

The Baptist Examiner

The Paper With a National Circulation

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

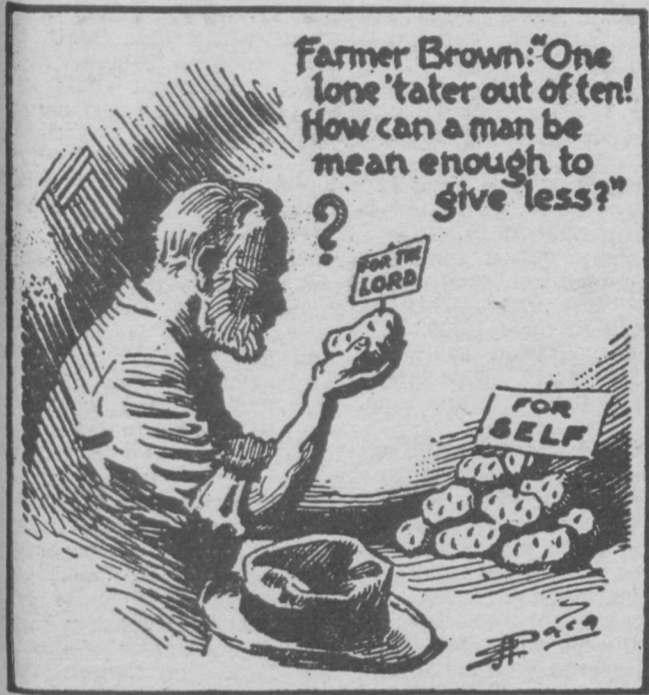
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—(Isaiah 8:20).

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THE TITHE IS THE LORD'S



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The Anti-Missionary crowd and the penny givers can learn much from this picture.

THERE ALWAYS WILL BE GOD

By Albert L. Murray

They cannot shell His temple,
Nor dynamite His throne;
They cannot bomb His city,
Nor rob Him of His own.

They cannot take Him captive,
Nor strike Him deaf and blind,
Nor starve Him to surrender,
Nor make Him change His mind.

They cannot cause Him panic,
Nor cut off His supplies;
They cannot take His kingdom,
Nor hurt Him with their lies.

Though all the world be shattered,
His truth remains the same,
His righteous laws still potent
And "Father" still His name.

Though we face war and struggle,
And feel their goad and rod,
We know above confusion
There always will be God.

Culled From The Columns

Communist Internationale announces it has dissolved itself. But—"Any thought that Russia has abandoned her ideas of World revolution is sheer nonsense . . . At the moment it is to his (Stalin's) advantage to let the World believe that Russia has forsaken Communism, that it 'won't work'. But if England and the United States ever relinquish the conquest of Germany to Stalin, prepare to see Communism spread through Europe like wildfire."

Nostradamus, a sixteenth century French Jewish astrologer, predicted that the end of the world would come when Easter would fall upon its latest possible date. Such an Easter date occurred in 1886 and 1943,—but the world goes on. And multitudes go on hanging on the words of fake prophets rather than the Word of true prophecy, the Bible.

"There are fewer churches and synagogues remaining open in the U. S. S. R., . . . than we have in one of our big cities. The number is steadily decreasing, for when the ministers of these places of worship die the congregations are not permitted to appoint another and the buildings are automatically

closed. Unless God intervenes, within our generation there will not be a solitary place of worship left for 189 million people."

Dan Gilbert says "there is positive, complete evidence that Gandhi has made a deal to deliver his country to the Japs, in order to get rid of British rule." Further, that the liberal wing of the Federal Council of Churches has made it one of their chief occupations in recent years to sell the Christian world on the idea that this Jap agent was a great spiritual leader.

It was horses and horsemen than won the battle of the Caucasus. Russia now has 65 to 70 per cent of all the horses in the world. See Ezek. 38:4 and note the place that horses will play in age-end conflicts.

"Since May 1929 it has been a criminal offense to print, publish, distribute or circulate the Bible or any part of it within the U. S. S. R.

"There are at the moment in the U. S. alone about 230 organizations concerned with the planning of the post-war world." We are reminded: "I will destroy the wisdom of the wise" (I Cor. 1-19).

—Faith & Works

Review Of Bogard's Article About Women Wearing Men's Clothes

By W. Lee Rector, Ardmore, Oklahoma

In reviewing Dr. Ben M. Bogard's article on "About Women Wearing Men's Clothes," both objectively and dispassionately, earnest students of divine law must be surprised at seeing him drag THE LAW into his treatment of the theme. THE LAW, the Decalogue, is clearly far removed from his subject. The good doctor apparently lives, by means of a false application of the Decalogue, to make brethren who use Deut. 22:5 as an argument against women wearing men's clothes, ridiculous. Not having hitherto written on "Women Wearing Men's Clothes," I am not personally under fire from his pen on that subject. By request of a brother beloved, I do herein review THE LAW aspect of his committals in his article. In evaluating his article, I shall not deal with "Women Wearing Men's Clothes," but with the law aspect he introduces in his study.

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LIQUOR WAS SENT

Brave words are unfortunate unless they can be supported by effective deeds. Subsequent events took the weight out of the statement by Governor Darby about the supply of liquor for the United Nations Food Conference at Hot Springs, Virginia. Pressure was too great. There was no explanation. The ABC Board granted a permit to the State Department to ship

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SOME RECENTLY REVIEWED GOOD BOOKS

From J. B. Lippincott, Publishers, Philadelphia, Pa.

THE SOUND OF THE TRUMPET. By Grace Livingston Hill. Price, \$2.00. 253 pages. Cloth binding.

This is another of the delightful novels of the popular writer of Christian fiction—Grace Livingston Hill.

Mrs. Hill, in a most interesting manner, produces "seasonal" books occasionally. Her story Brentwood, was a remarkable story of Christian fiction produced during the depression. This latest book by Mrs. Hill, is a war story.

