

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

Address All Matters Concerning This Publication to 134 North Market Street, Benton, Arkansas . . . Or to Its Editorial Offices at Russell, Kentucky

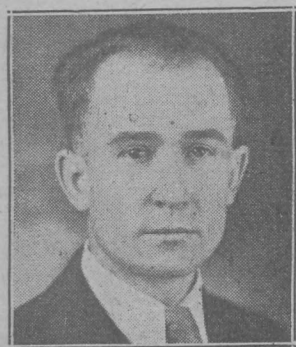
WHOLE NO. 125

SATURDAY, MAY 25, 1940

VOL. 9, NO. 15

ELDER G. G. LANTER ENTERS EVANGELISTIC FIELD

Shall We Add A Secretary Of Religion To The Federal Cabinet?



ELDER ROY O. BEAMAN
Tampa, Florida

Every lover of Religious Liberty should sound an alarm against the following proposal of Dr. E. M. Poteat, recently released by the Religious News Service from Cleveland, Ohio:

A suggestion that a Secretary of Religion be appointed to serve in the Federal Cabinet was made by Dr. Edwin McNeil Poteat, of the Euclid Avenue Baptist Church here.

"It is claimed that an army and navy are essential to the preservation of democracy, and we have secretaries for these departments. Would it not be logical, also, to have a government secretary of religion, especially since we are now discovering that we cannot have democracy without religion," Dr. Poteat said.

One wonders why any person called a Baptist would make such a suggestion. Baptists have always been defenders of religious liberty for all. Why then does Doctor Poteat make such a proposal? The answer may be found in his book, "Jesus and the Liberal Mind," published in 1934.

In this book Mr. Poteat sermonizes on Jesus' words in Luke 12:32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Note his definition of "the kingdom." "The heritage Jesus offered the little flock and which communism has usurped—"

(Continued on Page Four)

Where Is Happiness?

Not in Unbelief: Voltaire was an infidel of the most pronounced type. He wrote, "I wish I had never been born."

Not in Pleasure: Lord Byron lived a life of pleasure, if anyone did. He wrote, "The worm, the canker, and the grief are mine alone."

Not in Money: Jay Gould, the American millionaire, had plenty of that. When dying, he said, "I suppose I am the most miserable devil on earth."

Not in Position and Fame: Lord

(Continued on Page Four)

CONQUERING DISCOURAGEMENT

Discouraged when my Father owns
The ground on which I tread,
The air I breathe, the winds that blow
The sunshine overhead?
Discouraged? If my Father knows,
And heeds the sparrow's fall,
Is He not near, will He not hear
His children when they call?

Discouraged when the clouds appear,
By Father's hand they're given;
He knows too much sunshine here
Would wean the soul from Heaven.
He knows the oak that to the gale
Spreads out its sturdy form,
Is worth a score of puny trees
That never felt a storm.

And so the harder trials I have,
The louder I will sing;
He who fights long and hard enough
Will conquer anything;
And if death interrupts my work
Before success I get,
Please God, I'll die with harness on
And face toward Heaven set.

Then struggle on, discouraged soul,
'Tis love that deals the blows,
The more it costs to be a man,
The bigger manhood grows;
The more we have to struggle through,
The sweeter joys we'll win;
For God does most for that brave soul
Who does the most for Him.

ENCOURAGING NEWS FROM BRAZIL

Belem, Para, May 8, 1940.

Dear Brother Gilpin: Your letter of April 29, containing the check for the amount of \$222.73, arrived this morning. How my heart thrilled as I read it. To be engaged in a work so obviously blessed of the Lord is the height of Christian joy. The Lord is wonderfully blessing

both here and there. Morning and night, and sometimes more, we remember you in our intercession. After we had read your letter, we all gathered in an upstairs room and praised Him in prayer. How good He is to us all. What joy to be a Christian—to have work to do for

(Continued on Page Two)

The First Baptist Pulpit

What's Wrong With The Church?—Too Big A Name
(Read Revelation 3:1-6)

For the past few Sunday mornings I have been preaching a series of sermons on the general theme, "What's Wrong With The Church?", using the seven churches of Asia Minor whose life story is given us in Rev. two and three, as the basis for this series of sermons.

