

Devoted to Evan-  
gelism, 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).

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RUSSELL, KENTUCKY, SATURDAY, JULY 4, 1942.

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## THE FORBIDDEN BOOK



This is from a painting by K. Ooms. During the time of the German Reformation, people everywhere were secretly searching in the Bible to learn at first hand its teachings. How we thank God today that the Bible is not bound.

## How Two Sisters Came To "Not Condemned"

Abella and Charlotte were two sisters who had been most carefully trained by God-fearing parents. Taught to read their Bibles with reverent attention to the teaching of the Gospel, they earnestly became troubled about their womanhood, ere the great question of their individual salvation was finally settled; for the world has many allurements, and man has many excuses to offer people from definitely attending to the important matter of their eternal interests.

chance, a religious sinner, on the road to the lake of fire? Surely nothing can be more dreadful than to be eternally lost with the mind well stored with choice Scripture texts, which shall be forever remembered but, alas, can never more avail to point the way to God. Numberless opportunities gone by forever, countless warnings and entreaties never to be heard again, yet the recollection of it will lash the soul into agonies of remorse throughout unending ages.

The two, however, of whom we write, were yet to know the wondrous grace of God. One summer vacation they went to visit a mar-

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## THE THEATRE

umas, who wrote "Camille" and other indecent plays, once said, "You do well to keep your daughter away from the theatre; for, when we write plays we appeal to passion." Mary Anderson, the greatest actress of this generation, at the very pinnacle of his fame and receiving \$2500 a week, quit the stage forever and said, "It was the happiest act of my life."

It is proved that nine-tenths of the plays put upon the modern stage are indecent, and the bill boards of both theatre and movie

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## Financing A New Testament Church

B. M. Glisson, Winter Haven, Fla.

When we venture the assertion that we belong to a New Testament church, we not only express a great privilege, but also assume a great responsibility. The institution called the New Testament Church is the highest institution on earth. The church is declared to be the pillar and ground of the truth. The church is commissioned to preserve and promote the truth. The field of the church is the whole world. If the church is to perform its function of the great commission it must be financed. If a church is to carry on the work given to it by our Lord, it must have money. If men are to preach the gospel, they must be supported. If missionaries go to others lands, they must live. **THE CHURCH NEEDS MONEY.**

Every large enterprise on the globe has a system of finance. Jesus reorganized the system of the Roman government when he said, "RENDER THEREFORE UNTO CAESAR THE THINGS WHICH ARE CAESAR'S"; Jesus was not an anarchist. He started no revolt against the government. But did not Jesus teach that God has a system of financing His work in the rest of this same verse? "AND UNTO GOD THE THINGS THAT ARE GOD'S," refers to money

just as much as the first part of the verse.

We are going to give FIVE systems of church financing, four of these are unscriptural. The last one given is the only Scriptural method. The others have been used by various churches and religious organizations.

### I THINKS

This is the method of finance usually employed by the "WHOOPEM UP" revivalists who sweep the country every year. Sometimes the preacher sits down on the edge of the platform railing and says, "I am going to sit here until somebody gives a dollar toward the expense of this meeting." Sometimes jokes are employed to make people laugh and give while laughing. If all this fails to get the needed money, sad stories are told to make folk cry and give while crying. This method may get the cash, but it fails to get the approval of God. A God-called preacher has no right to resort to tricks to raise money for the support of the work of God in the world.

### II. TIPS

A "TIP" is a small amount of money given to express appreciation. They are usually given over and above the regular price of meals, service, etc. But there are church members who believe in and

practice the support of the church with small amounts of money thrown into the collection plate at various times. The tip is all they ever give. They have forgotten to pay the regular bill. If approached with a proposition of regular support of the church in a systematic way, they usually reply something like this: "I believe in giving as the Spirit moves me." WHAT SPIRIT? If the Holy Spirit moves a person to do a thing that impression will be according to the Word of God. The Holy Spirit inspired the Bible, and all His leadership is according to the written Word.

A good illustration of the tip method of church finance can be seen in the spending of the \$200 given to a man as a test case of the Townsend plan. He spent \$199 on himself and family, and when he met the preacher on the street gave him a dollar. That was one-half of one percent. Certainly God is not pleased with the church member who supports His work as he would tip a waiter.

### III. TRASH

By "TRASH" we mean the method of financing the church by sales, bazaars, suppers, shows, and other things put on in the name of the church to raise money. There

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## It's Nobody's Business

(Based on an accident)

I care not what my neighbors think,  
It's nobody's business what I drink;  
Or how many laws they choose to pass,  
I'll tell the world I'll have my glass.  
Here's one man's freedom they shall not curb,  
My right to drink is undisturbed.

So he drank in spite of law or man;  
Then got into his old tin-can,  
He stepped on the gas and let it go  
Down the highway, to and fro  
He took the curves at forty mile,  
With bleary eyes and a drunken smile.

