

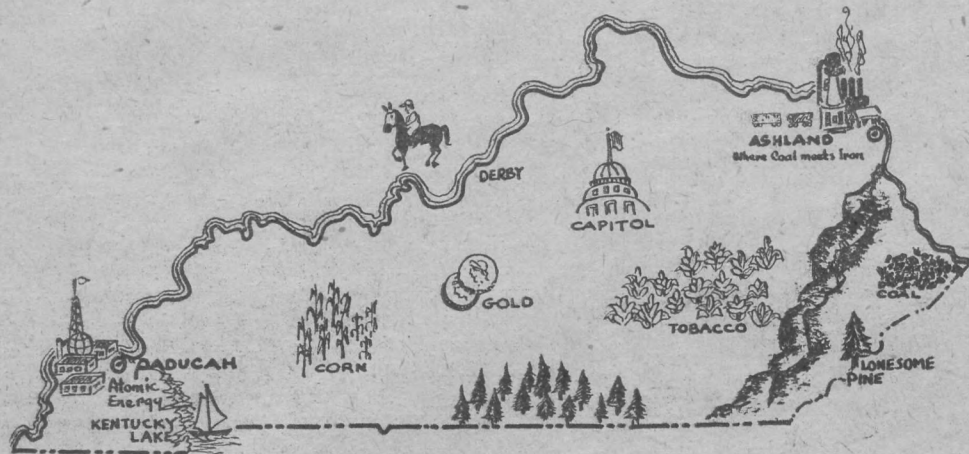
# The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

"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 8:29.

VOL. 23, NO. 42 RUSSELL, KENTUCKY, NOVEMBER 20, 1954 WHOLE NUMBER 859

## We Invite You To Come See Us!



The ending of my pastorate in Russell, and the cancellation of our Bible Conference, meant that a lot of folk who had planned to visit with us during Thanksgiving week were compelled to change their plans, which we are sure was a disappointment to them, as well as a grief to your editor.

However, we want to take this opportunity to invite you to come visit with us at any time that it might be convenient for you. Friends in Denver, Colo., who were planning to attend the Conference are still planning to visit us at Thanksgiving. We wish that each of our readers would please accept this as a personal invitation to come see us at any time that such might be convenient for you.

We still live in Russell, Kentucky, where in all probability we will continue indefinitely to reside. Our printing shop is located in Ashland, Kentucky (just four miles from Russell), and you will usually find Mrs. Gilpin and me at one or the other of these places. We are having to work mighty hard making ends meet, so in all probability you'll find us at our printing shop, known as Economy Printers, 336 Thirteenth Street, Ashland, Ky.

That you might know just where we are located, I am reproducing herewith a map of Kentucky. You will notice that Ashland is at the extreme east end of Kentucky, in contrast with Paducah, which is near the western end of the state. Here is these mountains of Kentucky, where we have lived the greater part of our lives, we have found some of the choicest of God's saints. Truly as I think of my friends scattered throughout eastern Kentucky, as well as in West Virginia and Ohio (bordering states), I say with a native of these hills, "Thar's gold in them thar hills."

We do welcome our friends who come to see us. A few days ago, we were honored with a visit of Pastor Harvey Ayres and wife of Mt. Hebron Baptist Church, of Lancaster, Kentucky. Accompanying them were Bro. and Sister Irvin J. Dean, members of the church of which Bro. Ayres is pastor. When the announcement of my resignation was printed, Bro. Ayres said that his first impression was to send a telegram, and then he considered writing, and finally decided that nothing but a visit would be satisfactory. It was surely a joy to spend a part of an afternoon with them in the richest of fellowship that humans can enjoy, when heart and hand blends together in mutual comradeship. Thank God for the encouragement of the visit of these dear friends!

Let me insist that any of our readers are welcome—thrice welcome—at any time God may make it possible for you to be with us. Stop if you are just passing through town, or if possible plan your itinerary so as to visit with us in our home. Let me say it again: "You are welcome, wanted, and invited."

### WHY WE LOVE HIM

A little girl was asked by her mother, why she loved her. The child replied: "Mother, I love you because you loved me when I was too little to love you back." "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8).

### YOUR SUPPORT IS NEEDED NOW

Thanksgiving will soon be here, and as usual about this season of the year, I remind all our readers of our needs, for THE BAPTIST EXAMINER is truly a thirsty child that always "needs a drink."