All will agree that there is something wrong with the churches of today. Even though we may differ widely as to that which we think may be wrong, yet all will agree that our churches lack spiritual power, and that there is something dreadfully wrong today. Human judgment would give a varied answer—just as varied as there might be individuals to discuss the question. Only Divine judgment is to be trusted.

Ephesus, the first of the seven churches which we studied, had left its first love. Jesus said, "Thou hast left thy first love." (Rev. 2:4.)

Smyrna was being opposed by the Devil on the outside. We read, "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." (Rev. 2:10.)

Pergamos was composed of a mixed membership—the world and

(Continued on Page Three)



ELDER G. G. LANTER
Mays Lick, Kentucky

Elder G. G. Lanter, pastor of the Mays Lick Baptist Church, has resigned his pastorate in order to re-enter the field of evangelism. It has been the editor's happy privilege to have known Brother Lanter for a number of years, and it gives us happiness today to let our readers know that Brother Lanter will now be available for evangelistic work at all seasons.

In these days of apostasy, it is a joy always to meet any one who stands by the doctrines of God's Word. Brother Lanter is a firm believer in the old Book. He preaches it without compromise. In all of our observation of him we have been firmly convinced that he depends upon the Holy Spirit, and not upon mob psychology for converts.

The Lockland Baptist Witness has this to say concerning him:

"Pastors and churches will make no mistake in calling Brother Lanter for meetings. His methods are sane, his theology sound, his zeal contagious, and his aspirations noble."

Brother Lanter believes in Bible evangelism. He believes in people being saved, and it is far from his desire to pad a church roll with the names of unsaved church members.

He believes in drawing the pastor and church closer together, and it is his desire in every meeting to

(Continued on Page Two)

When Life Is Finest

The entrance of Jesus always enriches and enlarges life. It brings heaven and earth into contact, to the glorification of both. Sir Walter Scott was once asked, "Where is the finest scenery in Scotland, in the Highlands or in the Lowlands?" He replied that it was neither, and declared that the finest Scottish scenery was where the Highlands and the Lowlands met.

The finest life is that where the highlands of vision and inspiration glorify the needs and tasks of the lowlands or ordinary routine.

The Baptist Examiner

JOHN R. GILPIN.....Editor

PUBLISHED WEEKLY

Printed and Mailed from office at Benton, Arkansas.

Editorial Department: RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance50c
(Domestic and Foreign)
Send Remittances to Russell, Ky.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

Entered as Second Class matter May 7, 1940, at the post office at Benton, Ark., under the act of March 3, 1879.

NEXT WEEK

One of our readers asks, "Should Baptists dismiss their regular Sunday services for a baccalaureate service?" Most gladly will we answer it next week, and in advance we urge each of you to watch particularly for the next issue of the paper.

BROTHER SAM BRANHAM

Brother Sam Branham, who used to be pastor in Ashland, and later in West Logan, honored THE BAPTIST EXAMINER with a visit recently, which was highly enjoyed and appreciated by this editor. Bro. Branham is now pastor of the Two-Lick Baptist Church in Bracken County, near Maysville.

It was a joy to learn of Brother Branham's work, and to know that God is blessing him. However, this was no news to us, for God has always blessed Brother Branham's ministry, and through others we had been hearing of God's blessings on this man of God.

SOME FUTURE ARTICLES

Brother A. N. Morris of the Guyandotte Baptist Church of Huntington, has consented to write a series of articles for us on the subject of "Baptismal Regeneration." We will probably begin these with the next issue. We have seen the first one, and it surely is dynamite to any Campbellite.

OUR TWO MISSION FUNDS

Each week we are happy to report the money which we have on hand for our radio programs and for our work in Brazil.

Radio Fund

Amount previously reported.....	\$61.25
Anonymously	3.75
Hazel F. Hutchinson,	
Huntington, W. Va.	1.00
Miss Gertrude Lee, Catlettsburg,	
Kentucky75
Mrs. A. C. Spurlock,	
Huntington, W. Va.	1.00
Mrs. John R. Thompson,	
Wheelerburg, Ohio50
Total	\$68.25