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## Spurgeon, The Man Who Helped Make London Famous

Fifty years ago a London preacher died in Mentone, France, mourned by vast multitudes who had been blessed through his ministry. World travelers, British Statesmen, such as Shaftsbury and Gladstone; English Royalty including Queen Victoria (who came to his church in disguise); men of letters like Ruskin; soldiers, leading clergymen, factory girls, artisans, farmers and housemaids, saints and sinners—all flocked to hear the famous preacher of Metropolitan Tabernacle. His regular Sunday audience for thirty years numbered 6,000 hearers and millions more read his printed sermons. One of the "cockney pushcart gentry," who was wont to cry his wares in London streets, was

heard to say after listening to Spurgeon, "I never! Stunnin! Wot a Voice! Would make a good Coster!"

Charles Haddon Spurgeon has been called the Whitefield of the nineteenth century and a successor to the Puritans. He was a Puritan of the Puritans, including broad-brimmed hat, short, stocky physique, evangelical faith, courage and independent spirit.

He was born on June 19, 1834 in Kelvedon, Essex, one of seventeen children of John Spurgeon and his wife. As a babe in arms Charles was sent to live with his grandparents, Rev. and Mrs. James Spurgeon, and there remained for six formative years. When he re-

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## — THE FIRST BAPTIST PULPIT —

### "The Last Words Of One Of God's Greatest Men"

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." (Deut. 30:19).

The last words which a relative, a friend, or some noted person may speak are always very important. When John Wesley finished a life of Godly service, his arms were folded across his breast as he said, "The best of all is, God is with us." When President McKinley was assassinated, the last words he uttered ere his departure were, "Nearer my God to Thee. Nearer to Thee. It is God's will. Goodbye all." After preaching around the world and presenting the gospel to myriads of creatures, D. L. Moody's last words were, "I see the earth receding. Heaven is opening. God is calling me."

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## FINES OWN DAUGHTER

"Are you guilty?" asked Police Magistrate Lorenzo Gutierrez, Sr., of the girl before him charged with parking in a prohibited zone.

"Yes, your honor," replied the defendant, Rosie Gutierrez, his daughter.

"One dollar, please," decreed the magistrate reaching into his own pocket for the fine.

The public will be inclined to place confidence in a magistrate who executes the law even when its sentence falls upon his own flesh; for the natural tendency would be to spare one's own, when

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# The Baptist Examiner

JOHN R. GILPIN ..... EDITOR

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## A FINE LETTER FROM A FAITHFUL MISSIONARY IN HAWAII

Honolulu, T. H.,  
3213 Monsarrat Ave.,  
May 22, 1942.

Dear Brother Gilpin:

Enclosed please find two dollars to pay for my paper. I have been receiving it for some time and enjoy it very much. It rings to me like the old-time Baptist preachers when I was a boy. Our church here stands alone "For the faith, once delivered to the Saints." There are three other so-called Baptist churches, two of the Southern Convention, and one of the Northern. All of them believe in the universal church theory and accept alien baptism. They also have their women preachers, etc.

The Lord has blessed us during the last year. Fourteen were saved and twenty-three baptized into fellowship with our church.

We are on the radio thirty minutes every Sunday morning at 8:00. We have several young men that God has called to preach His gospel and seven of them have surrendered. Five of them have already preached from one to several sermons. We thank God for these additional workers which are badly needed.

May the Lord bless you and help you in your faithful ministry. God grant us more that will stand the test regardless of what men may do or say. Pray for us that we will be just what the Lord would have us to be.

Your Brother in Christ  
E. K. BEGLEY.

## SOME APPRECIATED COMMENTS

"Just enjoyed your sermon on 'The Works of Our Hands' this morning, and will read the one on 'The Works of Christ's Hands' as soon as I can. The first was great."

Ralph T. Nordlund,  
Charleston, West Va.

"I am enclosing fifty cents for renewal for another year. THE BAPTIST EXAMINER is one of the best-edited papers being published today. I find it much help in teaching God's Word."

Ray Canter,  
Minford, Ohio.

"Have been receiving THE BAPTIST EXAMINER for some time through the kindness of someone and the subscription has expired. I am inclosing one dollar to renew, and you may also

send the paper to some one else for a year. I greatly enjoy the paper."

W. S. Shipp,  
Louisia, Kentucky.

"Dear Brother Gilpin:

"Inclosed you will find one dollar for which I want my subscription to THE BAPTIST EXAMINER renewed for two years.

"I am planning to leave for college in September, but I want my folk at home to keep getting the paper. I also want the paper to go with me, so when I get to college, if it is God's will for me to go, I want to subscribe for the paper there.

"I don't know how much good THE BAPTIST EXAMINER has done other people, but I have been wonderfully blessed by it. It was a sermon in the paper (Are You A Christian) that led me to a saving knowledge of Jesus Christ, and if you feel led by the Holy Spirit to do so, I would like to see that sermon in the paper again. Some one else might be led to Christ by it.

"THE BAPTIST EXAMINER has also helped me much in studying the Bible. There have been many times when I have wanted to find some passage of Scripture in the Bible and didn't know exactly where to find it. In a little while after that I have found it in THE BAPTIST EXAMINER. A paper that does as much good as this has done for me, I think it has too much good in it for me to turn it down when I can get it.

"Yours in Christ,  
"Lindsey E. Harrell,  
Edenton, N. C."

"I miss the Examiner when it fails to come, and will be glad to receive another issue. May the Lord bless you in your work at Russell."

