

PREFACE

“Keep thy heart with all diligence; for out of it are the issues of life.” (Prov. 4:23) In the human realm, the root that bears the fruit is the heart. But *“The heart is deceitful above all things, and desperately wicked: who can know it?”* (Jer. 17:9). Thus, since a corrupt tree cannot “bring forth good fruit” that which issues from the human heart is only evil continually (Matt. 7:18).

Men everywhere recognize this; they realize that all is not well between themselves and their Creator; they know full well they must meet the issues of misspent life. Thus, they set about to cover up their unworthiness and clothe themselves in garments of self-righteousness. The fiber that is woven into these suits may take the form of countless ceremonies and religious observances, but the God of heaven turns with a wave of finality and declares that *“all our righteousnesses are as filthy rags.”* (Isa. 64:6).

Let us note that it is not our sins but our righteousness—the best that man can do—that is reckoned as filthy rags in the sight of a holy God. Thus, if our roots are evil; our fruits are corrupt and our suits are filthy rags, then most certainly

man stands in helplessness and utter unworthiness before his God.

But, Hark! We listen, and there is wafted to our ears the Gospel message *“how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures:”* (I Cor. 15:3,4). *“Believe on the Lord Jesus Christ, and thou shalt be saved,”* (Acts 16:31).

Regeneration

“Ye must be born again.” (John 3:7). The human heart is utterly corrupt. Even God Himself does not endeavor to clean it up. He does however, offer to make us *“partakers of the divine nature”* through the new birth (II Peter 1:4) thus purifying our *“hearts by faith”* (Acts 15:9).

Sanctification

Christ *“loved the church, and gave Himself for it; that He might sanctify and cleanse it by the washing of water by the Word.”* (Eph. 5:25). The Holy Spirit comes into the body of the new born child of God and dwells there (I Cor. 6:19). He applies the word in cleansing power and brings forth fruit that is acceptable to a holy God (Gal.

5:22).

Imputation

“For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (2 Cor. 5:21).

“The wages of sin is death” (Rom. 6:23) and when our sin was imputed and counted to Christ, it was so real that it meant His death. So, when His righteousness is imputed to us it is so real that we are

*“Dressed in His righteousness alone,
Faultless to stand before the throne.”*

Thus, regeneration renews our roots; sanctification purifies our fruits, and imputation supplies our suits. Verily, *“God, who is rich in mercy. . . Even when we were dead in sins, hath quickened us together with Christ. . . And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:” (Eph. 2:4-6,8)*

The following pages present various manifestations of the fruits of the evil roots and man's efforts to provide suits to cover themselves withal.

Chapter One
Displeasing Roots
Delinquent Parents

“Well, I hear that Elijah went to heaven today,” said father, as he drew his chair up to the table and reached for a piece of bread.

“Yes,” said mother, “I hear there were horses and a chariot of fire.”

“Well,” drawled father, “I hope he has a better welcome up there than he did down here. Seems like he couldn't make it here. He was always making famines and complaining how people lived. I'm right glad he's done.”

“But I am not real sure we are through with him,” replied mother slowly. “I hear that the spirit of Elijah rests upon Elisha.”

“Then I wish that fellow would take his bald head and go up too,” said father vehemently. “A chariot ride would do him good.”

But neither father nor mother had noticed that two bright eyes were sparkling with interest; two little ears were tuned to every word and a little heart was throbbing with distrust and disrespect for the man of God.

A few days later, Elisha came to Bethel and walked slowly down the street. There was a whispered conversation in an alley.

“You're afraid to say that out loud.”

“No, I ain't either.”

“I dare you to say it.”

“Go up, thou bald head!”

Ah, that was fun! Other children joined in. “Go up, thou bald head! Go up, thou bald head!”

Elisha moved slowly down the street, and the children followed him. “Go up, thou bald head! Go up, thou bald head!”

Other children joined the party—dozens of them, scores of them. The air of Bethel vibrated with the cry.