Brazilian Missions

Amount previously reported	\$31.55
Hunter King's Class of Boys, Jr.	
Dept., First Baptist Church,	
Russell, Ky.	\$ 1.00
Mrs. A. C. Spurlock,	
Huntington, W. Va.	1.00
Mrs. Fred Comingo,	
Harrodsburg, Ky.	1.00
Roy Wellman, Fort Gay, W. Va.	1.00
Mrs. John R. Thompson,	
Wheelerburg, Ohio50
Anonymously	1.50
Miss Gertrude Lee,	
Catlettsburg, Ky.75
Miss Hazel F. Hutchinson,	
Huntington, W. Va.	1.00
W. H. Sego, Macon, Ky.	1.00
Mt. Zion Baptist Church,	
Buchanan, Ky.25
Cherryville Baptist Church,	
Louisa, Ky.	2.60
Total	\$43.15

ENCOURAGING NEWS FROM BRAZIL

(Continued from Page One)

the blessed and exalted Saviour! Our sovereign Lord is blessing here as before stated. I have worked on a farm with unruly stock, and lazy work hands; and I have pastored a few churches where some of the members opposed the truth. I have, as you know, five children, and therefore know both the blessedness and the arduousness of home life—but I have never had my patience taxed as I have since arriving here. The devil goes without a bridle down here. However, in it all, the Lord continues to meet our need in every way. How gracious and powerful He is!

Your tract has been in the hands of the printer several weeks. The proof has been read and corrected three times. Surely very soon I will send you a copy of your tract in Portuguese. And how these poor, weak Baptists need it!

The size of this valley is almost beyond calculation. I think there are around forty big rivers that empty into the Amazon. Some of these rivers are 3,000 miles in length I have been told. I feel sure that a crew of three men could well spend a year giving out the gospel along any one of these several rivers. We are praying for more workers and more friends for this great destitution. May God grant it! How this entire section needs the message that we preach! Even most of these so-called Baptists believe in the universal church theory. And they are consistent enough that they believe in open communion and alien baptism. That universal church theory is working untold harm among the ranks of God's people. It is so plausible and sweet sounding. Many of the unwary have been captivated by it. I rejoiced in the article of Brother Simmons condemning it.

I've just had a man and his wife in our home from the west coast of the states, who are on their way to work among the Indians in Peru, 500 miles above Iquitos. He believes in this theory of the universal church. In discussing it last Saturday, the argument warmed up a trifle, and he said, "It is a wonder then, believing as you do, that you do not feel you are helping out heresy by entertaining us." I told him I did so feel, but thought it was worth it, in order to give him the truth. Hit the thing every time you can.

Am glad the Campbellites are getting stirred up. It is a good indication when Satan becomes angry. Campbellism is no better than Catholicism in getting one to Heaven—neither delivers the goods.

By the way, to refer again to the size of these streams. The man whom I have just mentioned as being located 500 miles above Iquitos, Peru—that makes him 2,500 miles from here—he is on one stream that forms the head of the Amazon, and he says that at that point the river is at least a half mile wide, perhaps nearly a mile.

The priests here continually slur us in this way—that our Bibles are false. For that reason, I felt I should have one of their own. Now I can quote from their own book,—and never fear, it has the same truths as ours. I intend to show up some heretics a little later when I can use the language better.

I am preaching in Portuguese tomorrow night. Wish you all could

ELDER G. G. LANTER ENTERS EVANGELISTIC FIELD

(Continued from Page One)

leave no bad after-effects to cause the pastor worry. In fact, he is an ideal pastor's helper in this respect.

Brother Lanter absolutely refuses all entangling alliances with the Federal Council of Churches, and all other groups who do not believe the old Book.

Every few weeks the editor receives invitations for meetings which he cannot hold. Editing this paper, delivering two radio sermons each Sunday, writing our Sunday School notes, conducting a number of Bible conferences, and pastoring the First Baptist Church of Russell, is about all we can do. At least, we can't be away from home but very little. Therefore, in view of this fact, we would like to recommend our Brother Lanter, and we urge our readers that you will prayerfully consider Brother Lanter for your next evangelistic meeting.

BOOK REVIEW

From William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

THIS WAY OUT. By Paul Hutchens. 275 pages. Price, \$1.00. Mr. Hutchens has written an intensely interesting and timely novel about the kind of people we are and know. The snares of Satan, the value of true friends, the saving power of Christ; action, romance, and thrills;—all these make a most worthy contribution from the pen of this fine writer of Christian fiction.

James Fownley, whose love for Marlyn Favis has been spurned, determined to commit suicide. Then he rescued June Farle from drowning. Largely through the influence of this lovely Christian girl, he is led to Christ, and then he in turn leads the worldly and sinful Marlyn to know the Savior. James and Marlyn then face the world happily, loving each other and the Savior supremely.