Charles Farris,  
Kingsville, Texas.

"Please find check inclosed for one dollar for which renew my subscription for two years. Your paper is too good to do without."

J. A. Morrison,  
Barboursville, W. Va.

"THE BAPTIST EXAMINER' being a good paper, strengthens me very much. I am a boy of eighteen years and a candidate for the ministry. I thank God for an educated preacher who hasn't 'gone modern.'"

Wilbert Taylor,  
Scottsville, Kentucky.

## "IT'S NOBODY'S BUSINESS"

(Continued from Page One)

Not long till a car he tried to pass—  
Then a crash, a scream, a broken glass.

The other car is upside down, About two miles from the nearest town.

The man is clear, but his wife is caught,

And he needs the help of that drunken sot,

Who sits in a maudlin, drunken gaze,

And hears the screams, and sees the blaze;

But too far gone to save a life, By helping lift the car from off the wife.

The car is burned, a mother dies, While a husband weeps, and a baby cries,

And a drunk sits by. And still some think

It's nobody's business what they drink.

—George Y. Hammond

## BOOK REVIEW

LISTEN, THE BELLS. By Bertha B. Moore. 168 pages. Cloth binding. Price, \$1.00. This is the story of Doris Renfro, an heiress, Martha Manning, airplane hostess, Phillip Dodd, an army chaplain, and Rick Tucker, an airplane pilot. The airplane is wrecked leaving Doris and Phillip paralyzed. Rick is also injured and in the hospital. Martha is compelled to stay with Doris until she is well. Martha dreads this because Doris is spoiled, but through Phillip's efforts, a spiritual change comes to Doris and she is happy for the first time in her life. The romantic interest is woven into this story in such a manner that it keeps you guessing until the end.

## SPURGEON, THE MAN WHO MADE LONDON FAMOUS

(Continued from page one)

turned home, his wise training continued. Charles wrote of his mother: "I have not the power of speech to set forth my valuation of the blessing which God bestowed on me in giving me a mother who prayed for me and with me. How can I ever forget when she knelt with her arm about me and prayed, 'O, that my son might live before Thee.'" This mother talked with her son about God from the time of his earliest memories, and explained to him the great truths of Christianity. Later he gave this as his conviction:

It is said that children cannot understand the truths of religion and some teachers avoid the great doctrines of the Gospel. I bear witness to the fact that a child can understand the Scriptures - - - As soon as a child is capable of being lost he is capable of being saved - - - We used to gather around the table on Sunday evenings and read the Bible verse by verse as my mother explained it to us.

But Charles, at fifteen years of age, was unhappy; for he was conscious of a burden of sin. His prayers seemed fruitless; and he was oppressed with a sense of his own unworthiness. The crisis came when he wandered, on a stormy night, into a small primitive Methodist chapel in Colchester. There were only about fifteen people in the congregation and the speaker who took the minister's place was an unlettered tradesman. He saw a young lad in the balcony who looked distressed and pointing a finger at him, said: "Young man, you are in trouble. Look to Jesus Christ! Look! Look! Look!"

Charles Spurgeon looked away from his own sin to Christ as his Saviour, and the burden rolled away. His heart was filled with love and joy and gratitude that never left him.

Immediately Charles began to witness to others and decided to enter the Christian ministry. He studied the Bible with new interest and read the lives of great preachers. He began to teach a class of lively boys and to visit the poor on Sunday afternoons, distributing tracts. He said, "I learned to tell stories by being obliged to tell them to keep the attention of my class of boys."

At sixteen Spurgeon entered a school in Cambridge trying in vain to pay a part of his expenses by offering to tutor pupils in "mathematics, drawing, history, grammar at \$25.00 a year." He joined the Baptist "Lay Preachers Association" and was soon sent with an-

other young lad to conduct a meeting in a cottage four miles away. As they walked along the road Spurgeon expressed the wish that God would bless his companion's message.

"Never," replied the other. "I was only asked to come with you. I hope God will bless your sermon."

Spurgeon had never before tried to preach, but he made the attempt. Attired in a boy's jacket and broad turned-down collar, he spoke on the words: "Unto you therefore which believe He is precious." After the meeting one of the elderly women remarked: "Bless you, dear heart, how old are you?" "Under sixty," replied Spurgeon. "Never mind my age. Think of Jesus."

He was soon asked to be a regular preacher for a small group that worshipped in what had been a barn. At eighteen he was called to be pastor of the Waterbeach Baptist Church, five miles from Cambridge at a salary of \$225 a year. He said later: "I determined never to preach a sermon without preaching for the conversion of sinners." He kept to this purpose for over forty years. His ministry of nearly three years at Waterbeach was marked by increasing congregations, and calls came to preach elsewhere over a wide area. The fruitage was shown in the transformation of drunkards, profane and immoral people of the neighborhood. Like the Apostle Paul, he was used "to turn the world upside down."

During this period the young minister worked early and late in whole-hearted devotion to Christ. He experienced the "thorough abandonment to the will and work of God, in every area of life," saying, "I pray God, if I have a drop of blood in my body which is not His, that it may be bled away."