Mothers, hearing the commotion, dropped their work and hurried to the door. Then, taking in the situation their smiles of complacency only added to the blasphemous exercise.

It was evident that there was little welcome in Bethel for the man of God that night, so he moved on and out into the open country. The children were having fun, “Go up, thou bald head! Go up, thou bald head.”

Suddenly the man of God stopped. He turned. He uttered a few short words but words freighted with omnipotent power *“And there came forth two she bears out of the wood, and tare forty and two children of them”* (II Kings 2:24). And so my story ends.

But hark! What is that? From whence comes

that same nefarious chatter? Are not the actors in that scene all dead? Have they not long ago returned to mother dust? I look, and lo in a thousand American homes I see, not Jews, but Christians and yet the same blasphemous exercise of tearing the preacher to pieces in the presence of the children. Verily is disrespect for the men of God the fault of the children or is it the delinquent parents?

Christian Conversation

I put up Gospel signs over the country. "Prepare to meet thy God." "Christ died for our sins." "Jesus saves." Securing the permission of the owner, I painted a sign, "Jesus saves" on the foundation of a barn. It was permitted to bear its testimony for some time when someone white washed it over. I secured permission to repaint it and arrived with paint and brushes when some small children come out from the house and hooted and yelled at me until I was glad indeed when the task was done.

Verily, we wonder at the consecration of a Christian home where the conversation of the older members would produce such a demonstration in the little tots.

Tearing up the Preacher

Closing my eyes and looking back through the years, I see a young man sitting on the south side of the table. It was Sunday and the visiting minister had been invited to our home for dinner. My father, knowing several ministers in the district, was asking the visitor about them. But as each name was mentioned he promptly proceeded to rip him up and tear him to pieces.

Finally, I left the table to go to the barn. But as I got to the north side of the table, I paused and looked back, and the elements in that look are beyond the power of language to describe as there surged across my sensitive soul conflicting emotions of surprise, disgust, wonder, and distrust. And there passed before the pages of my mind the question, "Is it possible that ministers are really like that?"

Verily, "*Touch not mine anointed, and do my prophets no harm.*" (Ps. 105:15)

Chapter Two
Distrustful Fruits
Woe to the Balaamites

“If I had a sword, I'de kill you.”

“But haven't I been your faithful donkey that you have ridden ever since I've been yours?”

“Yes, but if I . . .er. . .” His words came to a sudden halt, for there in his path and just ahead stood an angel with “his sword drawn in his hand.”

Balaam knew his way was perverse in the eyes of the Lord; he knew this trip was not in the will of God, but the king of Moab had offered wealth and honor if he would come and curse Israel. Of course it would mean sorrow in the camp and a few thousands men of Israel might die, but what did Balaam care for the death of a few men if he could get the money and secure a job with the king?

God forbade Balaam to curse Israel, but later, through his counsel, 24,000 men of Israel died (Num. 25:9, 31:16). The dumb donkey also rebuked him and “*speaking with man's voice forbade the madness of the prophet*” (II Peter 2:16). But Balaam is dead. The dumb donkey is dead also.

But hark! What is that? We look and lo, in ten thousand pulpits in America not Balaam, nor even the little donkey, but preachers, men ordained to

preach the truth and pledged to defend the faith.

The Way of Balaam

Of course the literature in the primary department is not true to the Word of God, but it is denominational literature and he dare not object or he might lose his job. Why should he care if a few innocent hearts are turned away from the truth if he can only keep his job and draw his salary. Thus he follows the way of Balaam “*who loved the wages of unrighteousness*” and sought for selfish gain (II Peter 2:15).

Of course the seminary will destroy their faith, but he must supply a young man from his church from time to time, or the big bosses will get suspicious. And of course he dare not lose his job for he has a family to support. Why should he care for the faith of a few young men if his job is at stake? Woe unto him, for he runs “*greedily after the error of Balaam for reward*” (Jude 11).