We always depend upon the offering at this season to clean up our obligations at the end of the year. How we do thank God for the generosity of our readers in the past, at the Thanksgiving season. Truly, we have always had a thankful Thanksgiving season, because you have lifted our financial obligations on the paper, at this season of the year.

We used to send out a form letter at Thanksgiving to all of our readers, but the preparation and mailing of this ran into considerable expense. Therefore, for the last few years we have printed our letter in this paper, as we did last week, and thus presented our (Continued on page eight)



I am grateful to be able to edit THE BAPTIST EXAMINER. Are you thankful for it? If so, how thankful? Your offering will be most deeply appreciated.

## The Baptist Examiner Pulpit

### "The City Of The Living God"

"For he looked for a city which hath foundations, whose builder and maker is God. But now they desire a better country, that is, an heavenly, wherefore God is not ashamed to be called their God: for he hath prepared for them a city."—Heb. 11:10,16.

Ordinarily, men are lovers of cities. There are notable exceptions; yet, in the main, men move from forest and farm and mine to dwell in cities; thereby they become bigger and greater. Thus, London, New York, Chicago, Berlin, Paris, Tokyo, and Rome have been developed. These have become the greatest cities of the world, all because men love cities.

Yet, great as these are, and wonderful as they are with op-

portunities, I want to talk to you of a greater city—the City of the Living God, as described by John in Revelation:

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

—Rev. 21:10.

Even in our hymnology, we speak of Heaven as a city.

"There's a holy and beautiful city, Whose builder and ruler is God; John saw it descending from Heaven, When Patmos, in exile, he trod; Its high, massive wall is of jasper. The city itself is pure gold; And when my frail tent here is folded, Mine eyes shall its glory behold.

No sin is allowed in that city, And nothing defiling or mean; No pain and no sickness can enter, No crepe on the door-knob is seen; Earth's sorrows and cares are forgotten,

No tempter is there to annoy; No parting words ever are spoken, There's nothing to hurt or destroy.

No heartaches are known in that city, No tears ever moisten the eye; There's no disappointment in Heaven, No envy and strife in the sky; The saints are all sanctified wholly, They live in sweet harmony there;

My heart is now set on that city, And some day its blessings I'll (Continued on page two)

## "I Should Like To Know"

1. Why should not moving pictures be used in the church?

While something good may be said in favor of moving pictures in the church, several reasons are apparent that their constant, or even frequent, use will prove detrimental: (1) Their use is a proclamation of the failure of the gospel as at present proclaimed. (2) An acknowledgment that dependence is being placed upon them rather than upon the drawing power of the Cross of Christ. (3) While moving pictures may temporarily draw the crowds, these will fade away when the pictures are discontinued. (4) However high the motive for their introduction they tend to degenerate into a form of mere entertainment. (5) The danger is that they become a substitute for the vital gospel message. (6) The Bible subjects that can be presented are largely of a geographical or imaginal, historical character, which may contain few or none of the vital Christian truths.

2. Should Baptist Sunday School teachers celebrate Easter by having egg hunts or otherwise?

No. Easter is a cross between Catholicism and Heathenism. The egg hunt, the rabbits, etc., are a

relic of the heathenish, idolatrous worship of rabbits, etc., because of the "fecundity" of rabbits. It savors of observance of days and Paul said he was afraid of the folk who observed days. Gal. 4:10-11. It smacks too much of idolatry for anyone, who wants to please God, to have any part in it. Ex. 12:12 and I Cor. 10:19-22 show His attitude towards any thing and everything that even squints towards condoning any kind of false worship.

3. Should Baptist Sunday School teachers put on Halloween parties for Sunday School children?

No. While there is less thought of anything religious in connection with Halloween than there is in Easter observance, yet the origin of both is very similar.

"All Saints" day or Halloween, is an ancient festival of the Catholic Church, introduced because of the impossibility of keeping a separate day for every saint. In the fourth century, following the cessation of the persecution of Christians, the first Sunday after Easter was observed for commemorating the martyrs generally, and in 610 A. D. the old heathen Parthenon in Rome was (Continued on page eight)

## Does It Make A Difference In Financing His Church?

We take issue with "The Illinois Baptist," from whence the following is copied.