Many characteristics receive a truly Christian treatment in this last book by Mrs. Hill. (1) True love, (2) the vanity of a shallow religious profession, (3) patriotism, (4) high feminine ideals, (5) the sins of supposedly "high society", (6) the reality of Christ as a Companion and Protector, and (7) the fi-

nal picture of a self-centered life—all these are most strikingly brought out in this novel.

THE STREET OF THE CITY—Grace Livingston Hill. 314 pages. Cloth binding. Price \$2.00.

This is a story of a lovely gracious old lady, living her declining years in a fine, old mansion overlooking a river. She loved to sit by her window and visualize the frozen, glistening river as a street of the eternal city to which she soon would be going.

She watched the ice skaters go by day by day. Among them was lovely Frannie Fernley, who, with her mother and five year old Bonnie, had just moved into a little brick house across the river.

One morning after Frannie had skated to work, Bonnie startled Lady Winthrop by running frantically. Her mother had suddenly been taken ill and

she had come for help. Unable to go herself, Lady Winthrop summoned young Valiant Willoughby, a worker in a munitions plant, whom she saw passing by. Through this, Frannie and Valiant met and fell in love. But before they could find happiness together, they had to cope with a group of Fifth Columnists, and also with the rich and sophisticated Marietta Hollister, who considered Val her own personal property.

As they embark on life's journey together, they call to mind that "Here we have no continuing city, but we seek one to come, a house not made with hands, eternal in the Heavens."

Abingdon-Cokesbury Press, Nashville, Tennessee

PLANNING A YEAR'S PULPIT WORK—By Andrew W. Blackwood. Price, \$2.00. 240 pages. Cloth binding.

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The First Church Was A Baptist Church Says Texas Preacher

By Eld. Sam Ballard, Dallas, Texas

The first church of which the New Testament gives an account was a Baptist Church.

A Baptist preacher was sent to make ready a people prepared for the Lord. (Matt. 3-1-2.) Here for the first time the religious title Baptist was conferred upon John. The angels said his name should be called John (Luke 1:13). John was his family name just as William, or James, or Thomas is your name. But when God wished to distinguish John from all other religionists and place His stamp of approval upon him, the appellation was Baptist.

The prophets foretold the coming of John the Baptist and his work that should follow, which was the making ready of a people prepared for Christ, but they called him the Messenger of God. (Mal. 3:1.) The New Testament tells us in no uncertain terms that this messenger was John the Baptist. In order

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THE FIRST BAPTIST PULPIT

"Shall We Know Each Other In Heaven?"

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." —I Cor. 13:12.

Is there any more interesting question for the saints of God than the one we have under consideration? Is it possible that we shall recognize one another in the life beyond? Shall we, the people of God, in Heaven renew those associations that have been broken off in this world? All these questions are

of utmost interest and importance to every child of God.

The average person whose loved ones are all about him and whose family is unbroken by death, thinks very little of Heaven. I remember my own infantile impressions of Heaven. To me it was a place where the streets were paved with gold, inhabited by God and the angels, where the spires of the buildings ever pointed upward, and where I was a stranger. Then as time passed by, a fath-

er died, a sister died, friends died, loved ones died, and many of my closest acquaintances have died. Today Heaven is populated with those who have been some of my closest friends on earth so that today instead of Heaven seeming as a strange place in which I would be a stranger, it seems even more like home than this world.

I once knew of a father whose son had died. The child was the only son of the family and

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HIS PROMISE

"God COULD have kept Daniel out of the lion's den. He COULD have kept Paul and Silas out of jail. He COULD have kept the three Hebrew children out of the fiery furnace. But God has never PROMISED to keep us OUT of hard places. What He HAS PROMISED is to go WITH US through every hard place, and to bring us through victorious-ly!"—Faith and Works.

The Baptist Examiner

John R. Gilpin—Editor

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A REVIEW OF BOGARD'S ARTICLE ABOUT WOMEN WEARING MEN'S CLOTHES

(Continued from Page One)

He says, referring to Deut. 22:5, "This passage is quoted to show that women are LAW VIOLATORS when they dress like men." Violators of what law? Not the "Law of the Lord," or the "law of Moses," since each of these is a synthetic term, embracing all the decrees the Lord has given. Not THE LAW, since THE LAW is the Decalogue, Exo. 20:3-17, and is but one of the elements of the "Law of the Lord," or "the law of Moses." Deut. 22:5 is a statute, and not THE LAW. Both the STATUTE and THE LAW are to "THE LAW of the Lord" just what the newly passed Income Tax is to the Constitution of the United States. After playing upon women LAW VIOLATORS, he then picks up Deut. 22:8 and 11, and adds further confusion to his interpretation.

His article clearly shows that he failed to exercise detached thinking when writing it—perhaps he was pressed for time—and because of this, he commits the following offenses against the truth:

HE ACTUALLY ASSUMES THAT THE PART IS SYNONYMOUS WITH THE WHOLE;

HE EITHER WITTINGLY OR UNWITTINGLY BUILDS UP A STRAW MAN AND KNOCKS HIM DOWN;

HE FALSELY HOLDS THAT "THE LAW," OR THE DECALOGUE, WAS ABOLISHED AT CALVARY AND IS NOT BINDING TODAY; AND

HE OSTENTACIOUSLY DECLARES THAT PRESENT-DAY GUILT IS DETERMINED BY VIOLATING NEW TESTAMENT LAW AND NOT BY VIOLATING THE TEN COMMANDMENTS.