About this time Spurgeon was urged to go to the University to obtain a more thorough education but circumstances and God's voice to him seemed to indicate otherwise. Dr. Russell Conwell said: "Spurgeon would have been the Elijah of his age with or without a college education." He abandoned forever the ambition to seek great things for himself and sought only large usefulness in some field of service. At the age of nineteen years he was asked to address a Sunday-school meeting in the Guild Hall. He did so. As a result, he was invited to preach in New Park Street Chapel, one of the leading Baptist Churches of London. There were about three hundred members on the roll but the life of the church seemed to have departed. He preached there in December 1853, to about eighty persons in an auditorium built to hold twelve hundred. The people were astonished at his youth but were deeply moved by his message. Finally he accepted a call to the pastorate and soon the Chapel became too small to hold the audience. In a year the auditorium was enlarged at the cost of \$10,000 but was still too small. Surrey Music Hall was rented, and the crowds increased to ten thousand every Sunday. London "Cabbies" shouted to prospective fares "Over the river to Charlie?"

The officers of the Church decided to build a Tabernacle in Newington Green to accommodate a regular audience of over 5,000 people. The corner-stone was laid in 1895, and the building was completed two years later. Spurgeon was only twenty-seven years old but he preached to crowded assemblies, and he soon became known all over England as an eloquent, Scriptural, and warm-heart-

ed preacher with a heart-melting message. The Tabernacle no organ or choir, but singing led by a precentor. There were no rented pews. His fame spread to America, and one Bureau offered him \$100,000 expenses if he would come and deliver one hundred lectures. He refused, saying, "I am a minister of Christ and never for money." The money received in gifts and honoraria was all used in the Lord's work. The enterprises increased Spurgeon's ministry. People that he gave a sacrificial and was a good steward, frequently they poured money into his hands to use as he saw best.

The secret of Spurgeon's seems to have been that he wholly surrendered to whom he loved with a truly devotion. His vivid conscience that he was a "sinner saved by Grace" caused him to live with joy unspeakable and glory. With all his ministry heart he believed in the inspired Word of God. Jesus Christ as the only savior for men. He preached with passion for their rescue from death.

As a constant and devout student of the Bible, Spurgeon made the best morning hours to the freshment. He also read the books he could obtain on matters, especially those of the great Fathers whom he greatly admired.

Above all he was a man of prayer. Many who attended the Metropolitan Tabernacle said they might forget his sermons but they remembered his impassioned prayers and saw the evidence of his personal fellowship with God. He and his deacons before each service for prayer they continued to pray while he preached. When money was needed, he prayed, and it came. Faith, patience, courage or were needed, he prayed, and prayers were answered. Persecution or trials beset him, he prayed and became "more conqueror." Family prayer was a regular custom in his home.

Spurgeon always preached the Gospel of Christ with the conviction that sinners would be saved and that believers would be strengthened—and they were, not on his own dependence nor on popularity, but on the power of God for power and grace. It was the Holy Spirit living and working in Charles Haddon Spurgeon that made him the greatest evangelist preacher, pastor, teacher, organizer, and leader that he was.

He was compared to Wesley, Whitefield and Finney but imitated no man. He was a man of Jesus Christ. He desired to have no one imitate or copy him but told them to look beyond through the servant to the Master. He and his service were centered and Spirit-led. When one admirer expressed a wish to write the story of Spurgeon answered: "I am a subject. Stick to the Lord—Truth."

Since the death of Spurgeon, the Metropolitan Tabernacle enterprises that he started continued, under various leaders to render effective. While the Tabernacle has been bombed in the present, worship is still conducted in the Prayer-meeting room. The pastor is the well-known teacher, Dr. W. Graham



BEST BAPTIST PULPIT

(Continued from page one)

In contrast, listen to the last words of Edgar Allen Poe, "Lord, come to my soul." Or consider the statement of Voltaire, the French skeptic and free-thinker abandoned of God and men. "I listened to Julian the Apostate, who was called the 'Apostate' because of his attitude toward Christianity, and his attempt to destroy it. 'Thou has conquered O Gallia, Thou hast conquered.'" And so, beloved, whether one be a child of God or a child of Satan, whether saved or unsaved, one's words are always very, very important. It is thus we look at the last words by Moses which are a part of the last sermon which Moses ever preached.

I These words present to us an incredible choice. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore, choose life, that thou and thy seed may live." (Deut. 30:19). Life and death, blessing and cursing, are presented to us, with the command that a choice be made. This is the message of all the Bible. Humanly speaking, there is a choice for man. In the days of His flesh Jesus made many appeals to Jerusalem, all of which were spurned. Finally, listen to the lament over them now that must abandon them: "O Jerusalem, thou that killest the prophets and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Mt. 23:37). This was all because they definitely chosen to reject the Jesus. That there is a definite, inevitable choice to be made is made clear in the last verse of the Bible: "And the bride and the bride say, Come. Whosoever will, let him take the water of life freely." (Rev. 22:17). Jesus spoke of those who made such a choice contrary to Him. "And ye will not come to me that ye might have life." (Jn. 6:44). He declared in this verse they had definitely "willed" to come to Him.