### Box, Plate or Basket

Occasionally we read something about the "mission box" in the church. We know SOME pastors who are good men that use it, but we want more evidence. Will you please enlighten us?

1. We believe that the only gift acceptable to God is the voluntary free will offering. If this be true, can you not practice that principle just as truly by passing a plate for the offering, as you could by having a box and asking the giver to drop his offering in it?

2. Please give proof that the New Testament churches used such a box. We asked some of its advocates and they referred us to where Jesus sat over against the treasury in the Temple.

3. Are not both ways (box and plate) just a method or system, and could not either be used without violating the basic principle which is the free will offering?

4. If the above be true, where can we find the ground of authority for preaching and teaching that God will bless in a very special manner the church that discards the plate and installs the box.

5. We understand that where the box is used they have just one treasurer for all the church's

money. Just recently a brother informed our B. T. U. treasurer that she was committing a "sin" by holding that office.

Please give us the "thus saith the Lord" on this statement.—A Seeker After Truth.

We answer the foregoing by number as the querist gives the paragraphs.

1. We don't think it makes a straw's difference whether the offering is dropped into a box or a plate or whether the giver goes personally to the treasurer and hands it in. The Negroes have a fashion of coming forward and laying their offerings on a table, and we think this method just as good as the others. The essence of the gift is that it must be a free will offering.

2. If any New Testament church ever used such a box as some insist we have not learned about it. We see in Acts 4:34,35 where the people brought their money and laid it down at the apostles' feet, and in verses 36 and 37 following the name of one who thus made his offering is given. Jesus, surnamed Barnabas, was the giver in this case. No box mentioned, no plate, no basket. It looks a good deal like, we see the Negro brethren do when they come and lay their offerings—so to speak—at the church's feet.

3. Yes, either one of the three methods is right and in neither is there any need to violate the spirit of the free will offering.

4. There is no such authority that we know of. We should not worship either box or plate. We don't think God cares at all which method is used.

(Continued on page eight)

### HE IS THE ONE WHO MADE PEACE FOR US

Some years ago a Christian worker did the very best he could. He went to see a dying man. As he sat down by his side, he said, "Friend, is it true that you will not be with us long? Do you know that?"

He said, "Yes, they told me so." The worker continued, "May I ask you the question, 'Have you made your peace with God?'"

The man looked up very promptly and said, "No."

"Then don't you think you had better set about doing it right now lest you pass out of this world without it?"

"No," was the reply.

The visitor was rather astonished at the decisive way in which he (Continued on page eight)

### HOW LOTS OF FOLK TREAT THE LORD

Former United States Senator Vardaman, so the story goes, once rented a plot of several acres to one of his black neighbors. The land was to be planted in corn, and the senator, then ex-governor, was to receive one-fourth. The corn was duly harvested, but the senator did not receive his fourth. Meeting the Negro one day, he said:

"Look here, Sam, have you harvested your corn?"

"Yes, sah, boss, long ago."

"Well, wasn't I to get a fourth?"

"Yes, sah, boss, dat's de truf, but dar wasn't no foth. Dar wuz jes three loads an' dey was mine."

There are some white people who treat the Lord in the same fashion.



## THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR  
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Paid circulation in every state and many foreign countries.

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

## A REMINDER

There is still plenty of time for you to make a Thanksgiving offering in behalf of our written ministry. It has been a joy to edit this paper in the past year. I am thankful we have been permitted of God to send it to you each week. Now we invite you to share our financial responsibilities. You can show your thankfulness by an offering equal to the blessing you have received through the message of this paper.

## \$ A-MONTH-CLUB \$

Since last week we have had two most encouraging letters, each containing \$12.00, or a dollar for each month, to be applied toward the liquidation of the debt on our press.

These donors are:

Mrs. Nora E. Tracey, Cherryfield, Maine.

Mr. and Mrs. James E. Frederick, Texarkana, Texas.

This brings the total of this fund to \$252.00, looking forward to June 27, 1955, when we will need better than \$1,200.00 to meet our payment and interest on the note.

May God bless our readers and especially those who thus contribute of their means for the ongoing of this paper.

## ONLY FOUR LEFT

We recently made announcement as to bound volumes of THE BAPTIST EXAMINER for 1953. We only had a very few of them to start with and they are all sold now but four copies. When these are gone, there can be no more as we have no more copies to thus bind.