False Assumption

The good doctor assumes that the part is symbolic of the whole. Quoting Deut. 22:5 and Deut. 22:8 and Deut. 22:11, he makes these STATUTES to be THE LAW. Now, a superficial perusal of these verses of Scripture clearly shows that they are simply and only statutory laws for national Israel in Palestine. To understand this, we have but to remember that Israel was then under God's Theocratic government, and that these statutes were made for national Israel, and not for the races of men. The Lord didn't seek to impose these statutes upon Gentile nations round about—Only Israel had outwardly accepted His Theocratic rule. Now, to assume that these statutes are the same as the changeless laws of the ten commandments, which are theistic and racial and eternal, and not simply He-

braic, is clearly an abuse of the Bible teaching on THE LAW. The Scriptures show that both the STATUTES and the LAW are but parts of "the law of the Lord," Ezra 7:10, or "the law of Moses," 1 Kings 3:3. Since the part cannot be the whole, then his false assumption leads the good doctor to build his whole argument upon a false premise.

What would the good doctor think if some one were to grasp his hand and say, "This hand is Dr. Bogard," or grasp one of his ears and say, "This ear is Dr. Bogard," or grasp his nose and say, "This nose is Dr. Bogard," or grasp one of his feet and say, "This foot is Dr. Bogard," or grasp his tongue and say, "This tongue is Dr. Bogard?" The good doctor would surely answer, "Nay, you are wrong. My hand is not I, it is but part of me. My ear is not I, it is but a part of me, etc. These parts of me which you name, go to make up the whole of Bogard," and right his answer would be. Even so do we find the same pattern of facts holding true about "the law of the Lord." The statutes, the judgments, the ordinances, and "the law" are not individually "the law of the Lord," but they are each respectively parts of "the law of the Lord." Statutes are neither "the law of the Lord," nor "the law." Both statutes and "the law" are parts of "the law of the Lord." THE PART IS NOT THE WHOLE.

He Knocks-His Straw Man Down

Since the part cannot be the same as the whole, then why should the good doctor make such an assumption? We cannot know for sure. We can only know that he did then build him a straw man, and then bowled him over. By this act, he might feel justified in saying, "Now, look and see how foolish the fellows are who hold that 'the law,' or 'the Decalogue,' is eternal." Statutes being neither the Decalogue, nor the ordinances, nor the judgments, nor "the law of the Lord," the one who so assumes is the one in error.

The good doctor obviously also failed to recognize that "the law" is of grace, and that Old Testament people were blessed with the same abundance of grace as we. There was just as much grace for Old Testament people as there is for New Testament people. If not, then "God is a respecter of persons." He says, "Those who try to hold us under the Old Testament law must be prepared to accept not only tithing and the prohibition about women's clothes but also accept all the rest of them. No half-hammer stuff goes. We must accept all of it or none of it. If we accept none of it then we can look to the New Testament as our rule of faith and practice, and we shall find in the New Testament a perfect guide in all things. When a man steals he is not violating the law as given by Moses, for the good reason that there is no such a law now—it was done away, being nailed to the cross. But a thief violates the law found in the New Testament, which in some respects is very much like the Old Testament law." What is this New Testament law? Why does New Testament law exist if the Lord did away with the perfect laws of the Decalogue? Why abolish perfect laws and then set them up again? Exo. 20:3-17 gives us the perfect laws of the Decalogue. Why did not the good doctor set forth the New Testament law? I think we shall find out before completing this review.

He says, "We shall find in the New Testament a perfect guide in all things." Thus by abrogating the divine law of the Old Testament, he must assume that the Lord did not provide "a perfect guide in all things" for Old Testament people. Accordingly, the "Lord is a respecter of persons."

Now, I know of no one who tries to hold "us under the Old Testament law"—law embracing all of "the law of the Lord." Among many others, we hold that the ten commandments, pre-eminently known as "the law", is binding on the world today. The statutes for national Israel are no more binding upon Americans today than the statutes of national England. The judgments of the Lord for national Israel are no more binding upon us today than English judgments are. The ordinances and laws of offerings, having been nailed to the tree, Col. 2:14, and Eph. 2:15, and Heb. 7:12, are binding upon none today.—All shadow laws were nailed to the tree. But the Decalogue, being clearly theistic and racial and eternal, is binding, as we have very definitely demonstrated in previous studies.

Now, according to previous committals of the doctor, most of the Old Testament is THE LAW. Above he argues that we "must accept all of it or none of it," and continues by saying, "If we accept none of it then we can look to the New Testament as our rule of faith and practice." Since he maintains that THE LAW—to him all law—was abolished at Calvary, then we must conclude that the good doctor would have us throw overboard much of the Old Testament. In taking this position, he lies down with a lot of strange bed-fellows, indeed—Campbellites, freethinkers, Evolutionists, Modernists, etc.

The Doctor's New Testament Law

He says further, "Nobody is under the ten commandments. But anybody can violate the law of the New Testament because that is what we have to go by." Again the good doctor fails to tell us what the law of the New Testament is. He might say, "It is the eternal, or general, law of right and wrong." But that gets us no where, such a statement being simply and only a generality. Then what is the New Testament law?

We make bold to answer our own question. THE NEW TESTAMENT LAW IS THE DECALOGUE, and we submit the following argument in support of our contention:

1. Law is binding until annulled. We have no Scriptural evidence that the Decalogue has ever been abolished—Only the ordinances and laws of offerings passed at Calvary.

2. The prominence the New Testament gives to laws of the Decalogue shows that the law has not been done away.

3. The definite recognition of laws of the Decalogue, both expressed and inherent, in the New Testament proves that THE LAW is still binding. Now witness the following Scriptural facts:

Law one: "Thou shalt have no other Gods before me," Exo. 20:3. This law inheres in the following New Testament Scriptures: 1 Tim. 2:5; Matt. 23:9; Jno. 8:41; and Mark 12:29-30 and 41.

Law two: "Thou shalt not make unto thyself any graven image," Exo. 20:4-5. This law inheres in the following New Testament Scriptures: Rom. 1:23-25; Rev. 14:9 and 11; Rev. 16:2; Rev. 19:20; and Acts 17:29.

Law three: "Thou shalt not take the name of the Lord thy God in vain," Exo. 20:7. This law inheres in the following New Testament Scriptures: 2 Pet. 2:12 and 18.