He knows full well that the money will be used to destroy precious faith, yet his church must be urged to keep their portion of the denominational budget paid up or they may not give him a church next year. Of course souls may perish through the use of that money, but why should he care as long as he can keep his job. But woe unto him for he

runs “greedily after the error of Balaam for reward.”

Compromise

I one time asked a fundamental pastor how he could keep the same church so long when the denominational set-up was modernistic “Oh,” he answered carelessly, “We keep the benevolence paid up and they let us go on.” But woe unto him who runs after the error of Balaam for a job.

A “friend” of mine boasted of his learning in a well-known fundamental seminary. Yet his church was in the Federal Council and he supported its program because he just did not know what he would do if the church turned him down. Of course a few souls might perish, because they look to him as their spiritual leader, but did not he have a good job and must he not support his family? But woe unto him who runs after the error of Balaam for reward, and to make money at the expense of precious souls.

No Compromise

As I look back through the years of my ministry and see my path lined with snares on every hand, it is with deep humility that I thank God for

keeping me on the straight ways that knows no compromise. I am naturally backward and easily discouraged and I often wallowed in the bogs of despair, and grappled for a footing in the darkness of despondency, but the Lord always gave me strength to withstand the evil of the day.

I also thank God for His human instrument, Rev. L. S. Bauman, whose patience and letters of encouragement brought me through many a fiery trial.

There was the time some of my members attended conference and met some of the loyal ministers; there was the time a leader took two or three pages to ridicule and demean me in the church paper; and once I faced the ministerium on the Sunday School literature and its error and brought down upon my head the fearful wrath of those involved. Once I received a letter from one the head men, admitting error in the literature but warning me to keep hands off since it was denominational literature. There was the time I received a letter from the college president and also the time I wrote an article for the church paper that might “split the church” if it were published.

Some fearful soul may still ask the question, “Should I oppose false teaching if it would bring trouble to my church and even endanger my job?”

Let us answer this question with an illustration from everyday life.

Your "Friend"

You have a fine little babe some two years old. One summer day, in company with a friend, you go to the big city park. At noon you select a nice, shady spot near a little pond, and spread out your dinner. The pond is only about two feet deep and a few little fish are swimming about in its clear waters.

It is a hot, sultry day and after dinner you notice an ice cream booth some two or three blocks away. Realizing what an ice cream cone can do for a little child on a hot, summer day, you go in quest of a cone, leaving your babe care of your friend.

You secure the cone and turn to retrace your steps when you hear a cry and see a splash. You run and scream; you yell and entreat, but your friend stands quietly by, watching your little child drown.

You come running up, all out of breath, and dash into the pool and bring out the little body. But why did not your friend rescue your child? Oh, but why should he? Is not he an undertaker, and will not the death of your child give him a job?

And what would that father do? Yea, verily; he would lay that little form upon the grass just long enough to tear that undertaker into a thousand pieces.

That Little Word “Woe”

And if the heart of an earthly father burns hot at such an incident, what righteous indignation must blaze from the eyes of the True Shepherd when He sees the hireling flee when danger comes to the lambs of the flock. Or when error creeps in, he who receives wages as a shepherd, stands idly by while precious souls are being destroyed.

Verily, the answer is found in just one little word “woe.” But who knows the length and breadth; the height and depth of the vengeance that will be theirs when they must drink to the last drop, in the cup of the word “woe.”

Verily, it is written, *“But whoso shall offend (cause to stumble) one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.”* (Matt. 18:6).

It is also written, *“If thou dost not speak to warn the wicked from his way, that wicked man*

shall die in his iniquity; but his blood will I require at thine hand.” (Ezek. 33:8).

Verily, if the denominational set-up does not please your Lord, then play safe and be not “*partaker of other men's sins*” (I Tim. 5:22).

Chapter Three
Deceitful Suits
Wolves in Sheep's Clothing

“Abraham is our father,” cried the Pharisees. “If ye were Abraham's children, ye would do the works of Abraham,” answered our Lord.