And so, beloved, there is presented to each of us this choice which we must make. One may either accept Him or reject Him, love Him or deny Him, take his stand with Him or take his stand against Him, let Him into his heart or fast close his heart against Jesus' entrance. To this choice, one can not be neutral. There is no middle ground, there is no point of vantage where one can stand to say, "I am not entirely opposed to Him, and I do not entirely accept Him, for beloved, if I have not accepted Him, you are definitely rejected Him. This choice is inevitable. When this evening ended this evening, you have turned your radio to a choice. You will either continue to listen to Him, or you must deny Him. If you remain silent, and without professing your faith in Him, your silence, in the sight of God, speaks loudly of your rejection of His Son. Choice thus is

II

us notice what is involved in this choice. First of all, two natures are involved. There is a difference between a serpent and an angel. A serpent could

never grow into an angel, and an angel could not eat a serpent's food. A serpent could not sing the songs of angels. There is equally as great a difference in the nature of the regenerate and unregenerate.

The unregenerate have the nature of sin. "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." (Rom. 3:10-18). "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (Jn. 3:19). In contrast, the regenerate man has the nature of God. If he has been born from above, or "born again," as Jesus says, then he has God's nature within him. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1:4).

What a difference there is between these two natures. I once read a humorous article in a daily paper describing a lady's experience with a pet pig. When it was cleaned and perfumed, with a little blanket around its body, she led it down the streets. At the streets intersection, by the man-hole in the sewer, was a small mud puddle. This pig forgot all of its fine manners, when it came to this place. Its nature asserted itself. Thus it is, beloved, with the regenerate and the unregenerate, with the man who has chosen to walk with Jesus, and the man who has definitely rejected Him. Involved in this choice is the question of two natures, the nature of God, which the redeemed possess, and the nature of sin, which the unredeemed has.

In the second place, involved in this choice is the question of two masters. Satan is the master of the unsaved. "Ye are of your father, the devil." (Jn. 8:44). The Lord Jesus is the master of the redeemed. "And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee." (Jn. 11:28). Each of us has one or the other of these masters to whom we look, either consciously or unconsciously. "To his own master he standeth or falleth." (Rom. 14:4).

Yes, beloved, involved in this choice which Moses holds up before us which each of us is to make, is the question as to who shall be our master. Who is, your master, beloved—Jesus or Satan? Two masters, which shall it be? Which one is yours?

In the third place, involved in this choice is the question of God's treatment. God chastens each Christian now when he sins. "And ye have forgotten the exhortation which speaketh unto you as unto children, My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partak-

ers, then are ye bastards, and not sons." (Heb. 12:5-8). "His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes." (Ps. 89:29-32). Though God chastens the Christian now, when he dies, God will reward him for every deed that he has done in the name of Jesus, since the hour of his conversion. "Every man shall receive his own reward according to his own labour." (1 Cor. 3:8). "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Mt. 10:41, 42).

In contrast, God deals in precisely the opposite manner with the sinner. God does not chasten him now for his wrong doing, but rather keeps his record of every sin and every transgression on the part of the sinner all through life, and then at the end of the way, punishing him eternally in hell. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:17, 18). "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched." (Mk. 9:43-48).

If there is a difference in nature, and a difference as to masters, how much greater is the difference as to God's treatment, which is involved in this choice. To that individual who chooses Jesus and eternal life, and that one who rejects Jesus and eternal life, there is more involved in this question than might seemingly appear upon the surface. The way in which God shall treat each, both here and hereafter, definitely grows out of this deliberate choice.

In the fourth place, involved in this choice are two reactions to trouble and trial. I can see two individuals tonight within this radio audience; one of them chooses the Lord Jesus Christ as Saviour, and becomes a child of God, while the other definitely rejects Him and continues on in his sin. A trial—some trouble—the same trouble comes into the life of each of these. They are brought to penury and want and almost to beggary. The unsaved one is ready to tear his hair. He accuses God of being unfair. In contrast, the saved man faces the trial like Job of old, who when he had lost his sheep, his cattle, his camels and his family, said, "Naked came I out of my mother's womb, and naked shall I return thither: the

Lord gave, and the Lord both taketh away: blessed be the name of the Lord." (Job 1:20, 21). Whereas the unsaved man has no assurance in such times of trial, the saved person, under such difficulties and troubles, says like Paul of old, "And we know that all things work together for good to them that love God." (Rom. 8:28). It may seem a little thing that Moses should say, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore, choose life, that both thou and thy seed may live." (Deut. 30:19). Yet involved in this choice are these two reactions to trouble—these two differences when under trial.

In the fifth place, involved in this choice is the question of influence. "For none of us liveth to himself, and no man dieth to himself." (Rom. 14:7). Irrespective of how low you be in morals, and regardless of how spotted your reputation, there is some one following you. There may be a drunken sot tonight in his stupor listening to these words; brother, somebody is following you. There may be some poor, misguided girl in a house of ill fame, who has fallen into a vortex of sin and shame, and who thinks that there is no way out. Dear one, even though your life is stained and spotted with sin, don't forget that there is someone following you. You are influencing someone, maybe many, even this night.

