

# The Baptist Examiner

The Paper With a National Circulation

"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).

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

SOLE NO. 346 RUSSELL, KENTUCKY, SATURDAY, DECEMBER 2, 1944 VOL. 13, NO. 35

## Should Like To Know . . .

What is God's plan of church finance? The Jew in the Old Testament days to give and to take systematically. The Jew did not give spasmodically nor carelessly. He gave first fruits, tithes, and free will offerings. Nor is there any sort of giving done away by the New Testament plan. Jesus set His approval on tithing and New Testament Baptist churches went far beyond a tithe in their giving. Read Lev. 27:20, Mal. 3:8-10; Mt. 23:23. Paul's plan of financing a Baptist church is found in I Cor. 16:1-4. Here is a simple and complete financial system. It involves regular giving, each member giving proportionate giving and voluntary giving. Nowhere in the Bible is the "pro rata" giving endorsed, i.e., "You give fifty dollars and I will give fifty." The standard of giving is for each individual member to give according to what some other person gives. Each member of a Baptist church patterned after the New Testament Baptist churches must give for himself or herself. The fathers or husbands of brothers, can no more give

for the women of their families than they can do the praying for the women of their families. Giving is an act of worship and can not be done by proxy. If the 26,000 Baptist churches of the Southern Baptist Convention would get back to Paul's plan of giving there would be money in every church treasury. This plan would make giving easy each Lord's day, each member putting in the treasury as the Lord prospers him. The rich man as he is prospered, the moderately rich as he is prospered, the salaried man as he is prospered, the poor man as he is prospered, each one at least a tithe of his income. Southern Baptists give less than one-tenth of a tithe! Is it any wonder we have confusion of face and debts? 2. Are Baptists Protestants? The Dictionary says: "Protestant; pertaining to the faith of those who protest against the Church of Rome; one of those who, in 1529 protested against an edict of Charles V and the Diet of Spires; one who protests against the Church of Rome." The word "protest" is defined as "a solemn or formal protesting (Continued on page two)

## A Memory System

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite,  
each sneer,  
Wherever you may meet it.  
Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won,  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid  
And be a grateful debtor.

—The Reaper

"Forgetting those things which are behind and reaching forth unto those things which are before I press toward the mark."

## Ford Helps Thresh The Lord's Wheat

In 1940 Perry Hayden of Tecumseh, Michigan, a local miller, heard a sermon on John 12:24—"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone: but if it die, it bringeth forth much fruit."

As he listened to the sermon, he conceived the idea of taking a certain quantity of wheat, planting it and watching it multiply. The grain was to be called the "Lord's Wheat."

In the fall of 1940 he planted a cubic inch of grain on a patch of ground four feet by six. Since then one-tenth of the yield has gone to the church, and nine-tenths has been replanted, with Henry Ford providing the land.

His first harvest in 1941 produced 50 cubic inches of wheat of which the church received five. This contribution "entered the (Continued on page four)

## What It Means To Be Caught Up

"SHALL BE CAUGHT UP together with them in the clouds to meet the Lord in the air" (I Thes. 4:17). What a shout of victory will then be heard! What glorious reunions will then take place! Then, we shall see His face! "BE CAUGHT UP" is, in the Greek, "harpagesometha." It is a form of the verb, "harpazo." It is a very strong word. In it there is a suggestion of power. What mighty energy is needed to take the righteous out of this world to be with the Saviour forever! There are eight other words translated "catch." The first is "lambano." "The wolf catches them and scattereth them" (John 10:12). This is the usual word for "take." The second is "agreu." "To catch Him in His words" (Mark 12:13). This word is only used here in all of the New Testament. It is something caught by hunting. The third is "thereuo." "Seeking to catch something out of His mouth" (Luke 11:54). This word is the verb form of the noun, "therion," which means "wild beast." The fourth is "zoreo." "From henceforth thou shalt catch men" (Luke 5:10). It means "to catch

alive." The fifth is "piazoo." "the fish which we have now caught" (John 21:10). Something that is taken, but without violence. The sixth is "sunarpazo." It is the same verb "harpazo" with the prefix "sun." " Oftentimes it had caught him" (Luke 8:29). It is to be caught together, to be caught with another. The seventh is "sullambano." "The Jews caught me in the temple" (Acts 26:21). It is usually translated "take." It has the meaning of bringing together. The eighth is "epilambano." "Jesus stretched forth His hand and caught him" (Matt. 14:31). It has the sense of taking a firm grip on anything. The word "harpazo" is found in several other places. "The Spirit of the Lord caught away Philip" (Acts 8:39). "Such an one caught up to the third heaven" (II Cor. 12:2); "He was caught up" (II Cor. 12:4). "Her child was caught up unto God" (Rev. 12:5). "Then cometh the wicked one and catcheth away" (Matt. 13:19). The word "harpazo" has been translated with other words. First is "pluck." "Neither shall any (Continued on page four)