Law four: "Remember the Sabbath day to keep it holy," Exo. 20:8. This law is confirmed by the Lord in the New Testament, Mark 2:27; and Luke 6:5, and lives in the Lord's Day.

Law five: "Honor thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee," Exo. 20:12. This law is declared in Luke 18:20.

Law six: "Thou shalt not kill," Exo. 20:13. This law is declared in Luke 18:20.

Law seven: "Thou shalt not commit adultery," Exo. 20:14. This law is declared in Luke 18:20.

Law eight: "Thou shalt not steal," Exo. 20:15. This law is declared in Luke 18:20.

Law nine: "Thou shalt not bear false witness against thy neighbor," Exo. 20:16. This law is declared in Luke 18:20.

Law ten: "Thou shalt not covet," Exo. 20:17. This law is declared in Rom. 7:7; and Rom. 13:9.

4. The Lord confirms the operation of the law during New Testament days, Matt. 5:17-19. If THE LAW were nailed to the tree, the prophecies were also. The Master ties THE LAW and prophecies together. No, the Lord did not abolish these in His death—He vindicated them.

Now, according to the record, we herein submit, THE LAW of the New Testament is the Decalogue. It was not necessary for the Lord to quote the ten laws in detail, or to reiterate them together because eternal laws are non-destructible, the Decalogue containing ten changeless laws. The treatment the Lord gives THE LAW in the New Testament shows that it is binding today.

Editor's Note:—It was at my request the above article was prepared, after I read Bro. Ben Bogard's deliverance in which he declared against Deut. 22:5. I love Ben Bogard and respect him as one of my best friends as well as one of the greatest preachers in America. However, on questions pertaining to the law, he dangerously approximates the Campbellites in their attitude toward the Old Testament. Our readers will read the above message with profit.—J. R. G.

THE FIRST CHURCH WAS A BAPTIST CHURCH SAYS TEXAS PREACHER

(Continued From Page One)

to discount the Baptist name our religious opposers have contended that he was called John the Baptist because he baptized, but there is nothing in the Word of God to justify such a contention. Yet for the sake of the argument, we can admit that to be true and still the name is unchanged. John was the only one in his day qualified to administer Christian baptism, and only those who preach and practice the standards set up by John the Baptist are qualified to administer Christian baptism today. And since Missionary Baptists are the only people in the world today who preach and practice the doctrines and customs taught and practiced by John the Baptist, they only can administer Christian baptism. And if John's preaching and practice made him a Baptist, those who preach and practice the same things are no less Baptists.

John was a Missionary Baptist. God says in Matt. 3:1, that he was the Baptist. Why "the" Baptist? Because he was the only one in the world when he came preaching in the wil-

derness of Judea. Why Missionary Baptist? Because he was sent from God (Jno. 1:6, 7). A Missionary is one sent, John was sent from God to preach and witness for the Christ, therefore a missionary. He was "the Baptist." Therefore a Missionary Baptist Preacher.

John being a Baptist Preacher sent from God preached an experimental salvation through grace, rejecting all works, forms, and ceremonies on the part of individuals as having anything to do with the salvation of the soul. He taught men first to repent of their sins (Matt. 3:2), and second to believe in the Lord Jesus Christ (Acts 19:4). He rejected those who came to his baptism who had not repented of their sins and believed in Jesus Christ, and who were unable to give a Christian experience (Matt. 3:7-9).

John the Baptist baptized all who went into the first Baptist Church of New Testament days (Mark 1:4, 5). Hence all who went into the first New Testament Church were Baptists. They had repented toward God and had believed in Jesus Christ for salvation, and after being saved were baptized for the remission of their sins (Mark 1:4). The expression "for remission of their sins" means on account of the remission of sins, or to declare the remission of sins.

This Baptist Preacher baptized all the members of the first New Testament Church (Mark 1:4-5). Now since all the members that went into this church repented of their sins and believed in Jesus Christ and were baptized by a Baptist Preacher, it was without doubt a Baptist Church.

Christ the head of the church was baptized by a Baptist Preacher, and was therefore Himself a Baptist (Matt. 3:13-17). That He is the authorized head of the church see Eph. 5:23.

The foundation of the church was baptized by a Baptist Preacher. Eph. 2:20-22; 1 Cor. 3:11). If Christ the head and foundation of the church was a Baptist, and all between the head and the foundation were Baptist, then the first New Testament church was beyond doubt a Baptist Church.

Christ who received baptism at the hands of a Baptist Preacher established the first New Testament Church. (Mark 3:13-14; Luke 6:12-13).

But, say the enemies of Baptists, you can't find the name Baptist Church in the Bible. No, for the only man in history with a distinctive Religious name was John the Baptist. He was sent from God to make ready the people for the first New Testament Church and God gave him his religious name. Now since God was pleased to call him a Baptist, all who preach and practice as John did are Baptists and God is pleased with the name. So it was not necessary for God to call the church Baptist since He named the man who made ready the people for the church, and the one who was to introduce the church—age. From the logical facts adduced all sensible people should know the name of the churches of Christ. The citizen who is born in this country and follows the principle set forth by the American government is an American. A man would be a fool to deny that. So all who follow the principles and doctrines set forth by John the Baptist are Baptists.

Baptists have been called by many names through the centuries. They are called by different names in the New Testament. For instance they are called "children of God". (Gal. (Continued on Page Three)

THE FIRST CHURCH WAS BAPTIST CHURCH

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They are called saints (Rom. 15:25). They are called sheep (Jno. 10:14). They are called Christians (Acts 11:26-27). ... John was a Baptist, but he was no less a child of God. He was a Baptist, but no less a child of God. He was a Baptist, but no less a child of God.

The disciples in congregated capacity were called a church (Matt. 18:17); they were called a house (1 Tim. 3:15); they were called a flock (Acts 20:28); they were called a bride (Jno. 3:29). Is the church because it is called a house no less a church? Is it no less a church because it is called a flock or a bride?