The price is \$5.00 postpaid, and if you want such we invite you to send us your order at once.

We are also beginning to take orders for the bound volume of this current year of 1954. We make this announcement in view of the fact that we are already receiving inquiries as to whether bound volumes will be available for 1954. Many seem to be interested in securing my series of sermons on the book of Ezekiel, all of which are thus published in 1954. We are glad to announce that we will have probably about 25 copies to sell, and all those who desire such would do well to place order at once—first come, first served. They will be available shortly after the first of January, 1955. Send your order now, and enclose the cost of \$5.00, or else place your order, and we'll send the book to you C. O. D. when it is ready for distribution.

## "City Of Living God"

(Continued from page one)  
share.

My loved ones are gathering yonder,  
My friends, too, are passing away;  
And soon I shall join their bright

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number,  
And dwell in eternity's day;  
They're safe now in glory with Jesus,  
Their trials and battles are past;  
They overcame sin and the tempter,  
They've reached that fair city at last.

In that bright city, pearly white city,  
I have a mansion, an harp, and a crown;  
Now I am watching, waiting, and longing  
For that white city that's soon coming down."

I

## IT IS MOST INTERESTING TO NOTICE THE SIZE OF THE CITY OF GOD.

There is nothing small about it. In fact, it is of tremendous proportions and gigantic magnitude. Listen:

"And he that talked with me had a golden reed to measure the city, and the gates thereof. And the city lieth foresquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

—Rev. 21:15,16.

It is thus pictured as being twelve thousand furlongs long, broad and high. When we remember that a furlong is approximately 600 feet, and when this is reduced to miles, it would mean that the city is approximately FOURTEEN HUNDRED MILES on each side. Still again, this doesn't mean a great deal to the majority of people; for the average person has no conception of the length of fourteen hundred miles. To illustrate, if we might go to Vancouver, Washington and put down a cornerstone, going into Canada through British Columbia, to the waters of Lake Superior, we would have approximately fourteen hundred miles. Then, if we might turn south and follow the course of the Mississippi River to New Orleans, we would have approximately the same distance again. Then, turning west to the Pacific Ocean and back up the west coast to our starting point, we would have a complete square of approximately fourteen hundred miles on each side. In other words, the whole western half of the United States from the Mississippi River westward comprises a square of about fourteen hundred miles on each side.

This gives us some little idea as to the size of the City. In addition, the City is surrounded by a wall made of jasper which is in itself two hundred sixteen feet high. Listen:

"And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass."

—Rev. 21:17,18.

Beneath that wall are foundations which are garnished with all manner of precious stones.

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third a chalcodony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a tapaz; the tenth, a chrysophasus; the eleventh, a jacinth; the twelfth, an amethyst."

—Rev. 21:19,20.

Even the twelve gates of that City are made of a complete pearl.

"And the twelve gates were twelve pearls; every gate was of one pearl, and the street of the city was pure gold, as it were transparent glass."—Rev. 21:21.

Yet, even this does not give us a complete description of the size of the City. Although it is fourteen hundred miles long and broad, the City itself towers above the gates of pearl and the walls of jasper for another fourteen hundred miles, since it is just as high as it is broad and long. If it were built as a modern skyscraper, it

would rise some six hundred and fifty thousand stories in the air.

Imagine then a city covering the entirety of the twenty-two western states, or covering two-thirds of the total area of the United States, and, at the same time, six hundred fifty thousand stories in height.

Surely the City of the Living God is to be a place of tremendous size. This is the prophecy of all of God's Word.

"In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you."

—John 14:2.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven."—Matt. 8:11.

"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 13:29.