## JOHN R. RICE AND HIS UNION MEETINGS

In his own paper, The Sword and the Lord, under date of August 18, Editor John R. Rice lists speaking engagements from August through Nov. Though all of a unionistic nature, we note from only one, as follows: "The 13-27, Union tent re-decorated, Dekalb, Mississippi. Methodist, Baptist, and Presbyterian churches cooperating, with Miss Rice, pianist, children's workers, and secretary, Rev. Edwards, songleader." We greatly admire our beloved brother and it has been with unfeigned joy that we have watched the growth of his paper. Yea, and even more, we have come to regard him as a great preacher of God's Word. We are neither moved nor angered at this ecclesiastical escapade, but rather proud and grieved, because we know that he knows better. Just a few questions may not be asked: Does not Brother Rice believe in the plan of salvation, by grace through faith, as preached and practiced by the Methodists? We are (Continued on page four)

## ROBERTSON ON EVOLUTION

Quite often, it is rumored that A. T. Robertson, former professor of the Seminary, believed in evolution. Here is his own statement in his published lectures to his classes in New Testament, on Evolution. On page 77 he says: "Evolution, I am willing to believe in it, I rather think I do, but not in atheistic evolution. I take not a primordial germ, but God and start with Rom. 1, that the things around me are enough to prove God. They cannot prove that God was not before matter. I cannot prove that He was. Lincoln at Hampton Roads Conference said: 'Write Union at the top and I don't care what you write under it.' I say write God at the top and what if He did use Evolution? I can stand it if the monkeys can. The thing that differentiates you from a monkey is that you have a soul. If He did it that way He still did it."

(Continued on page four)

## AN UNUSUAL EXPERIENCE

"So the people were restrained from bringing." — Exodus 36:6. Even a casual reading of the wilderness journeyings and experiences of the children of Israel leaves one fact deeply imbedded in the mind, namely that God was grieved beyond measure at the unbelief and rebellion of that people whom He had liberated in so miraculous a way from Egyptian servitude and death. Time and again He manifested His mighty power and His love for Israel—the plagues in Egypt, the Red Sea, the miraculous provision of food and drink in the desert, Sinai with its voices and thunder, His own abiding presence with them in the cloud by day and the pillar of fire by night. Yet they did not believe, and the story is one of rebellion and murmurings with its resultant judgments. There are bright spots, however, even in so dark a story, (Continued on page two)

## WHY I DONT ATTEND THE MOVIE HOUSE

L. N. Stamper, Pastor Mt. Zion Baptist Church Dry Ridge, Ky. In the tragic plight of Capt. Rickenbacker and his crew, Lt. Whiteaker tells us that in trying to land his small raft that the tide and the wind were against him, and were rapidly carrying him back to sea. He says that suddenly an unseen force began helping at the oars, and continued until he was safe on land. He affirms that power to be of God. The Unseen Force that is at work when we attend the movies is of a different sort to that which helped Lt. Whiteaker at the oars. This force is positively anti-Christ and anti-Christian. What I have to say to you is not just prejudice, it is not mere dogmatism —(as the world calls dogmatism).—For two years I was connected with the theatre and its interests at Benham, Ky. In this connection it was my job to assist in advertising pictures that would draw crowds. In that time I think I learned the type of pictures that pay big dividends. (Continued on page two)

## -- The First Baptist Pulpit --

### "THE DEVIL AND THE SAINT"

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" "Then Satan answered the Lord, and said, Doth Job fear God for nought?" — Job 1:8,9. In order to talk with you concerning Satan and the saint, I want to go back to the oldest book in the Bible—to the book of Job. I want us to see how Sa-

tan treated one of God's saints—Job himself—in the very first book of the Bible that was ever written. Beloved, Satan has been treating all of God's saints just the same since the day of Job. I IT HAS ALWAYS BEEN INTERESTING TO ME TO NOTICE JOB'S PERSONAL HISTORY AND CHARACTER. That he was one of God's saints there can be no doubt. We read concerning him:

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." — Job 1:1. Don't forget that this is God's description and God's estimate concerning Job. In thus describing him, God tells us that Job was perfect and upright and that he feared God and hated evil. Not only was Job an unusually rich man in that he possessed (Continued on page three)

## AN UNHOLY ALLIANCE

One of the editor's most faithful members has been working this summer in Anderson, Indiana. While there, she attended the First Baptist Church and later sent me the following clipping from the local paper: After interviewing a number of candidates, Dr. Elbert J. Smith, pastor of the First Baptist Church, announces that the Church has obtained the services of Rev. C. Leroy Custer, of Pasadena, California, as assistant pastor of (Continued on page four)

## THE UNIVERSAL CHURCH

I have heard something about the universal church. The churches that Christ establishes are visible and organized. The invisible, universal church does not exist except in the imagination of some people. I impeach the invisible, universal church theory as an immense, immaterial, imaginary inference. An immodest, impractical, impetuous, implacable, impetuous, impetuous, impetuous, improbable, imperiling (Continued on page four)



## THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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## WHY I DON'T ATTEND THE MOVIE HOUSE

(Continued from page one)  
tends to the motion picture industry. I feel deep conviction of the truth of what I am here presenting to you.

From observation of the general impression, I find that most boys and girls, and in many cases, men and women, want to be just like the hero or the heroine he sees in the picture. It is at this point that the question slaps us in the face, "ARE WE AS CHRISTIANS BEING RENDERED SENSELESS TO THE EVILS OF THE MOTION PICTURE INDUSTRY by our participation in them?"

It is impossible to attend a so-called "GOOD" movie without associating to that extent, with people who are immoral, even though they may be attractive and winning in their personality.