Later we shall present undeniable proof that Baptists have existed in every age since Christ.

SHALL WE KNOW EACH OTHER IN HEAVEN?

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The father had not been reading his Bible—in fact, it had been months since he had even opened it. Yet the night after his child was buried, his wife saw him get out the Bible and read for a long time, stopping now and then to mark some verse. Night after night he did so. She wondered what it meant but was afraid to ask him for fear it might cause him to give up his reading of God's Word. At last her curiosity got the better of her and after he had gone to his business one morning, she opened his Bible to find the Scriptures that he had marked had been those verses which spoke of Heaven. Then it was all plain to her. While their little boy was with them he had cared but little about Heaven. The child had been his idol and Heaven was but vague and misty and indefinite. Now that his child had been taken from him, he was trying to learn all that he could about the place to which their little boy had gone. It is thus with each of us. There is no question which touches the heartstrings of humanity or pulls at the hearts of each of us more than our subject. "Shall We Know Each Other in Heaven?"

AN ARGUMENT IN FAVOR OF HEAVENLY RECOGNITION IS TO BE GATHERED FROM THE UNIVERSALITY OF THIS HOPE AND THIS DESIRE. There is no cemetery where some stone does not mention it. There is no funeral hymn in which it is not hinted at. There is no death bed of a saint in which this hope does not linger upon the lips of some friend.

THE ANCIENT GREEKS HAD SUCH A BELIEF AS THIS. These old pagans who never heard God's Word and who died without a knowledge of Jesus, had a hope and a desire of heavenly recognition. SOCRATES himself said: "Are there not numbers who upon the death of their lovers, wives, children have chosen of their own accord to enter Hades, induced by the hope of seeing there those they loved and of living with them again?"

SOPHOCLES, another Greek writer, lamenting life and its misfortunes, said: "Oh, my deep dungeon! My eternal home! Whither I go to join my kindred dead; but still I have great hopes I shall not go unwelcom-

ed to my father, nor to thee, my mother! Dear to thee, Ethocles, still shall I ever be."

HOMER, another great Greek of ancient days, tells of Ulysses meeting his mother in a spirit world and of recognizing her.

Even old SOCRATES was nerved to drink the hemlock because of the thought of meeting with friends who had gone before. He said: "Who would not part with a great deal to purchase a meeting with Orpheus, Hesiod, and Homer? If it be true that this is to be the consequence of death, I would even be glad to die often. What pleasure will it give to live with Palmedes and others, who suffered unjustly, and to compare my fate with them! What an inconceivable happiness it will be to converse in another world with Sisyphus, Ulysses, and others, especially as those who inhabit that world shall die no more."

Not only did the ancient Greeks hold to this belief as to heavenly recognition, but EVEN THE ROMANS LIKEWISE NOT ONLY HOPED FOR IMMORTALITY BUT RECOGNITION IN THE LIFE BEYOND. CICERO, who lived before Christ's day, said, as he contemplated the death of his son: "O glorious day when I shall retire from this low and sordid scene, to associate with the Divine assemblage of departed spirits... with my dear Cato, the best of sons and the most faithful of men. It was my sad fate to lay his body on the funeral pile. If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained; it was because I supported myself with the consoling reflection that we should not long be separated."

Even VIRGIL in his Aeneas describes the meeting of Anchises and his son Aeneas, by saying: "... Meets him with open arms and falling tears. Welcome he said, the gods undoubted race, Oh long expected to my dear embrace. 'Tis true, computing time, I now believed the happy day approached—nor are my hopes deceived."

Ancient kings would sometimes whisper a message into the ear of their servants and then cut the servant's head off to send the message to the other side.

Whenever AN AMERICAN CHIEF DIED, a number of his wives, favorites, followers, and slaves were put to death and interred with him in order that he might be waited on in his future station by these same attendants. His bows and arrows were buried with him that he might have the same weapons to use in the other world. Even his dog was slain and buried with him that in the happy hunting ground his dog might continue to hunt with him.

Even in 1700, when the Prince of Moravia, on the coasts of Coromandel, died, 47 of his wives were burned with his corpse so that they might associate with their husband in the next life. As Longfellow has said:

"Even in savage bosoms There are longings, yearnings, strivings For the good they comprehend not; There are feeble hands and helpless, Groping blindly in the darkness, Touch God's right hand in the darkness."

I say thus, beloved, THAT IT IS THE FEELING OF THE WHOLE WORLD THAT WE SHALL KNOW EACH OTHER AGAIN. The Greeks believed it, the Romans believed it, the

Indians believed it, and if we would but read the religions of pagan peoples both of the past and of the present, we would find that each proclaimed the reality of recognition in the future life. In every zone, under every sky, and by every river, that belief is held. No one man's consciousness of such a hope is a foundation upon which to build an argument. In contrast, though, surely this almost universal consciousness is such a foundation. The instincts of one man may be deceived, but certainly not the instincts of humanity.

If we shall not know each other, then why has God given to us the undying memory of our departed ones? Whenever a calf is taken from a cow, the cow mourns for a day and her offspring is forgotten. When kittens are taken away, the mother cat is restless, but after a day or so of wandering, forgets her babies. The dove mourns for a day over the nest which has been wrecked and over her birdies that have been killed, and then remembers them no more. But the poor human mother never forgets. When her hair is white as the snow, tears still come to her eyes when she thinks of the child that died in her arms forty years before. Surely man would be as low as a beast and on the same plane if he were able to forget and did not care for nor desire recognition in the life beyond.

I say then that the universality of this hope and this desire is a strong argument in favor of heavenly recognition.

"Oh, ye weary, sad, and tossed, Droop not, faint not by the way; Ye shall find the loved and just In that land of perfect day. Harp strings touched by angel hands Murmured in my raptured ear; Ever more the sweet truth stands We shall know each other there."