“We have one Father, even God.”

“If God were your Father, ye would love me.” (John 8:42).

And so it goes as birth gives the nature of the species to the one born, and passes on its instincts with its likes and dislikes to the offspring.

If the father is a rooster, the offspring will scratch for its food and lift its head high when it drinks. It will swallow rocks instead of chewing its food, and will prefer a narrow roost rather than a nice bed of straw.

Life will tell. Life will always tell. *“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”* (John 3:6). Like produces like, and everything brings forth after its kind.

The birth of the flesh gives us a nature that is *“enmity against God: for it is not subject to the law of God, neither indeed can be.”* (Rom. 8:7). The new birth makes us “partakers of the divine nature,” and makes us love God and the things that God loves, and hate the iniquity that God

hates (II Peter 1:4; Heb. 1:9).

“God is our father,” cried the Pharisees. “Impossible,” retorted our Lord, “for God is love and in your hate you seek to kill me. *Ye are of your father the devil, and the lusts of the father the devil, and the lusts of your father ye will do. He was a murderer from the beginning.*” (John 8:44).

Wolves and Sheep

The Pharisees were wolves in sheep's clothing. They indeed claimed to be children of God, but were in reality children of the devil.

Let us imagine an impossible situation. A farmer has ten sheep. One night a wolf gets into the sheepfold and eats a sheep. Then carefully clothing itself in the wool of the dead sheep, it remains in the fold.

Next morning the farmer turns his sheep out to eat grass and counts them as they pass through the gate. An hour later, seeing one of his “sheep” eating a chicken, he runs for his gun.

“How did you get in here?” cries the angry man as he points the gun at the wolf.

“Oh,” cried the wolf, “please don't shoot; I am a sheep. Do you see that nice ram over there? That ram is my father.”

“Not so,” cries the farmer. “If that ram were

your father you would eat grass, but since you are eating a chicken, I know that you are of your father the wolf.” BANG!

The Hen Clucks

Every tree is known by its fruits. *“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”* Therefore, that which is born of the flesh cannot bring forth the fruit of the Spirit, and that which is not born again cannot please our God. *“Wherefore by their fruits ye shall know them.”* (Matt. 7:18,20).

“Marvel not that I said unto thee, Ye must be born again” (John 3:7), and receive a new nature if we are to love the things that God loves and hear the words that God speaks. *“He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.”* (John 8:47).

One species cannot understand the speech of another species. We must be born again and possess the divine nature and live in the realm where God manifests Himself before we can hear “God's words.”

I once turned a mother hen and her chicks out of their box. A short time later I tried to catch them and put them away, but they ran in every direction. However, at a certain “cluck” from the mother hen,

they all ran to her. I grabbed a few and the rest scattered again.

This worked a few times, and then the mother hen went on strike and would “cluck” no more. Realizing my failure, I tried to “cluck” like the mother hen, but alas, only they that are of chickens can hear the words of a chicken, and they therefore hear me not because I was not a chicken, *“and a stranger will they not follow”* (John 10:5).

Verily, ye must be born again.

Chapter Four
Disobedient Roots
Stumbling Over the Cross

I was sitting in a train at Columbus, Ohio, when a fruit seller entered the coach. I talked with him a moment concerning the Lord and, as he moved on, two men directly back of me used the name of Jesus Christ in their exclamation over the price of his wares. Immediately the man replied, "He died for your sins."

How true! Little did those men know the power in the name they were using so lightly; little did they realize that there is none other name under heaven whereby we must be saved. No doubt had they wished to be saved they would have turned to their own good works, not realizing that the word was nigh them, even in their mouth and had they used it reverently and confessed with their mouth Jesus as Lord and believed in their heart that God had raised him from the dead, they would have been saved.