Hollywood isn't exactly a "moral" community, if we accept the customary standards of morality. The celluloid colony does not accept them. That's where it differs from the world at large. Everyone in Hollywood recognizes that certain standards exist but they exist for the outside world. Hollywood has its own standards and customs, and they are at variance with public opinion, "perhaps," but they are satisfactory there.

The film crowd has frowned on divorce, never has regarded it as a sin to have more than one living husband or wife, even though three out of every four belong in that class. They never regard it as a sin for a boy or a girl to have a sexual relationship. In this the meaning of prohibition is unknown.

People there believe that every one has a right to live as he pleases. No man or girl is shunned for preferring free love to that of a married life. A girl with a lover is just as welcome anywhere as one with a husband.

Compare Hollywood with any average town, your own community, where if a boy and a girl wanted to have illicit sexual experience, it must be in secret, and if it were found out mothers would prohibit their daughters from having anything to do with the girl in the case. In Hollywood it is different. The boy and girl would make no bones about the affair, and make no effort to keep it a secret, either the boy would go openly to the girl's apartment or she would go to his. This may be a choice morsel of gossip, but it would not in any way reflect upon either party.

These are the people one sup-

ports when he attends the movies. There are, of course, some of the Hollywood people who are said to live decent and respectable lives, but this is the exception rather than the rule.

In I Corinthians, 15:33, Paul says; "Be not deceived, evil associations corrupt good character." Is your character corrupted by men and women who are living in adultery? Does that unseen force of the undercurrent affect you as you try to serve God and support evil at the same time?

The movie industry knows that it pays to produce the kind of pictures the people will pay to see. You may say, "Then, are we not partly responsible for bad movies if we stay away from the good ones?" I wonder how many people attend only the "good" movies actually feel that they are improving them in that way? They are hopelessly outvoted by the worldlings who crave satisfaction of the flesh.

January 6, 1937, the Associated Press published a report of great salaries received by certain people during 1936. William Randolph Hearst, a publisher, was first on the list and Mae West, notorious for her screen roles as prostitute for her suggestive sayings and actions on the screen, was second, with a salary of \$480,833. She was the best paid player. The salary of other actresses was up also according to their immodesty.

Can we feel that unseen force that is pulling our church people away from the churches?

The mass of the movie goers do not strongly disapprove of these objectionable pictures. If any group could have made a dent in this situation, bringing about a clean up, it probably would have been through the "Legion of Decency," an organization of the Roman Catholic Church. The movement did cause a temporary "white-washing," but it was not of lasting consequence.

There is no question about it. The movies are sold out to the world. He who thinks he can attend them without marring his character and influence must like righteous Lot, find to his sorrow that he has been trapped by the unseen force and is sliding along with the rest of the worldlings.

"But," questions some leery-eyed social elite, "we cannot avoid supporting indirectly things that are evil and things that we cannot approve." There is a difference between the support of evil that is unwitting and indirect as compared with a conscious and willing support. "Oh," comes a rejoinder, "Even the Bible is at times as frank as the movies." I challenge you to point to anyone who was led to evil ways by the reading of any passage in the Bible. This is certainly not the case with the movies. "By their fruits ye shall know them."

Thirty-seven per cent of the entire movie audience is composed of minors, and the food these children get at the movies is a diet of love, sex and crime. Go to any juvenile judge and ask him concerning the delinquents that appear before him each year. Your eyes will be opened to some facts about juvenile delinquency.

Dr. Edgar Dale of Ohio State University, after carefully studying 1,500 films and classifying them as to their predominant themes found that 75 per cent of them dealt with love, sex and crime, and mystery pictures. If children go to the movies they must see the regular run of the

mill output of love, sex and crime. Can these children discriminate and choose only the "GOOD" pictures? They will follow the parents, Sunday School teachers and their Pastors. Where are you leading them?

"But," someone objects, crime is an important actor in our modern life. The movies can do a real service of portraying it as something to be shunned." Well, DO the movies portray crime as unattractive, and something to be avoided?

Out of the 1,500 films studied by Dr. Dale, the heroes were responsible for thirteen good sound murders; while the villains and villainesses were responsible for thirty. All together, there were fifty-four murders committed, to say nothing of fifty-nine cases of assault and battery. Thirty-six hold-ups and twenty-one kidnappings were portrayed. The score is remarkable. Forty-three crimes are attempted and four hundred six crimes are actually committed, a total of four hundred forty-nine, all in 1,500 pictures.

The criminals are presented in an attractive manner, by gracious and attractive personalities. If the movies really showed where the criminals were punished for their crimes at the hands of the law, it might be a different matter, but, unfortunately,

(Continued on page four)

## SILENCING AN ATHEIST

A generation ago Charles Bradlaugh, an atheist, challenged Hugh Price Hughes, a godly minister, to debate with him the truth of the Christian faith. The challenge was immediately accepted in these words: "The courts, as a rule in rendering their verdicts, do not rely solely upon the arguments of the lawyers on either side. They carefully scrutinize the evidence offered by those who have first hand knowledge of the facts. I will bring with me to the debate, one hundred men and women who have been saved from lives of sin by the Gospel of Christ. They will give their evidence and you will be allowed to cross-examine them. I will ask that you bring with you one hundred men and women who have been similarly helped by the gospel of infidelity which you preach." The debate was abandoned. The agnostic had no evidence. The Christian had evidence.