The kidnapping of Mary Silvers, the actress, and the near-mobbing of June Darle and Fownley, make an exciting episode. This is a book that every one of our young people should read.

BROTHER DICKERSON'S ADDRESS

Brother Dickerson may be addressed as follows:

Elder C. W. Dickerson,
Caixa Postal No. 392,
Belem, Para,
Brazil, S. A.

However, it is his request that all contributions be sent to him through the editor of this paper. It will save him much worry and trouble by doing so.

OUR RADIO BROADCASTS

Don't forget that the editor conducts a broadcast each Sunday morning and each Sunday evening through WCMI (1310 on your dial). These broadcasts are at 9:00 a. m., and 9:00 p. m. We trust you will be listening.

be here. My subject is to be "The Life That Jesus Gives to Believers."

May our Holy Saviour bless you all, is our prayer, in such a way as to glorify Himself mightily.

Yours by God's sovereign elective grace.—C. W. Dickerson.

At every breath we draw, four souls perish, never having heard of Christ.

I Would Like to Know—

BIBLE QUESTIONS AND ANSWERS

1. Have the women a Scriptural right to speak in the church or make motions, be Sunday School Superintendents or teach mixed classes of adults, or be president of a B. Y. P. U.?

No. Read I Cor. 14: 33-37; I Tim. 2:8-15.

2. If God elects men to salvation, is God a just God?

Salvation isn't a matter of justice, it's a matter of mercy. Two men are in prison to die for the same offense. An hour before the execution, the governor pardons one, and allows the other to be hung. Both were guilty. Which one got justice? Obviously you must answer, the one who died, while the other received mercy. It is thus in salvation. If we all got justice, it would mean Hell. The fact that any of us are saved, merely proves the mercy of God.

3. Is there only one Spirit? (In the Godhead).

God the Father is a Spirit; but the third person in the Godhead is called the Holy Spirit.

4. Did not the Holy Spirit dwell with, and lead the prophets, including John the Baptist?

He led the prophets, but He did not abide in them.

5. Was the Spirit that came at Pentecost, the same Spirit that the prophets had?

Yes.

6. In John 20:22, is the Holy Ghost the same in whom the apostles were baptized and spoke at Pentecost?

Yes.

7. Can women pray in church if they have their heads covered?

No. The word in I Tim. 2:8 for "men" is "males"—or "men" as distinguished from women and children. Only men led in public prayer under Paul's ministry. He permitted no woman to do so.

8. If a Baptist church grants a letter to a member to join another, but the member holding the letter joins another denomination, what steps should the church granting the letter take?

Recall the letter, and exclude the member for heresy. Titus 3:10.

9. Who was Melchizedek?

He was king of Salem, priest of the most high God, receiver of Abraham's tithes, and a type of the priesthood of the Lord Jesus. Beyond that, the Scriptures tell us nothing; and we have no way of knowing what God has not revealed. Cf. Gen. 14:18-20; Heb. 7:1-21.

10. Where you so often use the word "Baptist" why not use such terms as Christians, children of God, saints, etc.? The Lord, through Paul, used these terms.

In Paul's days there were no denominations. All church members were Baptists. The only word today that differentiates between those who baptize believers and those who baptize babies; and those who make disciples before they baptize them, and those who make disciples by baptizing them, is the name Baptist. The name Baptist today, as in the day that the Lord gave it to John, stands for a work that is distinctively Baptist, namely, making men
(Continued on Page Four)

WHAT'S WRONG WITH THE CHURCH—TOO BIG A NAME

(Continued from Page One)

the church were sadly mixed up together.

Thyatira was run by a woman. By her public teaching, she was violating the Scriptures.

Thus, in each of these four churches which we have studied, there was a definite wrong. Today, we have each of these wrongs in practically all of our churches. We have those who have left their first love. We have those churches which have taken a doctrinal stand, and are being fought by the Devil. Still again, we have churches like Pergamos, where the world and the church are mixed together. And then, to be sure, we have thousands of churches like Thyatira which are run by the women.

And now today, we are studying the church at Sardis.

