That is despicable and devilish. There is no repentance in it. Such professions will land church members by the thousands in hell. They have never repented towards God. Such are the conversions of many modern users of the mourners' bench.

## Hardshell Heresy

(Continued from page one)

if they would enter the kingdom of God. Hardshellism has no place for any such Scriptures as the following because it denies that the Word has anything to do in the salvation of the lost. "For in Christ Jesus I have begotten you through the gospel."—I Cor. 4:15. "The gospel is the power of God unto salvation to everyone that believeth."—Rom. 1:16. "Of His own will begat He us with the Word of truth."—James 1:18. "Being born again, not of corruptible seed, but of incorruptible, by the

Word of God, which liveth and abideth forever. . . . And this is the Word, which by the gospel is preached unto you."—I Pet. 1:23-25. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation through the sanctification of the Spirit and the belief of the truth; whereunto (i. e., unto salvation) He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—II Thess. 2:13-14. Hardshellism is one of the worst enemies of Christ on earth today because of its enmity to His gospel. No man can be a friend of Christ and be an enemy of the gospel. In Mark 8:35 and 10:29 the Master couples friendship to the gospel and friendship to Himself so closely together that no man "can put asunder what Jesus Himself hath joined together."

## The Preacher Whom The Lord Delights In Blessing

By C. H. SPURGEON

There are some men who would like to win souls and glorify God if it could be done with due regard to their own interests. They would be delighted, oh, yes! certainly, very pleased indeed, to extend the Kingdom of Christ, if the Kingdom of Christ would give full play to their amazing powers. They would go in for soul winning if it would induce people to take the horses out of their carriage, and drag them in triumph through the street; they must be somebody, they must be known, they must be talked about, they must hear people say, "What a splendid man that is!" Of course, they give God the glory after they have sucked the juice out of it, but they must have the orange themselves first. Well, you know, there is that sort of spirit even among ministers; and God cannot endure it. He is not going to have a man's leavings; He will have all the glory or none at all. If a man seeks to serve himself, to get honor to himself, instead of seeking to serve God and honor Him alone, the Lord Jehovah will not use that man. A man who is to be used by God must believe that what he is going to do is for the glory of God, and he must work from no other motive. When outsiders go to hear some preachers, all that they remember is that they were capital actors; but here is a very different kind of man. After they have heard him preach, they do not think about how he looked, or how he spoke, but about the solemn truths he uttered. Another man keeps on rolling out what he has to say in such a fashion that those who listen to him say to one another, "Do you not see that he lives by his preaching?" He preaches for his living. "I would rather hear him said, 'That man said something in the sermon that made many of the people think less of him, he uttered most distasteful sentiments, he did nothing but drive us with the Word of the Lord all the while that he was preaching, his one aim was to bring us to repentance and faith in Christ.' That is the kind of man whom the Lord delights to bless."

## DEVIL'S FOUR SWORDS

The devil has a great many servants. They are busy in all places. Some are so vile-looking that one instantly turns away from them in disgust; but some are so sociable, insinuating, and plausible, that they almost deceive the latter class are to be found in the devil's four chief servants. Here are their names:

1. "There's No Danger."
  2. "Everybody Does It."
  3. "Only This Once."
  4. "By and By."
- All four are cheats and liars. They mean to cheat you out of Heaven, and they will do it, you listen to them.