It is ever thus with mankind. They want to *do* some great thing to merit their own salvation, not realizing that Christ has *done* it all for them. They may realize that the wages of sin is death but fail to note that Christ died for their sins. They may feel that sin merits judgment, but in looking

toward self for the remedy they stumble at God's provision—the cross.

“Believe on the Lord Jesus Christ and thou shalt be saved” may sound good, but it leaves no room for their own efforts, and thus the very simplicity of the gospel offends their pride and they stumble at the cross where ALL was settled. Thus, as they go about to establish their own righteousness, they do not submit themselves to the righteousness of God and fail of the thing they seek.

Men would ever *do* something for salvation. Naaman came for healing—great, proud Naaman. But to dip in Jordan would wound his pride and he went away (at first) in a rage—he was angry. It was too easy. He wanted to *do* some great thing.

The Ethiopian was traveling the dusty road to Gaza and reading Isaiah fifty-three, *“He was led as a lamb to the slaughter.”* Phillip began at the *“same Scripture and preached unto him Jesus.”* The eunuch opened his heart, embraced the gospel, and went on his way rejoicing—he was glad; it was just right.

Chapter Five
Dishonest Fruits
Swear Not at All

“I will give you ten dollars per month for that car,” says Mr. Churchmember.

“I will sell you that car,” says Mr. Worldlyman, as he mentally credits himself with ten dollars a month on a new car.

Months pass. A few of the monthly payments appear, and then they cease entirely. A year later the men meet again.

“I will give you five dollars a month for that cow,” says Mr. Churchmember.

“I will sell you that cow,” says Mr. Wordlyman, as he mentally recalls the former deal and leads in the direction of the notary public.

“And now,” says Mr. Notary, “do you swear. . .”

“I affirm,” breaks in Mr. Churchmember.

“And why did you say that?” asks Mr. Worldlyman.

“The Bible says, 'Swear not at all,'" replies Mr. Churchmember with a pious air.

And that night Mr. Worldlyman, with the aid of his wife, searches the Bible until he finds it in James 5:12. “*Above all things, my brethren, swear not. . .*” And Mr. Wordlyman, seeing no period, continues his reading on to the end of the verse—

“Above all things, my brethren, swear not. . .but let your yea be yea; and your nay, nay; lest ye fall into condemnation.”

“Well,” says Mr. Wordlyman, as he puzzles over Mr. Churchmember's hypocrisy, “I agree that a person ought to be so honest that he need not call upon God to hold him to his promise; but yet, where are monthly tens? When that Churchmember said 'yea' why didn't he keep his 'yea'?”

Why the Oath

And why the oath? Only one answer. Men are liars. But society must have some sort of trust in each other, or business would be at a stand-still. Under the law, because of the hardness of their hearts, God did permit men to do certain things that were not best. Since men treat their word so lightly, God permitted them to “*perform unto the Lord thine oaths*” (Matt. 5:33), and call upon God to hold them to their promise.

When God Acts

Joshua and the princes of Israel swore unto the Gibeonites to let them live. (Josh. 9:15). Four hundred years rolled by and a three-year famine

raged in Israel. David inquired of the Lord and found *"It is for Saul. . .because he slew the Gibeonites."* And not until seven men of Saul's house were hanged was God *"intreated for the land"* (2 Sam. 21).

Jephthah made a vow. *"Whatsoever cometh forth of the doors of my house to meet me. . . I will offer it up for a burnt offering."* And, horror of horrors, his own daughter came tripping merrily forth to meet him. In utter despair he rent his clothes, for, *"I have opened my mouth unto the Lord, and I cannot go back."* (Judges 11)

God's Hatred of Dishonesty

God hates a lying tongue (Prov. 6:17). The devil is a liar, and the father of it (John 8:44). After our Lord had been in heaven for sixty years, he returned to the isle of Patmos and gave directions, warnings, and admonitions to His *"servants."* And just before he closed that brief message, which ushered in a silence of 1900 years, he passed over many sins that we today reckon as the lowest forms of iniquity, and twice warned of His attitude toward lying. *"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."* (Rev. 21:27). *"For without are. . . idolaters, and*

whosoever loveth and maketh a lie.” (Rev. 22:15). Verily I have no sympathy with those who advocate lying and other forms of loose living because we “are not under law, but under grace.”