I

It is rather interesting to notice the location of the city of Sardis. The city was the capital of Lydia. It was the residence of King Croesus, whose name was a synonym of enormous wealth. When Cyrus captured the city of Sardis in 548 B. C., he found riches amounting to over \$600,000,000. This city of Sardis through the years of its history, was always noted for its wealth.

Wherever you find wealth, you naturally find worldliness. That is true of any wealthy city today. It is true of any wealthy church. It is ordinarily true of any wealthy Christian, though thank God, there are exceptions.

The city of Sardis was no exception, and the church of Sardis was no exception. In this wealthy city of Sardis, where wealth, heathenism, and idolatry flourished, it was natural that a church thus located, would be absorbed in the acquisition of wealth, and swallowed up in worldly mindedness. With such environment, it is no wonder that we find the church of the city of Sardis as we have read it in God's Word.

II

The revelation which Jesus gave of Himself to this church at Sardis, is interesting. In fact, to me, perhaps the most interesting thought of this series of sermons is the way in which Jesus revealed Himself to these churches. Listen to His revelation of Himself to this church at Sardis: "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." (Rev. 3:1). You will notice that He reveals Himself as the one "that hath the seven Spirits of God." The number seven in the Scriptures is usually taken as the number of completion. This would seemingly indicate then that Jesus revealed Himself to this church as the one who was the possessor of spiritual perfection.

What a mighty revelation then of Jesus concerning Himself. This church at Sardis was very imperfect. Therefore, He revealed Himself as the possessor of spiritual perfection to show them how that they might become perfect, and to reveal to them how utterly imperfect they were.

Furthermore, He revealed Himself as the one who had the seven stars in His hand. Of course, the seven stars represent the pastors.

Therefore, Jesus revealed Himself to this church as the one who was the pastor's protector through whom He might give the Holy Spirit unto the church.

In preaching this series of sermons, no thought has blessed my soul quite as much as the thought concerning the way in which Jesus has revealed Himself to each of these churches; and in this particular revelation, I am indeed impressed thereby. To this imperfect church, He revealed Himself as the one who was perfect, and as the one who stood ready to protect the pastor through whom He would give the Holy Spirit unto the church.

III

In each of these churches, before we look for the condemnation, we always look for the commendation. We like to see that for which Jesus commended each of the churches. Of all four churches which we have studied thus far, Jesus has commended them, among other things, first of all for their works; for of each of these we have read in the very beginning of His commendation, "I know thy works." However, when we come to the church at Sardis, there is a departure from the usual form—there is no commendation for Sardis relative to her works. In fact, there is no commendation at all. There was simply nothing for which Jesus could commend them.

What pitiable plight! Here was a church for which Jesus did not have a single word of commendation. Yet, beloved, I am sure that there are many today similar to it. I am positive that if the Lord Jesus were to take cross-section of our state, or of the United States, and were to carefully consider our churches, that concerning hundreds and thousands of them, there would be no commendation for them. Many of our churches are just like Sardis. Many of our church members are like the church members at Sardis, and therefore, would not deserve any commendation from the Lord Jesus.

IV

If it be shocking to you to learn that Jesus had no commendation for the church at Sardis, it will doubtless be just as shocking to learn that He had no condemnation for the church at Sardis. There was nothing for which to commend them, and there was nothing for which to condemn them.

Jesus said that this was a dead church, and therefore He did not censure it. There is no need in this world to censure a corpse. A few years ago, I visited a railroad man here in Russell one afternoon, and censured him sharply for his misconduct. He went out on the road to work that night, and was killed instantly. The next morning as I stood beside his body, I did not censure him then, for there was no need in doing so. He was past the realm of censure. The day before, while he was yet alive, he was a fit subject for censure; but when dead it was useless—there is no need to censure a corpse. Thus Jesus dealt with the church at Sardis. There was no commendation, and no condemnation. It was purely a dead church.

How like many of our churches, and preachers, and church members today. Sardis ought to stand as a warning for every unscriptural preacher, worldly church member,

and heterodoxical church organization, in view of the fact that it received no commendation and no condemnation.

V

By carefully observing this church in the light of the balance of these seven churches, we have an interesting description given us concerning this one.

It is described first of all, as a church of no heresies. Ephesus and Pergamos had the heresy of church bosses—the Nicolaitanes, with which to contend. Thyatira, being run by a woman, had the heresy of a feminist to confront it; but at Sardis, there were no heresies. There was not even life enough to produce heresies. The season of winter is usually looked upon as symbolic of death. May I remind you that neither weeds nor flowers grow in winter. Likewise, while the truth does not flourish in a dead church, at the same time, neither do heresies.