"An old man going a lone highway,  
Came at even cold and gray  
To a chasm vast and deep and wide.  
The old man crossed in the twilight dim  
This sullen stream had no fear for him.  
But he turned, when safe on the other side,  
And built a bridge to span the tide.  
"Old man," said a fellow pilgrim near,  
"You're wasting your strength with building here.  
Your journey will end with the ending day  
You never again will pass this way.  
You've crossed this chasm deep and wide,  
Why build you this bridge at even tide?"

The builder lifted his cold gray head,  
"Good friend, in the path I have come," he said  
"There followed after me today  
A youth whose feet must pass this way.  
This chasm which has been as nought to me,  
To this fair-haired youth may a pit-fall be.  
He, too, must cross in the twilight dim,  
Good friend, I am building this bridge for him."

Yes, beloved, each of us has an influence. That influence is either their counting for, or counting against the Lord Jesus Christ. You are either for God or you are against Him. "He that is not with me is against me." (Mt. 12:30). Involved in this choice, which I hold up before you tonight, echoing the words of Moses of old, is this question of your influence. Shall it be on the side of Him who gave you breath, or shall it be opposing Him who has showered you with all the natural resources of life, and the material blessings which you enjoy?

In the sixth place, involved in this choice is the question of two deaths. Two men are dying, one has heard but rejected the gospel. In terror, he dies alarmed, feeling that it is dreadful to fall into the hands of an angry God. The other bids his loved ones goodbye with a happiness filling his soul, realizing that some day they shall meet again. With joy and rejoicing he sings as he faces the future.

What a contrast between Elizabeth Browning, the poet, and Elizabeth the queen of England, when they came to the end of the way. As Heaven opened to the former, she said, "It is beautiful." But as Queen Elizabeth faced an inevitable doom, she said, "All my possessions for one minute of time." When the mighty Scotch Reformer, John Calvin, faced his friends for the last time, a simple statement was, "I am abundantly satisfied." Two centuries later, when Matthew Tyndal, the English author and infidel died, he faced the same eternity saying, "O God—if there be a God—have mercy on me."

Several months ago, I was far back up in the hills of Kentucky preaching. In the course of my message, I mentioned the fact that there is a tremendous difference in the way in which the saved and the unsaved face death. When I had finished preaching that evening, a young man came to me and told me how that his wife and his wife's sister died in the same house, in the same room, in the same bed, of the same disease within a month of each other. When his sister-in-law came to the parting, she was fearful and she clutched the cover and drew it about her as though she were already suffering the pangs of the damned. Her agonies were so intense that the family was compelled to leave the room. None of them could stand to see her die. She struggled as though trying to get mastery over the demons who were overpowering her and taking possession of her. In less than a month's time, this young man told me his wife died of the same disease. When the parting came for her, she called her husband to her bedside and told him how happy she was that she would soon be in the presence of Jesus. Her last words to him were that "she was even happier than on her wedding day." I tell you, beloved, it may seem to you but a little thing, this choice which Moses presented, and which I hold up before you tonight, but involved in this choice is the question of two deaths, the death of the saved and the death of the unsaved. Which will it be for you?

In the seventh place, involved in this choice are two positions at the judgment. The unregenerate man will come up to the judgment with his works, his prayers, his tears, and his goodness. This is all that he has to offer. Then he discovers that his righteousness was not so righteous after all, and that his good works had only seemed good, because he was in the dark and couldn't see the spots that defiled him. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast our devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Mt. 7:22, 23). Then comes the doom. "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Mt. 8:12). "And whosoever was not found written in the book of



life was cast into the lake of fire." (Rev. 20:15). In contrast, the regenerate man shall enter into a paradise of bliss after the judgment, wherein he is rewarded for every deed that he has ever done in the name of Jesus.

"Servant of God well done,  
Thy glorious warfare's past;  
The battle's fought, the race is won  
And thou art crowned at last."

Whether the judgment means the beginning of an eternity of rewards, growing out of faithful service to God in life, or a hell of woe and anguish and shame, is involved in this choice which Moses presented in his dying words.

In the eighth place, involved in this choice are two places for one's eternal destiny, Heaven or Hell. Each of the redeemed has a glorious future awaiting him. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jn. 14:1-3). Each of the unredeemed has an awful, hideous, tortious future awaiting him. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (2 Thess. 1:7-9).

Whether your future be that of Heaven or Hell is involved in the choice you make, whether you choose life or death, cursing or blessing.

I tell you beloved, all this depends upon Jesus, whether you reject Him or whether you accept Him. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Mt. 10:32, 33). I grant you that back in the eternity past, before time began, God made a choice relative to humanity. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4). And now in time, you ratify the choice which God made before the foundation of the world. May you tonight choose life and not death, blessing and not cursing. May you receive Jesus now as your own Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jn. 1:12).

## FINES OWN DAUGHTER

(Continued from page one)

one is in a position to do it.

There is a touching expression in that popular eighth chapter of Romans which says: "He that spared not his own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things?"

God spared His own Son the humiliation, shame, the agony the death on a Cross—but delivered Him up for us all—and will with Him also freely give us all things! What is your attitude toward such a God?