## AN UNUSUAL EXPERIENCE

(Continued from page one)  
and one of them we find in chapters 35 and 36 of Exodus, where the commencement of the work on the tabernacle is recorded. We feel certain that the great heart of God was made glad as He saw the willing heartedness of His people. One of the key words of Chapter 35 is "willing hearted" (vss. 5, 21, 22, 26, and 29). When the time had come for building the tabernacle no special tax was levied, nor was the law of the tithe used for this purpose. The Lord asked for two things, viz, "willing hearts" to give voluntarily of their substance, and "wise hearts" to give voluntarily of their time and talents in making the tabernacle and its furniture. The day arrived for the receiving of gifts. What a procession it must have been! "And they came, every one whose heart stirred him up and every one whom the spirit made willing, and they brought the Lord's offering to the work of the tabernacle," gold, silver, fine woods, blue, purple, scarlet, fine linens, skins, precious stones, spices, oil, and

sweet incense, "the children of Israel brought a willing offering unto the Lord" (Ex. 35:21-29).

And the procession of "willing hearted" folks was so long that some of the workmen became excited and called for Moses. After counsel, Moses ordered the camp criers to make a proclamation throughout the camp. The proclamation is without precedent, and the annals of history, at least as far as the work of God is concerned, will not reveal many succeeding cases. The workmen had said, "The people bring much more than enough," and so Moses ordered, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing for the stuff they had was sufficient for all the work to make it, and too much" (Ex. 36:5-7).

"Much, more than enough," "Sufficient," yea, and too much. What an experience that must have been! O, that God might bless His Church today in raising up more "willing hearted" folks. Perhaps never in the history of the world have the people of God been blessed with so much material wealth as this present time. And quite likely they have never given such enormous sums as are given in our day. Yet, with all this, the needs are not all supplied. The work of the Lord is hindered in many quarters for lack of means. Certain Missions have voted to "retrench to recall workers and close up stations." Surely our God does not want the task of evangelization left half-done. He has not failed us, but we have so miserably failed Him.

There comes to our mind the picture of the building of the temple after the remnant had returned from Babylon. Again one sees willing hearts. We read in the Book of Ezra, "The chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God \* \* \*. They gave after their ability unto the treasure of the work." Again, "They gave money also unto the masons and to the carpenters." Soon the temple was under construction. Difficulties then arose — they always do — and the enemies finally succeeded in stopping the work. What a victory for the devil! And how he did rejoice as he saw the people of God lay down their tools and throw up their job! What is the use of fighting to build a temple; let us rather build our own houses. The things of God were neglected and every man lived for himself in seeming prosperity. Then came the prophet, Haggai, with his sharp message: "Is it time for you, O ye, to dwell in your ceiled houses, and this house (the temple) lie waste? Now therefore thus saith the Lord of hosts; consider your ways. Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink but ye are not filled with drink; ye clothe you, but there is none warm, and he that earneth wages earneth wages to put it in a bag with holes. Why? saith Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." Real blessing never came to Israel until the "willing hearts" and the wise hearts were stirred up to give and to build until the work of God was finished.

Our day seems to be one of indifference and self-satisfaction. Much has been given, much has been done, but the Lord's building is not yet finished. It would seem that the wise hearted are waiting for the willing hearted. Laborers are waiting to be sent

to the whitened harvest. Must the heathen die in sin while we have light sufficient for them? Shall not the blessing of the unevangelized lost of this generation be required of us? "willing hearted," to give sufficient means and send sufficient messengers so that our God-given may speedily be completed. We shall hear the shout of triumph as He claims His temple.

"But this I say, He which sows sparingly shall reap sparingly; and he which sows bountifully shall also reap bountifully. Every man as he purposed in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." — 2 Cor. 9:6-7. — C. A. Bulletin.

## I SHOULD LIKE TO KNOW

(Continued from page one)  
or declaration, especially writing by the minority body expressing dissent." "Protestants" were those who came out of the Catholic Church in the 16th century.

Martin Luther was one of the first and the greatest reformers who made a "protest" against the practices of the Catholic Church, and his followers called the Lutheran Church.

The Reformation which took place in the 16th century resulted in the forming of the new churches in Britain, Denmark, Sweden, Norway, Holland, many, Switzerland. Out of many other churches have

Baptists are not "Protestants" because they were never a part of the Catholic Church to test." Baptists are much more than the Reformation, the Baptist church having been organized by Jesus Himself.

3. Should Baptist Churches serve Easter?

New Testament Baptist churches ought not to observe Easter. The very name "Easter" is derived from the name of a pagan goddess whose festival was held in April.

Chambers' Encyclopedia states that many of the popular customs connected with Easter are clearly of pagan origin. The goddess Ostara or Easter seems to have been the personification of the morning or East and the opening of the year of spring. The worship of this being to have struck deep root in northern Germany and was brought into England by the Saxons. continued to be celebrated in many parts of Germany to the present century by building of bonfires and numerous other rites. It was especially a festival of joy. With the new policy, the Roman Catholic Church endeavored to suppress the Christian significance to give the rites as could not be rooted out of pagan people. The fires can be traced in the tapers sometimes weighing pounds, with which the churches were lighted on Easter eve.