Searching for a description of this church, we find furthermore that there were no immoralities mentioned. At Pergamos there was much immorality. The world was mixed up with the church. Yet, Sardis' evil was deeper. It wasn't flagrantly corrupt as Pergamos—it was merely dead.

We also have a negative description of the church in that there were no persecutions. Philadelphia, the church which we will study next Sunday morning, was being strongly persecuted. Smyrna, the second of these churches, was also suffering much persecution. But not so at Sardis, for it was so dead that there wasn't even enough life in it to be obnoxious to this worldly, heathen, idolatrous town of ungodly riches.

Finally, this dead church is described as a deceived church, for they had a name that they were alive, and yet were dead. They were not only dead, but were actually deceived as to their condition.

Did you ever read Coleridge's "Rhyme of the Ancient Mariner?" If so, then you recall that the ship was manned by a crew of corpses. Each of the sailors was a corpse. The captain himself was a corpse. In fact, the entire ship was thus manned. I never did visit the church at Sardis, but I have seen the same in many of our modern churches. I have seen a church come together for its worship services when a choir of spiritually dead church members stood up in mockery to sing,

"I love thy kingdom, Lord."

I have seen a church pastored by a spiritually dead preacher. I have seen spiritually dead ushers, and spiritually dead deacons, and spiritually dead church members—yes, I have seen first century Sardis often in these twentieth century times.

Thus, this church is described—no heresies, no immoralities, no persecutions, deceived, and dead. Does it describe your church? Does it describe you as a preacher? Does it describe you as a Christian? I feel that the description of Sardis is a description of many of our modern churches today.

VI

The question logically arises: "What's wrong with this church?" We have already said that it was dead. And what is it that makes a dead church today? One thing that made them dead was that their works were imperfect. Listen: "Be

watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." (Rev. 3:2). When I say that this was a dead church, I do not want you to think that they closed their doors, nailed up the windows, and left the building for bats, and owls, and birds. It was not thus, for services still went on at Sardis; but the services were not satisfactory to God. Works were done, but their works were not pleasing to God. They had a reputation that they were alive, and they lived on this reputation. God said that their works were imperfect, which would indicate that their praying did not please Him. Their giving was not as He commanded. Their preaching was not satisfactory. Their singing was not for the glory of God, and their works were not those which God wanted.

This church was dead then first of all, because of its imperfect works. Another thing that made them dead was that they were forgetful hearers. "Remember therefore how thou hast received and heard." (Vs. 3.) It isn't enough for a person to just hear the truth—he must act upon it. Listen: "But be ye doers of the word, and not hearers only." (James 1:22.) Here is a Greek phrase which means that a Christian is not just to be a doer—he is to be a word-doer. James declares that many hear but are not doers. Listen again: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:25.)

This was true of the church at Sardis. They listened to the preacher's words, and then forgot them. They knew far more than they were willing to do. This, beloved, is characteristic of the great percentage of modern Christians; for the biggest part of them know far more than they are willing to do.

This church at Sardis was not only dead because it was imperfect, and because the members were forgetful hearers; but it was also dead because of their defiled lives. "Thou hast a few names even in Sardis which have not defiled garments." (Vs. 4.) This statement which declares that there were some in Sardis that were not defiled, would also indicate that there were many that were defiled. Many of these folk had failed to live above the world. They engaged in the worldly pleasures of sin, and practiced the world's tricks of trade; and in this town that was given over to wealth and heathenism, they were defiled in their living.

Many a church member, sad to say, is an exact duplicate today. Yet, God's ideal is far different. Listen: "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.)

This church was also dead because there was a lack of the Word of God. "Remember therefore how thou hast received and heard, and hold fast, and repent." (Vs. 3.)

(Continued on Page Four)

WHAT'S WRONG WITH THE CHURCH—TOO BIG A NAME

(Continued from Page Three)

The fact that they were forgetful hearers indicates a definite lack of the Word of God. I am personally convinced that in most of our churches, our greatest need today is more of the Scripture. I often remember that Mr. Spurgeon said that he once saw a Bible that had been eaten through from cover to cover by a worm, and that his impression on seeing it, was that he wanted to be from then on, a Bible worm. I, too, beloved, want to devour the Word of God from Genesis to Revelation. But these folk at Sardis were dead simply because of their lack of God's Word.