(From Now, April 28, 1939)

## FINANCING A NEW TESTAMENT CHURCH

(Continued from page one)

are some church members who are too stingy and selfish to "RENDER UNTO GOD THAT WHICH IS GOD'S," so they start a campaign to squeeze money out of the Devil's crowd to support the work of the church.

These advocates of this unscriptural method of church finance would suggest some Post Scripts to the word of God. To Acts 16 would be added: "P. S. LYDIA HAS BEEN MADE INDUSTRIAL CHAIRMAN OF OUR CIRCLE. HER REMNANTS FROM THE SILK SHOP MAKE SUCH GOOD MATERIAL FOR OUR CRAZY QUILT." Then they would add to Acts 9 a post script something like this: "DORCAS HAS MADE SEVERAL GARMENTS FOR OUR BAZAAR." These suggestions may sound ridiculous and ludicrous, but if these bazaars and rummage sales were Scriptural we could find something about it in the Bible.

The "Tampa Morning Tribune" Tampa, Fla., carried an announcement of a show to be put on in the Little Theatre. This show was sponsored by the Young People's Department of the Bayshore Baptist church. A young woman in immodest apparel was to perform the toe tap dance, and many other features made up the show. THE MONEY RECEIVED FROM THE SHOW WAS FOR THE BUILDING FUND OF THE CHURCH. We mention the name of the church only because it was in the paper and had a wide circulation.

Some churches erect booths at fairs and sell lunches for the support of the church. These things are just robbing the Devil to pay God that which church members have robbed from Him. It is a shame and a disgrace for any church to go into any kind of business enterprises and selling campaigns to raise money.

### IV. TAXES

In some countries the citizens are taxed to support the church. They must pay a certain amount to carry on religious work. But this is not the kind of taxing we are thinking about in this article. We are thinking about the method of assessing each member of the church for a certain amount. A man may be earning \$100 per week and pledge to give to the church two or three dollars per week. Compared with those who can only pledge 50c per week this may seem a large contribution.

The Bible does not authorize an every member canvass on a dollar and cent basis. If a man in business wishes to pledge a certain amount per week until he makes an inventory and then catch up on God's plan of 10 percent that is well. But if a person pledges less than 10 percent he is entirely unscriptural in giving. The percentage basis is the only fair basis for the support of God's work. Our incomes may fluctuate, but our debt to the Lord is the same percentage.

### V. TITHES

The only Scriptural method of financing a church is that of the TITHE. Because this is the only Scriptural method, we shall discuss it more at length than any other.

1. THE PLAN OF SUPPORTING THE WORK OF GOD WITH THE TITHE IS SCRIPTURAL.

Tithing is the only plan God has ever had. It has never been repealed and, therefore, still stands as God's way of carrying out His commands in the world.

The first mention of the tithe

is in Gen. 14:18-20. Here we see that Abraham met Melchisedec, priest of the Most High God, and gave him tithes of all. Melchisedec received Abraham's tithes. God put His approval upon it.

159 years later Jacob met God in the vision of the ladder set up from earth to heaven (Gen. 28:20-22). Jacob vowed that he would tithe all that God gave to him. God approved Jacob's vow.

When Moses came to record the law, he put tithing down as recorded in Lev. 27:30-34. Israel was God's chosen nation. The religious work of the nation was carried on by the priests. The priests were supported by the tithes of the people.

Malachi brings many things to the attention of the Jews. Among them is the fact that they had robbed God. They ask, "HOW?" God replies, "IN TITHES AND OFFERINGS." In Mal. 3:8-12 we find God's CLAIM, God's CHARGE, and God's CHALLENGE. They were guilty of robbery because they would not bring their tithes and offerings.

But someone says, "THAT WAS FOR THE JEWS IN OLD TESTAMENT TIMES." I would be ashamed to say that. Are you willing for a Jew under law to do more for the work of the Lord God than you, a Christian, do under grace? But this plan of the tithe is carried right on in the New Testament.

Jesus in Matt 23:23 teaches that men ought to observe justice, mercy, and faith and not to leave tithing undone. In other words, DO BOTH.

In Heb. 7:4-10 we are taught that even as Melchisedec, priest of the Most High God, received tithes of Abraham, so does Jesus Christ, the Christian's High Priest, receive tithes of those who believe in Him.

Let us compare Numbers 18:20-26 with 1 Cor. 9:13-14. In Numbers we see that the priests of the Jews were to be supported with the tithes of the people. Paul says, "EVEN SO HATH THE LORD ORDAINED THAT THEY WHICH PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL." This means that the work of the ministry in a New Testament church is to be supported in the same way that it was in Old Testament times. That is by the tithes of those who are recipients of the spiritual ministry of God's chosen ministers. Look also at 1 Cor. 16:1, 2. These verses teach proportionate giving. The only proportion God recognizes is 10 per cent.

2. THE PLACE OF THE TITHE IS GOD'S TREASURY. See Neh. 10:37, 38. "THE TREASURE HOUSE." Mal. 3:10 says, "BRING YE ALL THE TITHES INTO THE STOREHOUSE."

As the treasury of God was the Scriptural place to bring the tithes in Old Testament times, even so is the treasury of the New Testament churches the place for Christians to bring their tithes now. We are not tithing when we scatter our tithe around amongst our poor relatives, or give it to beggars on the streets.