The most characteristic and the one most widely diffused is the use of Easter eggs. are usually stained various colors with dyewood or herbs and usually make presents of them. sometimes they are kept as pets, sometimes eaten. Games also played by striking against one another. In parts of Scotland it used to be the custom for young people to go out early on "Paschal day" and search for wild flowers for breakfast, and it was thought lucky to find them. ought to be enough to show that Easter is foreign to the Scriptures and true New Testament Baptist Churches should shun



2, DECEMBER 2, 1944

## SATAN AND THE SAINT

(Continued from page one)

blown thousand sheep, three of thousand camels, five hundred oxen, and five hundred asses—but also he was an unusually good man. It is doubtful if any better man than Job could be found in all the Old Testament.

He possessed a very sensitive ear. Listen:

"And it was so when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." — Job 1:4-5

This verse would indicate that when Job's children feasted together, he would offer burnt-offerings in their behalf, thinking that possibly they might have sinned. It was not that Job knew that they had sinned, but rather that he was on the safe side and wanted to be conscientious relative to the spiritual welfare of his children, he offered burnt-offerings in their behalf. The interesting thing about this is that he only did this once or twice even a few times; the Scriptures say, "Thus did Job continually."

From this we then see that Job was truly one of God's saints. It is seen both from the estimate which God gave concerning him and in view of the attitude of Job concerning the spiritual welfare of his sons and daughters.

## II

THIS BOOK WHICH TELLS OF THIS SAINT—JOB—ALSO GIVES TO US A PICTURE OF SATAN. It is a fact, beloved, that there is a devil. Some think of him as an allegorical phantom, some speak of him as a myth, some say that he is out on the plane with Rip Van Winkle or some of the characters of Aesop's Fables; yet this Bible declares that Satan is an actual reality. Listen:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan also among them." — Job 1:6

It does seem strange that immediately after describing the character of pious Job, God should present to us at once the personality of Satan. Yet thus it was then, and thus it is today wherever a saint appears, Satan always is to be seen.

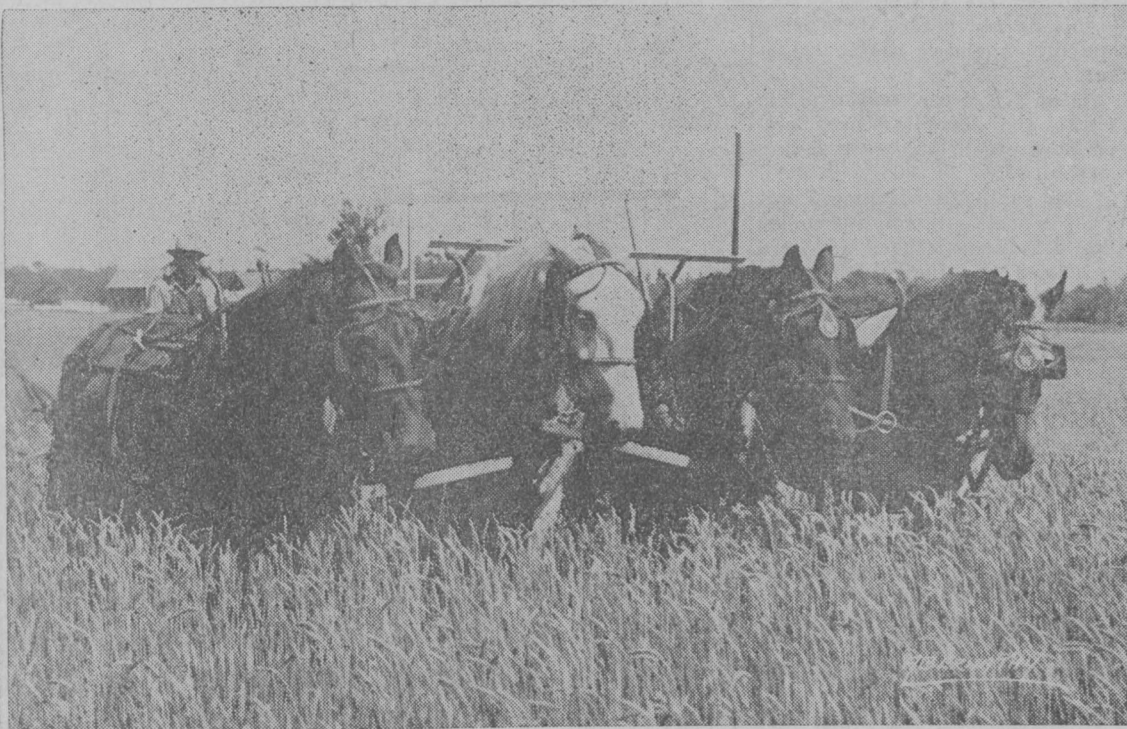
It is rather interesting to note the devil's abode. A lot of people think that the devil is in Hell. When I was a boy, I read Milton's "Paradise Lost," and in it Milton describes Satan being cast out of Heaven, and down to Hell. A lot of folk have got their theological concept of Satan from that Milton said rather than from the Scriptures. Yet, beloved, the devil is not in Hell, he never has been in Hell, and he won't be in Hell until the judgment of the great white throne at the end of the millennium. Then it is that he will be judged and cast into Hell.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." — Revelation 20:10

Now, his abode is right here in this world. He lives in the earth.