I realize that there are those who would object to the size of the City, stating that the majority go to Hell and but very few go to Heaven. In fact, there is a Scripture which is usually interpreted as thus teaching.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go to that: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

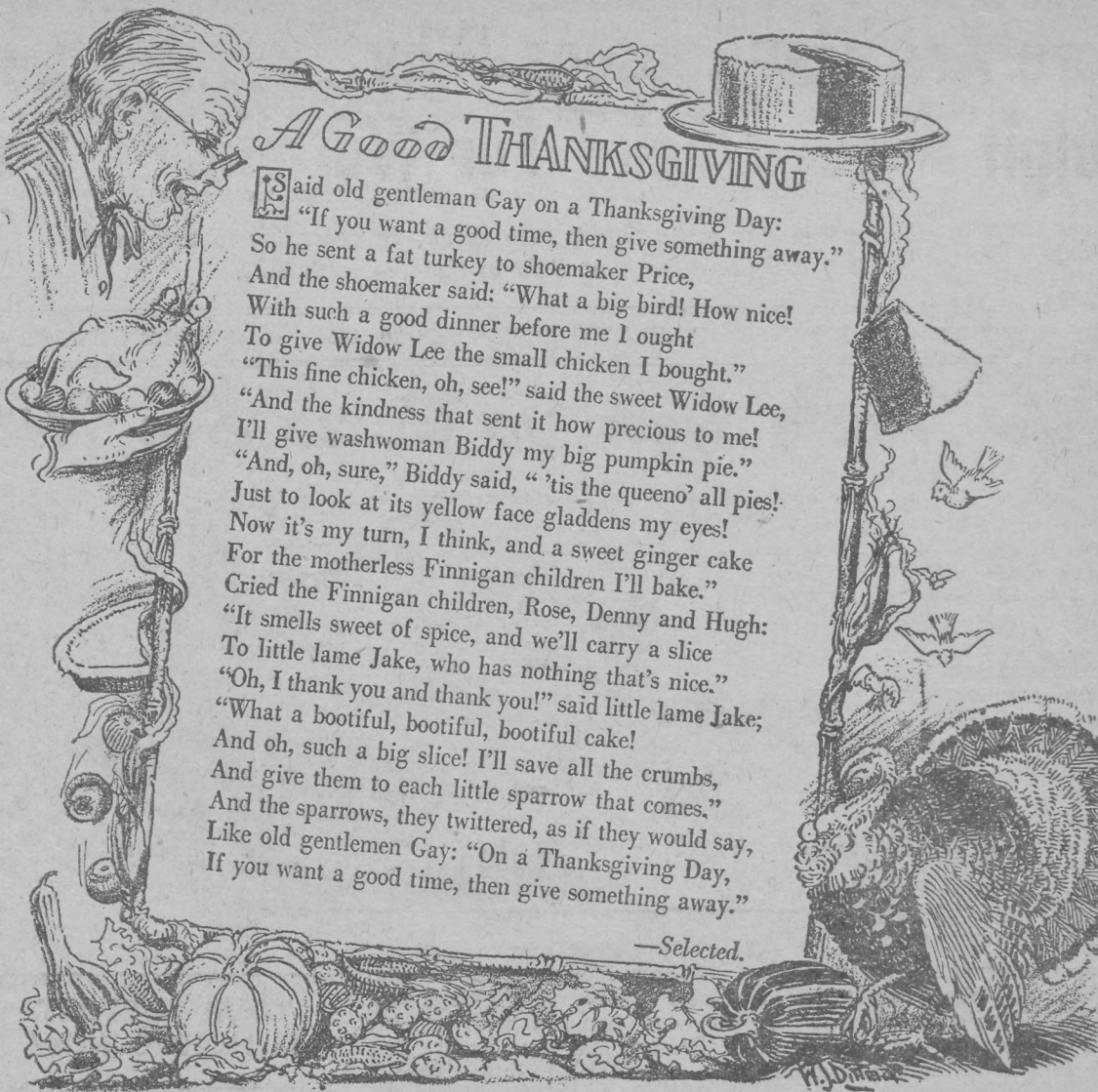
—Matt. 7:13,14.

But, beloved, this is spoken of those who have to find the way to Heaven. Scientists tell us that at least four-fifths of the human family die before they reach the age of accountability. There is no question but that four-fifths of the human family then go directly to Heaven; unless you believe the God-dishonoring heresy that there are babies in Hell, then you must admit that at least four-fifths of the human family go to Heaven.

## Babies Are Safe

It might be interesting to notice that the Word of God explicitly states that all children who die in infancy go immediately to Heaven.

"Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest."—Job 3:11-13.



In the light of this Scripture, we are assured that all babies go at once into the immediate presence of the Lord Jesus. Certainly a portion of the remaining one-fifth will be saved too. Then this means that the majority will go to Heaven and a very small number proportionally will go to Hell. In fact, the largest word that is used in the Bible to describe Hell is that of a lake, and the second largest is that of a ditch.