AN ARGUMENT IN FAVOR OF HEAVENLY RECOGNITION IS ALSO GATHERED FROM THE WORD OF GOD. There is a curiously persistent statement found in the Old Testament. Hear it: "Then Abraham... died... and was gathered to his people." (Gen. 25:8). "Then Isaac... died... and was gathered unto his people." (Gen. 35:29). "Jacob... was gathered unto his people." (Gen. 49:33).

What's the meaning of this expression, "GATHERED UNTO HIS PEOPLE?" What's the meaning of this formula which is used to describe the death of these patriarchs? I declare, beloved, that it means absolutely nothing if it does not mean heavenly recognition. It could not mean burial, for the burial is mentioned after this expression is given. In other words, this expression, "gathered unto his people", comes between the dying and the burial, and this means nothing more or less than heavenly recognition.

In DAVID'S HOME one day there was a sick child—a child that was sick unto death. For one week this child lingered more dead than alive and for the entire seven days David mourned and wailed and lamented as he supplicated God in behalf of the child. No funeral home ever heard more the sound of mourning than David's own house, for one plaintiff dirge after another came from the down-cast soul of the prostrate David. What's the value of his mighty kingdom as long as the child of his heart is critically ill. His army which has been invincible in war, is valueless to him now. The provinces which

he has conquered, mean but little. His heart is heavy; his soul is bowed down. The shades of night in deep grief are drawn about him. His own darling, his babe, is at the point of death. A whole week drags its weary way along—seven long days and nights. Food goes uneaten. Silence reigns throughout the house. The servants go about on tip toe. The only noise that is heard is that of mourning—weeping and praying on the part of David that his baby might be spared. Then there comes a time when the little breast heaves and sighs to breathe no more. The little eyelids are closed, and the small body is placed in a little casket. When David noticed the servants whispering among themselves and perceived that the child was dead, he immediately brushed away the tears, washed himself, changed his apparel, went to the house of the Lord and worshipped. When he returned, he asked for food,—the food that he had spurned for the previous seven days. When his servants and those of his household desired to know why it was that the tempest was hushed and what strength it was that had lifted him up, David said, "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I SHALL GO TO HIM, but he shall not return to me." (2 Sam. 12:22,23).

In other words, he found his comfort in thinking that he should go to his son. Though the child might never return to him, the thought of heavenly recognition comforted the king.

What a contrast between the grief of David over the death of this son and the death of Absalom on Mount Ephraim. As you know, Absalom died in rebellion against his father and against his country. It was with an inconsolable grief that David mourned over him. Listen: "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (2 Sam. 18:33). For Absalom there was no hope. David had no thought of ever seeing him again. In no manner could David be consoled nor comforted for he knew that Absalom had died Godless, Christless, helpless, and hopeless. In the case of Absalom he had no hope of ever seeing him, yet in the instance concerning the babe that had died, David's comfort was, "I shall go to him."

On the Mount of Transfiguration, Peter, James, and John recognized Moses and Elijah though the former had been dead for 1500 years and the latter for 800. In this case the disciples had never seen Moses and Elijah, yet they knew them. Listen: "And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up unto an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." (Mark 9:2-5). If these three disciples knew these whom they had never seen before in life, then shall not we recognize those whom we

have seen and have known and loved who have gone from us only a short space of time? Undoubtedly we shall enjoy this heavenly recognition.

The Lord Jesus Himself described the great home-coming which is in store for the saints of God. He told how the unsaved religious professors among the Jews would be cast out while the possessors would be gathered home. Listen: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." (Luke 13:28, 29). This passage could mean nothing if it did not mean that these patriarchs and these prophets knew each other. Heaven is thus spoken of as A GREAT FAMILY CIRCLE. What a queer family circle it would be if in this eternal home-coming we did not recognize and know one another.

Still again, in giving His parable of the unjust steward, the Lord Jesus pulled aside the curtains to give us a glimpse into the heavenly world and to reveal to us this glorious truth of heavenly recognition. Listen: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." (Luke 16:9). This means that when saints befriend other saints with their material gifts that they thus make them their friends and are welcomed by these into the heavenly world. It is a blessed thought that those whom we have led to Christ through our ministry, those whom we have blessed with our means, and those whom we have comforted with our sympathies—I say it is a blessed thought that they shall stand some day at the gates of Heaven to welcome us home. How wonderful it will be to be welcomed into "EVERLASTING HABITATIONS." Surely it could mean nothing if it did not mean heavenly recognition.

When Lazarus had died and Jesus had come to Bethany, He said to Martha: "Thy brother shall rise again." (John 11:23). He did not mean that Lazarus was just going to merely arise, instead, He meant that LAZARUS WOULD RISE TO BE HER BROTHER. In other words, she would see him again as her brother; she would know him and recognize him as her brother. This is just another hint at this glorious truth of heavenly recognition.

Then there are the statements of the Apostle Paul which would lead us to know that we shall enjoy reunion with our loved ones, recognition of those whom we have known in this life, and cognition of those whom we have never known. Listen to Paul as he writes to the church at Corinth: "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." (2 Cor. 4:14). Notice that expression, "and shall present US WITH YOU."

Then in Ephesians 2:19, Paul refers to God's redeemed as "The household of God." Then in Ephesians 3:15, he speaks of "the whole family in heaven." Already Paul had been caught up into heaven. He knew more about it than anyone else. I am sure that these terms, "THE HOUSEHOLD OF GOD", and "THE WHOLE FAMILY IN HEAVEN" to Paul, meant heavenly recognition, and by impli-

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"SHALL WE KNOW EACH OTHER IN HEAVEN"

(Continued from Page Three)

...cation are to teach the same to us today.

When Paul wrote to the church at Philippi, he said: "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." (Phil. 2:16). Paul was taking the long view of life; he was looking forward to a future day in Heaven. He was thinking of meeting those whom he had led to Christ and he was contemplating his rejoicing over them. Surely in order that he might rejoice over them, it would be necessary that he meet them and know them. He emphasized the same truth when he wrote to the Thessalonian church. Listen: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming. For ye are our glory and joy." (I Thess. 2:19, 20).