3. THE PRACTICE OF TITHING IS SIMPLE AND WORKABLE. It is fair both to the poor laborer who may not earn more than \$10 per week and the wealthy man whose income may exceed \$500 per week. It is fair for the farmer and for the business man to bring 10 percent of their net income to the treasury of the Lord's house.

4. THE PROMISE OF GOD'S BLESSING IS GIVEN TO THOSE WHO TITHE. We are challenged

in Malachi 3 to bring the tithe and PROVE GOD. Great blessings came upon churches and Christians when a "PROVE ME" plan was tried for a while. We are not to tithe from a motive of selfishness; but when we do tithe according to God's ordained plan, He will bless. There is the blessing of a sense of having a part in God's world-wide program of preaching the gospel and teaching His word.

5. THE POSSIBILITIES OF A TITHING CHURCH ARE UNLIMITED. If our churches would tithe, there is no limit to the things they could do in the name of God. If our churches would tithe, they could all go to full time and call a pastor for full time work. If our churches would tithe, we could send out new missionaries every month. If our churches would tithe, we could preach the gospel to millions more than are now hearing it. If the members of our churches would tithe, there would come into their hearts and lives a revival of spiritual blessings such as has never before been experienced.

6. THE POWER THAT MOVES A CHRISTIAN TO TITHE IS LOVE. Jesus said, "IF YE LOVE ME KEEP MY COMMANDMENTS." Certainly He approved the tithe. If we love Him, we will do that which He says we ought to do. (See Matt. 23:23). If you are hesitant about making a vow to honor God with your tithe, look to Calvary and hear Jesus say, "I lay down my life for the sheep."

Suppose a man goes to the stores and fits himself with a supply of clothing at a cost of \$100. Then he goes down to the "5 & 10" and gets his wife a 49c dress, and goes home singing, "I LOVE MY MARY JANE." You say he would be a selfish man? How about the man who spends about all his income on himself, goes to church, drops in a 5c piece and sings, "OH, HOW I LOVE JESUS." IS THERE ANY DIFFERENCE?

TRICKS, TIPS, TRASH, TAXES and TITHES! Which is our method? Why not throw all unscriptural methods of church finance to the junk pile and get right down to bed-rock? Why not honor God with our tithes.

## NOT CONDEMNED

(Continued from Page One)

ried sister, herself a Christian, hoping to have "a good time," amid new scenes and in new company. An evangelist was holding gospel meetings in the place to which they went; and ere they left home, a promise had been given the solicitous parents that they would attend, prayer being made daily for them.

Several times, accordingly, they went; but only to go away unsaved. One night the preacher, burdened with a sense of the need of poor sinners, sought to present the truth with unusual solemnity and earnestness; and intimated that if any were present who desired to be saved, but were still in doubt of God's way, he would gladly remain with such and seek to put the Gospel more clearly before them. During the singing of a parting hymn the audience dispersed, but the three sisters remained in their seats. The evangelist sat down by the elder of the unsaved ones and asked if she desired to know the Lord. She replied in the affirmative.

She was asked, "Do you know how to be saved?"

"Yes," she said, "by believing in Jesus."

"And do you believe in Him?"

"I think I do?"

"Are you, then saved?"

"No, I cannot say I am."

"Let me read you a verse from Scripture, 'He that believeth in Him is not condemned, but he that believeth not is condemned ready.' Now, to which of two classes do you belong?"

notice there are only two. are then, in one or the other?"

"Which?"

"I do not really know."

"Then just ponder the carefully for a while and you can find out. In the time I will talk with your sister."

But she, too, seemed unwilling to rest on God's Word. With breath she declared she believed everything in the Bible, and the next that she did not she was a Christian, though said believers are saved. festly her belief was but a sent of the mind, and not faith in God's Beloved Son.

A few believers gathered them, and the evangelist well prayer that God would wege their hearts and conscience ing to sincere repentance faith in the work of the Cr was evident that a great was going on. Opening his the preacher quietly asked Miss Y—"tell me, are you demned already," or "not ed?" In a low voice, brok emotion, she answered firm am not condemned, I believe Son."

"You are sure of that?"

"Yes, God's Word says so not condemned."

"Then I will leave you to lead your first soul to tell your sister how God saved you."

He left them alone together a time. What passed he kn too, could say, "I know, I Jesus died for me, I am demned."

Thus had God come in. soon carried the joyful ne Isabella and Charlotte we ed and happy in the Lor shortly after, they were with Christ by baptism, to all that their place was er in this world, but that longed to another sphere some time now it has been highly esteemed privilege ther with the Lord's people Lord's day, around the ble, to show the Lord's He come. They had gone city for a good time. found that which could a good time and a good What of you, reader? or not condemned?—H. side.

## THE THEATRE

(Continued from page one)

will prove it. So with minor amusements. They found in every saloon, den of infamy. They are with that which is vile, degrading. Our national the same. There is not where these are practicing cursing, gambling, fighting heads, and foul play are These amusements stole, and the fashion of is marching to his tune none mentioned can the man indulge to the glory "And have no fellowship unfruitful works of darkness rather reprove them." (11).—Faith and Life.