I say then, beloved, concerning this church that that which was wrong is, it had too big a name,—a name for life, and yet it was dead, and that it was dead due to the fact that their works were imperfect, they were forgetful hearers, they were defiled as to their living, and there was a lack of the Word of God. These things make dead churches today. Many a church, and many a Christian, and many a preacher is dead today for the same reasons.

VII

While this chapter does not reveal it, the Bible elsewhere makes the revelation that there is a terrible curse for the dead church, or church member. Jesus made such a revelation when He was dealing with the religious professors of His day. Here it is: "But woe unto you, scribes, and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13.)

What a terrible pronouncement upon a dead preacher, or a dead church member, or a dead church! Jesus says that such a one does not go to heaven himself, and worse than that, he is standing in the way of others to keep them from entering.

This then is the curse on Sardis. It is the curse on any dead church, or church member, or preacher today.

VIII

Our blessed Master offered this church some counsel—in fact, some rich advice. This advice centers around four words. In verse three, he said, "remember." That is, don't forget the better days of your Christian experience. Let memory recall to you the fact that there have been better days for you in your Christian experience.

The second word of His counsel was "repent." This was the same word He used relative to the church at Ephesus, Pergamos, and Thyatira. God not only demands that sinners repent in order that they might go to heaven, but He also demands that Christians repent of their sins that they might live in fellowship with Him.

The third word of His counsel is "retain," for He counselled them to "hold fast," or retain what little good there was about them.

The fourth word was "watch." He said "be watchful." (Vs. 2.) That is, watch against the Devil, your past failures, and your future temptations.

With these four words of counsel, Jesus advised this church of Sardis. They were to remember the better days of their early Christian experience. They were to repent of

their sins. They were to retain what little there was that was worthwhile, and they were to be watchful relative to the future.

What splendid advice for every church today. Wonderful would it be if all of our churches, and preachers would but heed these words of Jesus, and would make His counsel to become words of wisdom and advice which they might heed in their own experience.

IX

To this church, the same as to all the balance, Jesus gave His promise to those who were overcomers. His first promise was that they were to be clothed in white. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." (Rev. 3:4.) Sardis is, as I have said, a dead church, and as you know, black is symbolic of death. To those who might overcome, Jesus gave them a promise that they would be clothed in white.

His second promise was that their name was secure in the Lamb's book, for He reminded them that they would never be blotted out. "I will not blot out his name out of the book of life." (Rev. 3:5.)

A final promise to those who overcome at Sardis was that they were to have their name confessed before God and the angels. "I will confess his name before my Father, and before his angels." (Rev. 3:5.) What an honor this is just to have one's name confessed before God and the angels. It reminds us as we look backward to the time when Ruth came from the land of Moab, and was married to Boaz. You remember that Boaz, the richest man in all the land, took this beggar girl, and said, "I have purchased her to be my wife." What an honor this was to Ruth to be thus confessed before the entire city. This promise to the overcomers at Sardis looks forward, just like the promise of Boaz to Ruth looks forward in type to that day when the Lord Jesus Christ shall confess each of us as being His child in the presence of God the Father, and the holy angels. Listen to Jesus' own words: "Whosoever shall confess me before men, him shall the Son of man confess before the angels of God." (Luke 12:8.)

I tell you, beloved, this is an honor worth working for. What difference does it make if men do speak reproachfully of us now? Why should we worry, though the truth we preach is often trampled beneath the feet of swine? Why should we worry though men do not honor us for the things for which we stand? Some day we shall be honored by Christ in the presence of both God the Father, and the angels.

And in conclusion: May God grant that the church of which I am pastor shall never become a successor to the church at Sardis; and may the church of which you are pastor, or member, may it never become a successor to the church at Sardis.

Yet, may I speak a word in closing to the unsaved who may be listening to this broadcast. You, beloved, are spiritually dead too. But I thank God that you can be made alive through Christ. Listen to this Scripture: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot in God, purge your

"SHALL WE ADD A SECRETARY OF RELIGION TO THE FEDERAL CABINET?"