"And the Lord said unto Satan, Whence comest thou? Then

## THE HARVEST



"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." — Mt. 9:37,38

Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." — Job 1:7

Peter declared the same truth to us, that Satan's abode is in the world, for he said:

"Be sober, be vigilant; Because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." — I Peter 5:8

While the devil's abode is in the earth, it is also true that he has access to Heaven.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." — Job 1:6

The devil knows how to get into God's presence. In this, he is much smarter than a lot of Baptists, for a lot of Baptists don't know how to get into God's presence in prayer. I don't mean that the devil goes into God's presence for the purpose of prayer. From the time of his fall, there is no record of a solitary petition that Satan ever offered for mercy or grace in his own behalf.

While he does not go there for the purpose of prayer, he does have access into Heaven and does know how to get into God's presence. Just as we always have an Intercessor before the throne in the person of Jesus, so we also have an Adversary in the person of Satan. When Satan came into the presence of God, he accused Job of serving God selfishly.

"Then Satan answered the Lord, and said, Doth Job fear God for nought?

"Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land."

"But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." — Job 1:9-11

It is true that many a person serves God just as Satan said that Job was serving Him. I think that there are those who tithe because God has promised to open the windows of Heaven and pour out His blessings. Doubtlessly there are those who go to church and go through the ordinances and forms of worship because they expect some selfish blessing in return. The devil knows that many do serve God

in this manner. Hence it was that he accused Job of thus serving God from a selfish point of view.

Yet this is no more than the character of Satan continually. Through the ages it has been his policy to accuse the saints of God always. Every time he goes into God's presence to speak of any Christian it is to bring an accusation and to malign the character of that Christian.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." — Revelation 12:10

In the case of Job, Satan actually tried to take this saint out of God's hands. He even boasted to God that he could do so.

"But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." — Job 1:11

When he failed in his first attempt to do so, he came back then into God's presence and for a second time declared that he could take Job out of God's hands.

"And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life."

"But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." — Job 2:4,5

Of course, the devil failed in his attempt to take Job out of God's hands. From that time on, I don't think he has ever tried to take one of God's saints away from Him. He may worry the flesh of the believer. He may wreck the believer's influence. But the devil knows now that he can't take a believer out of God's hands. He has known that ever since the day he failed to get Job.

Everyone who has ever preached falling from grace has preached the devil's doctrine—that is, the doctrine the devil preached to God concerning Job. However the devil doesn't preach it any more. He learned better in the day that he failed to secure Job. He has a great deal more sense than all the Arminian preachers who preach falling from grace; for he knows now that he can't take a saved person away from God.

In this study of Satan and the saint, it is interesting to notice that he resists God's servants. In this experience of Job, though Job was on earth and Satan was in Heaven, yet he was resisting one of God's saints.

Yet this is nothing new; this is Satan's method of working.

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." — Zechariah 3:1

"Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." — I Thessalonians 2:18

Just as Satan resisted Job and as he resisted Joshua the high priest and as he hindered Paul in his proposed visit to Thessalonica so Satan still resists God's saints today.

Satan actually uses evil men to further his purposes. The Sabeans carried away Job's oxen and killed his servants. The Chaldeans stole his camels and slew those who had them in charge. Actually in each instance it was just the devil at work. For these evil men were merely the tools which Satan used to further his purposes.

It was thus in the case of Judas Iscariot.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him:" — John 13:2

Judas was naturally a wicked man and the devil put into his evil heart the desire to betray his Lord and Master.

When Ananias and Sapphira honored the feet of the apostles more than the eyes of God, it was because Satan had entered into them.

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land?" — Acts 5:3

The devil was merely using Ananias and Sapphira and Judas Iscariot, as well as the Sabeans and the Chaldeans, to further his purposes.

In carrying out his work, the devil uses natural forces. It was the devil who caused the fire that burnt up Job's sheep. It was the devil who caused the cyclone to destroy the house where Job's sons and daughters were feasting. Of course, it is only logical for him to work thus, for he is

called "the prince of the power of the air." (Ephesians 2:2).

A few years ago I heard of a man who was picked up by a cyclone in the state of Missouri, carried across the Ohio River and dropped down into a swamp near Cairo, Illinois. When it was noticed that he was unharmed, one of the natives ventured the assertion that the Lord was surely with him, whereupon this airborne individual replied, "if the Lord were with me, He must have been traveling fast." If this be a true incident, then my impression is that God was with him when he alighted, but the devil was there when he was picked up.

In using these evil men and natural forces, the devil thus works under cover. He worked through fire and wind, the Sabeans and the Chaldeans. No one saw him; and unless one knew that he was behind the scene directing the events, he would never have been blamed for Job's calamity.

Well, this is the way the devil has worked through the ages. He works under cover.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." — Revelation 12:9

Just to show you how he deceives, let me tell you a fable. Perhaps you recall how the fairy gave a man a magic pocketbook. He could shake it and extract a five dollar gold piece. He shook it time after time, extracting the money and piling up the gold before himself. However, when the pocketbook was given him, it was with the understanding that when he had enough money, he would throw it away. After he had accumulated a large amount of gold, he decided that it was time to throw the pocketbook away. When he started to do so, by thus shaking it, he heard the coin inside and thought that surely he had better get that coin out before throwing it away. When he tried again, it was with the same experience. Ultimately the man was found dead, stretched out over a pile of gold, with a five dollar gold piece still inside the pocketbook. Thus deceived by Satan, he just couldn't quit. It is thus with the majority of our sins—Satan deceives us; he works under cover.