Then also there is our text in which the Apostle Paul unmistakably teaches Heavenly recognition. "THEN SHALL I KNOW EVEN AS ALSO I AM KNOWN." Paul expected to know just as others would know him. Certainly this verse is meaningless and the Apostle Paul is guilty of verbosity if these words do not indicate and signify heavenly reunion and heavenly recognition.

"When the mists have rolled in splendor

From the beauty of the hills, And the sunlight falls in gladness

On the river and the rills: We recall our Father's promise In the rainbow of the spray; We shall know each other better When the mists have rolled away.

Oft we tread the path before us With a weary, burdened heart; Oft we toil amid the shadows, And our fields are far apart; But the Saviour's 'Come, ye blessed,'

All our labor will repay, When we gather in the morning

When the mists have rolled away.

We shall come with joy and gladness,

We shall gather 'round the throne; Face to face with those that love us,

We shall know as we are known:

And the song of our redemption Shall resound through endless day,

When the shadows have departed

And the mists have rolled away.

We shall know as we are known, Never more to walk alone, In the dawning of the morning Of that bright and happy day:

We shall know each other better When the mists have rolled away.

III

ANOTHER ARGUMENT IN FAVOR OF HEAVENLY RECOGNITION IS FOUND IN THE INCREASE OF KNOWLEDGE WHICH SHALL BE OURS IN HEAVEN. In that marvelous gem of all Scripture—I Corinthians 13.—Paul speaks of the increase in knowledge which shall be ours in glory. Listen: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I un-

derstood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (I Cor. 13:9-12). This life, Paul declares, is just like childhood. Here we speak as children, act like children, and we will never be full grown and mature in Christ until we reach Heaven. Now it is that we see through a glass darkly. We don't understand as we should. Then we shall see face to face, and with perfect knowledge shall know and understand even as God knows and understands.

If I have known my loved ones in this world with a partial or imperfect knowledge, then surely I will know them yonder with the perfect knowledge that God will give me in that day.

When John Evans, the great Scotch minister, was dying, his wife said, "My dear, do you think we will know each other in Heaven?" to which he replied, "Do you think that we will be bigger fools in Heaven than we are here?" Surely with a knowledge that is complete, perfect, and entire, knowing as God knows, we shall recognize each other there.

IV

Finally, OUR CONCERN SHOULD BE NOT AS TO HEAVENLY RECOGNITION OF OUR LOVED ONES, BUT OF THE LORD JESUS HIMSELF. Surely our concern should be that we see Jesus, for if we see Him, we can rest assured that we shall see our loved ones.

Sir David Brewster, the great English Scientist, by whose scientific discoveries so many contributions have been made to civilization, came at last to the hour of departure. His daughter, thinking that she would cheer his heart in his dying hour, said: "You'll see Charley before morning." Charley, it happened, was her brother who had died some years before. Sir David Brewster made no answer to his daughter's statement. She repeated it a second and then a third time. Finally, he said: "Yes, I'll see Charley, and I'll also see Jesus who made the worlds and loved me and gave Himself for me."

Old Pat came to this country and began to work. One of his friends asked him one day what he expected to do when he got to Heaven. Before leaving Ireland, he had buried his father, old Michael. On his way to America, in the hours of the night, wrapped in a sheet, they had lowered his son, young Michael in the sea. Yet, without a moment's hesitancy, Pat said: "I think I'll just spend the first 500 years looking at Jesus." Many a night Pat had lain awake thinking of old Michael whom he had buried in Ireland and little Michael whom he had buried in the sea; but when it came to the testing point of his devotion, he was willing to spend the first 500 years of eternity looking at Jesus.

"Oh, the dear ones in glory How they beckon me to come And our parting at the river I recall To the sweet vale of Edon They will sing my welcome home But I long to meet my Saviour first of all."

I say then, beloved, THAT OUR FIRST CONCERN SHOULD BE NOT THAT OF SEEING OUR LOVED ONES, BUT THAT OF SEEING JESUS. It should not be that of heavenly recognition of our

friends, but of seeing and knowing and associating with Jesus Himself. If you have a loved one who has died in Christ, then may I say that you will never see nor know that loved one again unless you too come to rest in Him. If you fail to trust Jesus Christ as your own personal Saviour, you'll never look upon that wife, mother, or darling child for whom you grieve.

In your impenitence if you ever desire to see your loved ones again, you need to hear and heed the answer of Paul to the Philippian jailor when he said, "Believe on the Lord Jesus Christ and thou shalt be saved."

I once knew of a man who rebelled against God and who in his impenitence hardened his heart day by day. One by one God took four of his five daughters, with his heart growing harder every time one of them died. When the fifth passed away in convulsions, he rebelled again. Yet as he saw her lowered into the grave, he saw a vision of a shepherd picking up a lamb and carrying it to the other side of the stream. Presently the lamb called to its mother which caused her to wade through the stream to the other side with all the flock following. Perhaps God has taken some loved one from you. May that experience pull at your heart strings and draw you likewise to the other shore.

"Yes, we shall know our friends in glory, When we review life's thrilling story. Then, touch'd by the light of Heaven's pure ray, Every cloud of myst'ry rolls away.

We shall know our loved ones gone before, Waiting for us on the golden shore.

At the fair portals friends will meet us, Of every age, saints join to greet us.

What joy lov'd faces again to see, Kept fresh in the shrine of memory. Then recognize us and clasp our hand, And welcome us to Immanuel's land.

Purest joys come then, from farewells past, Death's broken links are all found at last, Tears, sorrow, pain, and sad partings o'er, The silver cord, death will break no more.

Oh, what bliss to know as we are known, And feel we're never left alone. No misty clouds, and no aching heart, In that tearless land, we never part.