But What Will We Do?

Should we require an oath? The first agreement of these two farmers failed because it rested upon the unfaithful word of Mr. Churchmember. The second agreement held because when Mr. Notary Public place his stamp, he thereby said, “Mr. Churhcmember, I heard you make a promise, and I will hold you to it even though I must sell your farm to get the money.”

Hypocrisy

The mere outward observance of “swear not at all” is futile if honesty is not in the heart. Woe unto you church members, hypocrites! For you swear not at all, and have omitted the weightier matters of the laws: truth and honesty and faithfulness; these ought ye to have done, and not to leave the other undone. (See Matt. 23:23.)

We are not concerned, in this article, with church members who swear themselves into lodges and other forms of abomination to the Lord;

for seldom, if ever, can we trust such men with spiritual matters. Rather are we concerned with the abounding dishonesty and the hypocrisy of claiming a piety that does not exist; a piety that does not outwardly swear, but yet inwardly does not regard with sacred trust that little member—the tongue.

“But I say unto you, Swear not at all. . . But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.” (Matt. 5:34, 37). In other words, be honest and make your word as good as your bond.

But What Will We Do?

Is requiring a notary public one form of going to law with one another? But what will we do? A recent experience with some church men of the “swear not at all” stamp, brought me into one of the greatest disappointments of my life. Verily, was the Psalmist, after all, too hasty when *“I said in my haste, All men are liars.”*? (Psalm 116:11).

But what are we to do? Shall we require a notary to bind the word of our fellow churchmen, and thereby imply their dishonesty? True it is, that a righteous man may hate lying (Prov. 13:5). But in our days of abounding iniquity, there seems no other way than to call upon the powers that God

has ordained as a “*minister of God to thee for good.*” (Rom. 13:4).

Even though we do require the bonds of the law to seal our agreement, let us each individually remember that we are created after God “*in righteousness and true holiness;*” and because of this, “*putting away lying, speak every man truth with his neighbor.*” (Eph. 4:25).

“*Lord, who shall abide in Thy tabernacle? . . . He that sweareth (or makes a solemn promise) to his own hurt, and changeth not.*” (Ps. 15). Verily, let our solemn promises be few indeed; but when once made, let them be kept with all diligence, even though they be to our own hurt and we later wish we had not made them.

Chapter Six
Let Your Light Shine
The Two Lights

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5:16)

Number One: A Light

“Let your light shine. . .”

“Oh!” cries Miss Churchmember, “Isn't it just wonderful how prophesy is being fulfilled? We see little lights everywhere. How did the Bible know that women would sometime would smoke cigarettes?”

Number Two: Another Light

“Glorify your Father. . .”

I copied the following from an examination paper of one of my students in the Altoona School of the Bible.

“The following incident occurred on a train at a time when I was much tempted to follow the advice of a worldly Christian friend who wanted me to fix myself up according to the world's standard. It proved to me again God's goodness in

giving encouragement at a time when it was needed, and in giving me an opportunity to speak to a lost soul. Also showing me how the world is looking at the Christian walk.

“The man to whom I spoke said he could not believe in God, and refused the tract I offered him. After telling me that God did not answer his prayer on time when he was in desperate trouble, I explained to him that he must first come to God as a sinner, and I gave to him the plan of salvation. There was a long silence, until nearing my destination he asked me to pray for him, saying, “You are the first woman in years I've talked to who wasn't all painted up, smoking, and drunk. You seem to know what you are talking about. Pray for me. I want to believe.”

Chapter Seven
Deceptive Suits
Pharisees Still Live

“And the dead were judged out of those things which were written in the books, according to their works.” (Rev. 20:12)

“But Lord, did I not prophesy in Your name, and in Your name did many wonderful works. . .”