In noticing the experience of the saint Job, we see that Satan is the author of much sickness. It was the devil who brought the plague of boils into Job's life.

"So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." — Job 2:7

I am satisfied today that a great deal of the sickness which comes to God's people comes because of Satan. To be sure, sometimes God sends sickness as chastisement for our sins. Other times He sends sickness that the works of God might be made manifest. However, it is well to notice that much of our sickness comes primarily through Satan.

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" — Luke 13:16

"How God anointed Jesus of Nazareth with the Holy Spirit, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." — Acts 10:38

"And lest I should be exalted

(Continued on next page)



## "SATAN AND THE SAINT"

(Continued from page three)  
above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." — II Corinthians 12:7.

Here then are three Scriptures in addition to the experience of Job, which would lead us to believe that many of our sicknesses come of Satan.

However, in connection with the saints, Satan's power is limited.

"And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." — Job 1:12.

"And the Lord said unto Satan, Behold, he is in thine hand; but save his life." — Job 2:6.

Satan could not at first touch either Job's property, his family, or his body. Then it was that God gave him the privilege of striking Job's family and his property, but he could not touch his body. Later God gave him the privilege of touching Job's body, but he could not take his life. Thus we see that Satan's power is limited, and in reality he can go only as far as God permits him.

This is the reason that the devil will never be able to take a saved person out of God's hands—God just won't permit it; and since Satan works under limited power, he has not the ability to do so. God will never allow him to pass the sacred precincts of saving grace.

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." — I John 4:4.

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." — I John 5:18.

### III

AFTER NOTICING HOW SATAN DEALT WITH THIS SAINT, IT IS RATHER CONSPICIOUS TO NOTICE WHAT HE ACCOMPLISHED.

He certainly did not accomplish his purpose, for he did not take Job out of God's hands. Neither can he take a believer out of God's hands today.

"And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ." — Philippians 1:6.

"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.

"Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." — Psalms 89:30-33.

Though Satan worried Job's fleshly nature to the extent that Job longed for death and actually cursed the day in which he was born, yet Satan never succeeded in taking this saint away from God.

In reality, he only succeeded in accomplishing one thing—that is, he succeeded in sending a saint

to his knees. When the story of all his losses—both of his posterity and his prosperity—came to Job, he fell before God, being thus drawn closer to Him. Listen:

"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped.

"And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." — Job 1:20, 21.

I say then that the only thing that Satan accomplished was the drawing of this saint closer to God. It is thus with all trouble that comes to any true child of God, for troubles never comes to us apart from drawing us nearer to Him.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." — Hebrews 12:11.

In closing, may you notice that ultimately Satan who thus deals with God's saints is going to be brought to his doom.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." — Revelation 20:10.

Listen, my dear unsaved friend, if the devil cannot rise up against God without being cast into Hell, why then will you attempt it? Remember his doom and remember at the same time that yours will be identical, if you listen to him. Instead, may you turn, by God's grace, to the Lord Jesus and trust Him Who is able to give you victory over Satan. There is only one way that you can have victory over him, and that is in Jesus only.

"And they overcame him (Satan) by the blood of the Lamb." — Rev. 12:11.

May God bless you.

## WHY I DON'T ATTEND THE MOVIE HOUSE

(Continued from page two,)  
the Hayes Office does not take seriously its job of censorship. Only one-fifth of the criminals in motion pictures are shown as receiving legal punishment, and many of them go "scot-free."

Science tells us that children retain 78 per cent of what they see in the movies. If that is true, what should be the attitude of Christian leaders toward the entire industry?

While I was attending the Southern Baptist Theological Seminary at Louisville one of the ministerial students was asked to lead in his State group prayer meeting on the following Wednesday night. His excuse was, "I'm sorry, but I have an important engagement on that night, and can't be there." On the night of the prayer meeting he, along with three other students, asked me to go to the picture show with them. What will he have to say when his congregation chooses to go to the picture show rather than to hear him? Will he lock up and go with them? You Sunday School teacher, what can you say to your pupils when they "catch" you in a picture show? Doesn't your conscience hurt you. Or do you have a conscience? Christian, can you stop and count the cost in the loss of influence when you attend such ungodly places?

In this short article, I am not telling you what to do. I am pointing out some of the things

that you are doing when you do attend the "Motion Pictures as they are today."

We may rationalize our position, but we cannot escape the deep truth presented in God's Word. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." — I John 2:15, 16.

### UNION MEETINGS

(Continued from page one)  
quite sure that he does not. Does he believe that Baptist churches are the only Scriptural churches? We are inclined to believe that he does.

If he believes that Baptist churches only are New Testament churches, how can he engage in a union evangelistic meeting with Methodists, without acknowledging their organizations as on a par with Baptists?

Is it not a fact that by engaging in this union enterprise that he tacitly and silently agreed not to preach against sprinkling, baby baptism, apostasy, open communion, and an autocratic form of church government?

Can a Baptist preacher consistently enter into a gentlemen's agreement, expressed or implied, to suppress any article of his faith?

If Methodists teach and preach a pure gospel is there any imperative need for the paper our brother ably edits? Surely what he preaches in his paper is not preached nor taught by the Methodists! Selah!