(Continued from Page One)

namely, controlling the government of the world" (Page 202). "It was then, what it is now, either a forecast of a world-wide political and social revolution, or a colossal hoax" (Page 192). "And so we water the promise down to some empty banality about spiritual kingdoms; or transfer its reference to a post-mortem world, evading the forthright challenge of its utterance instead of realistically setting out to make it good" (Page 194).

One does not have to be a theologian to see that these quotations evaporate the meaning of the words of Jesus. Without doubt Jesus had in mind the same kingdom when He said, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence" (John 18:36). The next verse shows that the kingdom of Jesus is the kingdom of truth.

Foreseeing that his position implies union of church and state, Mr. Poteat immediately proceeds to explain away these words of Jesus, "Render to Caesar the things that are Caesar's, and to God the things that are God's." He says, "Jesus was not resolving a state-church controversy in these much-quoted words about Caesar and God" (Page 201). Paul (Rom. 13:1) and Peter (I Peter 2:13-14) taught submission to the government instead of an effort to bring about a political revolution. Did these Apostles oppose Jesus? Mr. Poteat would have us think so.

The suggestion of Mr. Poteat is unquestionably unconstitutional. The first amendment, the first article of the Bill of Rights, reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This precious document prohibits the establishment of a coercive ecclesiastical system of religion based upon compulsion and the sword.

Mr. Poteat throws away the words of Christ, debunks the Constitution, and calls us back to the days of bloodshed and persecution, when men and women were put to death for worshiping God as they understood the Bible. Justice Story wrote in his work on the CONSTITUTION: "It was under a solemn consciousness of the dangers from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects, thus exemplified in our domestic as well as in foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject (of religion and the 'things that are God's')." Since human nature has not improved, we still need this Constitutional safeguard to our lives and liberties.

The Danbury Baptist Association

conscience from dead works to serve the living God?" (Heb. 9:14).

You remember Lazarus who was dead, and had been buried four days, came forth from the tomb when Jesus commanded him to do so. It was Jesus who brought dead Lazarus back to life, and today lost friend, I thank God that Jesus can bring you to life, and can make you a child of God this very hour.

May God bless you, and may you receive him as your Saviour.

I WOULD LIKE TO KNOW—

(Continued from Page Two)

disciples and then baptizing them.

11. Does the Prodigal Son represent a backslider or a sinner?

The Master said he represented one who was dead and lost. Luke 15:32.

12. To whom was Christ talking in Matt. 7:13?

He was talking to His disciples about the difference between true converts and false prophets and false professors. Read the verses below.

13. Why should women keep silence in the churches?

Because the Lord has commanded them to do so. I Cor. 14:34.

14. Can a man be a Christian and believe in evolution?

No. John 5:47.

15. Are unsaved people ever called children of God before conversion?

Yes. John 11:52. Even though unsaved, all the elect are children of God in the light of God's elective purposes.

WHERE IS HAPPINESS?

(Continued from Page One)

Beaconsfield enjoyed more than his share of both. He wrote, "Youth is a mistake, manhood a struggle, old age a regret."

Not in Military Glory: Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, because he said, "There are no more worlds to conquer."

One and all, they confirm Solomon's verdict: "All is vanity and vexation of spirit." (Eccl. 2:17).

Where then is happiness to be found? Jesus said, "I will see you again, and your heart shall rejoice and joy no man taketh from you." (Jno. 15:22). The answer is simple: IN CHRIST ALONE.

"Taste for yourself, and you will say:
None other Name for me,
There's love and light, and lasting joy,
Lord Jesus, found in thee."

wrote Thomas Jefferson. He replied in these striking words, "Believing with you that religion is a matter which lies solely between man and God; that he owes account to none other for his faith or his worship; that the legislative powers of the government reach actions only, and not opinions—I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion or prohibiting the free exercise thereof,' thus building a wall of separation between Church and State." The Supreme Court through Chief Justice Waite endorsed this opinion of Jefferson.

The Religious News Service has just released this item, "One of George Washington's first orders to his soldiers when he assumed command of the Colonial Army was to protect and support the undisturbed enjoyments of the Rights of Conscience in Religious matters with your utmost influence and authority."

The recent appointment by the President of a "personal representative to the Pope" underscores the dangers of the suggestion of Dr. Poteat. What would a Cabinet of Religion do in Washington? One has little understanding of the times not to know that it would become a powerful Catholic tool to rob us of our liberties. Such a Cabinet would undermine instead of undergird Democracy.