When these eyes shall see the Saviour's face, We'll ring out the story, saved by grace. The broken chain is once more complete, And we'll cast our crowns at Jesus' feet."

SOME RECENTLY REVIEWED GOOD BOOKS

(Continued from Page One)

Here's a book which every preacher ought to read. Many sermonic suggestions will enter the mind of the reader as he peruses the pages thereof. It is in reality a book of homilistics written in the most interesting manner of any book of like nature it has been the editor's privilege to review. Mr. Black-

wood's rich experience in teaching ministers in Princeton Theological Seminary gives a real background to this book which is designed to encourage and stimulate the preacher in his studying and planning of his pulpit material.

SERMONS FROM REVELATION—By Clovis G. Chappell. Price, \$1.50. 215 pages. Cloth binding.

This is an interesting book on texts taken from the last book of the Bible. In the main, it deals with the seven churches of Asia Minor described in the first three chapters of Revelation. Of the sixteen sermons which appear in this book, the first twelve are taken from these first three chapters of Revelation.

Everyone who reads this book will get a blessing from it, and especially will the preacher find it a source book for material for many sermons which will be suggested through the reading of it.

From Zondervan Publishing Co. Grand Rapids, Mich.

THIS CRITICAL HOUR, by Robert G. Lee....Price \$1.00; 146 pages. Red cloth binding.

This is the 18th book by Robert G. Lee, one of America's foremost preachers. His books are always enjoyed, appreciated and used. Those who enjoy books of sermons will find this one especially valuable.

This book contains seven of Mr. Lee's most unusual messages:

- "Blessed Believing and Sure Suffering."
"The Saving Name of Jesus."
"The Justifying and Adoring Name of Jesus."
"A Woman of Good Understanding and Beautiful Countenance."
"This Critical Hour."
"Heavenly Recognition by Implication of Its Rejection."
"Heavenly Recognition From Bible Assertion and the Silence of Christ."

Even in reading these spirit-filled messages, one is brought face to face with the crucified One. This book will strengthen the faith of saints, it will help the preacher in his preparation and delivery of sermons, and it will reveal God's plan of salvation to the sinner when placed in his hands and read.

From the MacMillan Company, New York City.

A. T. ROBERTSON, A BIOGRAPHY. By Everett Gill. Price \$2.50. 250 pages. Red cloth binding.

This is the most interesting biography I have ever read of the life of any man. Mr. Gill, the author, has given A. T. Robertson a great deal of study and has produced a biography of him which should stimulate and inspire every true servant of the Lord. Mr. Gill presents herewith truly a worthwhile and life-like portrait of "Dr. Bob" as he was familiarly known.

When "Dr. Bob's" big grammar was published, Dan Crawford wrote to his friends in Oxford and suggested that by all means they should buy a copy of it. He said, "Sell your shirt and buy Robertson's Greek Grammar." Well, I would say the same today concerning Mr. Gill's Biography of A. T. Robertson, "Sell your shirt or anything and buy a copy of this book."

SPICE BOX. Grace Livingston Hill. Cloth binding. Price \$2.00. 305 pages.

This book tells the fascinating story of the lives of three people together with that of a young boy and how their fates became mingled,

Lovely Janice Whitmore, depressed because of the death of her sister and fearful of her ruthless drunken brother-in-law, fled into the cold wintry night to be rescued from a snow bank by Dr. Howard Sterling. How he worked and longed to save her life and to lift the shadow from the pitiful tired young face tended to replace his interest in the dark-eyed spoiled Rose Bradford.

On the other side of town Martha Spicer, saleswoman in a large department store, suddenly finds herself an independent woman of leisure. The part she plays in the lives of these others makes this book a very interesting one.

From Fleming H. Revel Company, New York City.

THE SURE WORD OF PROPHECY. Compiled by John Bradbury. 318 pages. Cloth binding. Price \$1.75.

This is a most timely presentation of prophecy written from the premillennial viewpoint. The book contains the addresses of 33 conference speakers at the New York Congress on Prophecy which assembled at the Calvary Baptist Church in New York City, November 1-8, 1942. A complete range of premillennial prophecies is discussed by some of the outstanding preachers of America, including W. H. Rogers, Willard Ward Ayer, Lewis Sperry Chafer, L. Sale-Harrison, Harry Ironside, and others. This book will be a blessing to any preacher who reads it.

LIQUOR WAS SENT

(Continued From Page One)

100 cases of hard liquor—2,400 pints—after Attorney General Staples had written a letter to the Federal Department at the direction of Governor Darden. Approximately 160 delegates and 300 members of the secretarial staff will remain at Hot Springs for two weeks. Since each person could by law bring one gallon of liquor into the state, the supplementary grant of the ABC Board afforded seven quarts of spirits for each person at the Conference—an allowance of approximately one pint a day. Probably no international conference will have more important duties than the regulation of the food supply for the world; yet the leaders who are entrusted with the responsibility of making plans to feed the multitudes find it necessary to consume a pint of liquor every day. Plans for the post-war world are already in process without much evidence of influence by the Christian Church.—Religious Herald.

SLOGANS FOR "BOOZERS"

- "Any Drink Is One Too Many!"
"The Very First Drink Costs More Than You'd Think!"
"Better Be Sober Than Sorry!"
"Booze Wrecks Life's Cruise!"
"To Be Sure to Lose—Buy Booze!"
"Many A Spree Ends in Fatality!"
"Be Wise—Don't Alcoholize!"
"Alcohol Insures a Death Toll!"
"Steer Clear of Wines and Beer!"
"Better Buy Bonds Than Booze!"
"Booze Is To Blame for Many a Shame!"
"If You Knew — You'd Do Without Booze!"
"Booze Exact's Its Price in Vice!"
"A Woman Reeling Isn't Appealing!"
"Repeal Put US in Booziness!"
"Clearer Heads Call for Sobriety!"
"Don't Be a Saloonatic!"