True, you were a fundamentalist and preached the truth and men should observe and do whatsoever you bid them observe. But you said and did not, and the burdens that you laid on other men's shoulder, you yourself would not move with one of your fingers. (See Matt. 23:4)

Pride

True, you wore a “Jesus Saves” pin on the border of your garment and a little cross on your watch chain. You carried a big Bible and thrilled when people whispered your name and called you “Reverend.” You were delighted if you could sit in the pulpit and take the center chair. But you thus enlarged the borders of your garments and sought the “chief seats in the synagogues” to be seen of men. Verily you have your reward. (vs.6)

True you were very careful in your pastoral

work; especially did you watch zealously over those sheep who might have strayed into the tent where a revival was going on where souls were being saved. Some anxious souls in your congregation longed to know the way of salvation and came to you for advice, but you “shut up the kingdom of heaven against” them by reminding them of the mistakes of Moses, the contradictions in the Bible, and that out-of-date idea that men must be born again. Thus, you neither went into the kingdom yourself, nor “suffered ye them that” were entering to go in (vs. 13).

True, you were a law-abiding citizen. You never passed a stop sign nor exceeded the speed limit. You carefully kept the laws of the land, but you foreclosed the mortgage on that widow's house and turned her out by a subtle twist of the law, and failed to remember that something may be right according to the law that is really wrong in itself.

Prayer

True, you often prayed. You even made “long prayers,” but men could not see your pretense and know that your mind was wandering in other channels to see what men were thinking of your marvelous religious activity. Verily you should pray,

but *“when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.”* (Matt. 6:6)

True, you were very zealous. You stood on street corners on cold days and sold magazines, and even entered houses with your transcribed messages. You compassed “sea and land to make on proselyte” but when he was made, he was twofold more a child of hell than you yourself (vs. 15).

True, you were very religious in the “house of God.” You took off your hat and walked softly, but when you stepped in the open air again you lit up your cigarette and forgot that the real temple of the Holy Spirit is not a building of wood and stone but the body of a child of God (I Cor. 6:19). Verily, if your body is a temple of the spirit of God, which is greater, the church building where you spend two hours a week or your own home where you live all seven days? If your body is the temple of the Holy Spirit, and if it is the Holy Spirit that sanctifies the place, then why is the church a house of prayer and your home not far more sacred since you spend so much more time at home? (vs.19)

True, you tithed. You even portioned off the salt and pepper and seasoning of your food. That is fine. You should have tithed, but you should not

have left undone the weightier matters of the law, such as judgment, mercy, and faith. (vs. 23)

Gnats and Camels

True, you were horrified when some man's interpretation of the toes on Daniel's image was different than your own. You strained and gulped at that small gnat, but you had no difficulty in downing the doubts about the Virgin Birth and the Deity of your Lord. (vs. 24)

True, you never committed adultery with another man's wife, and you outwardly appeared righteous to men because they could not see into your heart and know that you had committed adultery with her already in your heart. (Matt. 5)

True, you often honored the old saints and quoted from Moody and Spurgeon and garnished the sepulchers of the grand old men of faith, but you opposed the men who were trying to contend for the faith and bitterly criticized the Fundamental works that were going on about you. (vs. 29)

Righteousness, True and False

"I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and

Pharisees, ye shall in no case enter into the kingdom of heaven.” (Matt. 5:20) Verily, these good works, “ought ye to have done, and not to leave the other undone.” (Matt. 23:23) Therefore “cleanse first that which is within the cup and platter, that the outside of them may be clean also.” (vs. 26), for the “Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” (I Sam. 16:7)

Verily, *“Ye must be born again.” (John 3:3) and become “partakers of the divine nature.” (II Peter 1:4) and then you can “walk worthy of the Lord unto all pleasing” and be “fruitful in every good work” (Col. 1:10), for “all our righteousnesses are filthy rags” in the sight of our God.*