### WHAT IT MEANS TO BE CAUGHT UP

(Continued from page one)  
man pluck them out" (John 10:28, 29). Second is "pull." "Pulling them out of the fire" (Jude 23). Third is "take by force." "The violent take it by force" (Matt. 11:12). "They would come and take Him by force, (John 6:15). "To take Him by force from among them" (Acts 23:10).

This word "harpazo" is then a word of victory. It helps the Christian to realize the truth; "Greater is He that is in you,

## I KNOW

"I know in me no good things dwell,  
I know my heart is black as hell,  
Sold am I, in, under sin,  
All bad without, no good within,  
I know, Oh God, I know.

I know that I am without hope,  
With all my sin I cannot cope,  
How pitiful my efforts be,  
No help within myself for me,  
I know, Oh God, I know.

But look! on yonder hill I see  
My Saviour hanging on the tree,  
Forsaken, dying there alone,  
For all my sins there to atone,  
I know, thank God, I know.

How can I know these things you say?  
How am I guided on my way?  
The Word of God, my Saviour brings,  
And in my heart a new song rings,  
Thank God, I'm free, I know.

Are you burdened down with sin,  
Don't try to save yourself again,  
Believe that Jesus died for you,  
Accept the word, believe it's true,  
And then thank God you'll know it too."

—Alva Spence, Coalgrove, Ohio

than he that is in the world." The daily triumph of the Lord in His own is pointing toward that great and blessed day. Now we are engaged in a great conflict. The enmity that began in the garden of Eden (Gen 3:15) is still in existence. The struggle is fierce. The battle is constant.

For the Christian, however, there is no doubt as to the outcome. Our Commander never lost a battle. Never has He suffered a defeat. So, with "The Blessed Hope," we look ahead to that day soon to come when "we shall BE CAUGHT UP to meet the Lord in the air." "Even so, come, Lord Jesus."

— The Midnight Cry

## FORD HELPED THRESH THE LORD'S WHEAT

(Continued from page one)  
ministry," via a dish of breakfast cereal, reported by Edward Esline, the pastor of the Friends' Church).

In 1942 there was a return of 70 pounds of wheat, of which the church's share of seven pounds was worth 14 cents.

The women used it to make cookies. The 1943 crop covered a full acre and returned 17 bushels.

With Henry Ford and his grandson Henry II looking on, 60 farmers of the local grange turned out recently to thresh Perry Hayden's fourth annual crop of the "Lord's Wheat", which this year covered a 14 acre field and produced 350 bushels.

Behind a wire fence surrounding the wheat field, more than 5,000 persons watched the threshing operations.

From his Edison Institute at Dearborn, Ford brought an assortment of threshing equipment—among which were ancient sickles and old time flails, as well as a "tumbling-rod birdsall" thresher powered by horses.

There was a collection of threshing engines, including one which Ford used 60 years ago.

Ford and his grandson took an active part in the operation of the machinery, handling hot steam valves with deft fingers.

At noon Henry and Mrs. Ford and Henry II dined with the Hayden family in their village home.

Hayden, "the tithing Quaker," plans to continue the experiment for two more years, rounding out a cycle of six seasons in accord-

ance with a Biblical injunction to use the land for six years and let it lie fallow on the seventh.

This year the church will receive more than \$50 for its bushel share.

Next year Hayden will plant 200 acres to plant his 315 bushels, and he expects to harvest 5,000 bushels.

In 1946 the experiment reached its climax with 3,000 acres and an anticipated 90,000 bushels. All of this will go to church.

The verse that started it all, John 12:24—not only contains this beautiful and significant law of the vegetable kingdom—death, resurrection and fruitfulness—but it also sublimely reveals the necessity of the death and resurrection of the Lord Jesus Christ.

Had He not died, He would have remained alone, as far as the sons of men are concerned. For there is no link with Him apart from His death.

Since He died for our sins, and rose again, the fruit is such that no man can number "out of every kindred, and tongue, and people, and nation." (Revelation 5:9)

But are you among them?

## ROBERTSON ON EVOLUTION

(Continued from page one)  
On the inside front cover of these books to be printed and sold only upon condition that they are not to be used by Seminary students, who have not graduated in New Testament English."

I can't see why Baptists should plain about heresies in schools and allow the Seminary to continue as a hot-bed of denism and heresy. Cumberland College had a teacher who believed in evolution years ago. Funds were diverted from college. Georgetown College a president who was a Campbellite and funds were withdrawn from the college. The Seminary for years has been full of denists, heretics, infidels, near-infidels, and yet it dares to speak out against this world is round and full of evolution.

## THE UNIVERSAL CHURCH

(Continued from page one)  
imposter; an incredulous, insistent, insane impossibility; indefinite, injudicious, insatiable insanity; as an invidious invention spreading out in a lowliness, enlarging into littleness and increasing into nothingness." —A. T. Howell.

## AN UNHOLY ALLIANCE

(Continued from page one)  
the local church. Rev. Campbell who was here about a month will report the first week in August, when he will take over duties of assistant, which have been vacant since Mrs. H. Gale, former incumbent, resigned early last year.

The new assistant has been acting as minister of education at the Central Christian Church at Pasadena. Prior to that he was a teacher in a Baptist College in Oklahoma. He also acted as principal of a high school there for a year and also has done some writing for Baptist publications.

Well, what do you think of that? A woman has held the position of assistant pastor at Campbellite! This is but another of the many evidences of spiritual drift in the N. B. Our only comment: "But at the beginning, it was not so."