There is a second objection that is often brought concerning the size of Heaven in that it is alleged that the Bible teaches that only one hundred forty-four thousand will be saved, and in proof of this, the following Scripture is often cited:

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

—Rev. 7:4.

If you will notice the context



In trying to show your thankfulness to God this year, why not remember our publishing work with a worthy offering?

of this Scripture carefully, you will see that it is speaking only of those that are saved during the tribulation period. It is not speaking of them that have been saved from the day of Abel down to the present time or of those who shall be saved on down until Jesus comes; it merely talks about those who will be saved during the days of the Great Tribulation. Even this one hundred forty-four thousand is a reference only to the Jews who are to be saved during that period. The verse itself says "... and there were sealed an hundred and forty and four thousand of all the tribes of Israel." Following, the writer enumerates that there were twelve thousand saved out of each tribe. Then after mentioning these Jews that are saved, he goes on to tell of the great multitude of the Gentiles who are saved during this tribulation period.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and

kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, an palms in their hands."

—Rev. 7:9.

Thus, you see, that instead of Heaven being a place only large enough for one hundred forty-four thousand persons, even in the Great Tribulation period—between the rapture and the revelation—there will be at least one hundred forty-four thousand Jews saved and a great multitude of Gentiles, which no man can number. In addition to all of these, there will be those who have been saved since the days of righteous Abel unto the time of the rapture and, in addition, all those who shall be saved during the Millennium. Certainly Heaven will be considerably larger than that of one hundred forty-four thousand.

II

THIS IS A CITY OF INCOMPARABLE BLESSINGS. NO CITY IN ALL THE WORLD IS SO RICHLY BLESSED AS IS THE CITY OF GOD.

IT WILL NEVER HAVE A PAVING PROGRAM, FOR ITS STREETS ARE PAVED WITH GOLD.

"And the twelve gates were twelve pearls; every several gate was of one pearl: and the streets of the city was pure gold, as it were transparent glass."

—Rev. 21:21.

This is, ordinarily, one of the big problems which any city faces—the paving program. Whether the cost is met in one lump sum or a bond issue over a period of years makes very little difference—the paving program is always a problem. This is not true of the City of God, for its streets are paved with pure gold.

## Men Must Be Saved

This is one reason why men will have to be saved before they go there. Otherwise, through the covetousness of their unsaved nature, they would dig up those golden streets. In fact, I doubt if any unsaved man could be in Heaven twenty-four hours without finding a pick-ax and starting in to amass the worth of the City. I tell you, men have to be born again to be fit subjects for that

(Continued on page seven)

## OUR RADIO MINISTRY

WWKO—1420 ON THE DIAL  
ASHLAND, KENTUCKY  
Sunday—8:30-9:00 A. M.



After reading the epitaphs in a cemetery, you wonder where they bury the sinners.

# Here Are The Reasons Why That Rationalism And Modernism In The Pulpit Always Make For Worldliness And Compromise In The Pew

By JOHN ROACH STRATON  
(Now With His Lord)

"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, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

—I John 2:15-17. "Love not the world!" What world? Surely not the beautiful world of nature around us! Christ was the creator of this world and the Lord of nature was also a lover of nature as His sermon illustrations and His methods of life amply prove. "The heavens declare the glory of God, and the firmament sheweth his handiwork," and we ought to love the wonderful world that the good God has given us for our home.

But there is another "world" against which the Word of God warns us in the most emphatic terms. It is the present corrupt world order, "lying in the evil one," as the Bible says, dominated by Satan. Its conditions and forces are hostile to the highest interests of the soul and destructive of man's moral and religious life. The world thus understood is the sum total of those forces which set the carnal over against the spiritual, which glorify the temporal at the expense of the eternal, and which exalt the earthly above the heavenly.

So John follows the example of Jesus in warning us strongly against this evil world. He tells us that worldliness has a three-fold manifestation, "the lust of the flesh, the lust of the eyes, and the vainglory of life."

This, my friends, is a marvelously comprehensive summary, an illustration of how accurate and exhaustive the Word of God is. All of the forces of worldliness that war against the soul are comprehended under these three classifications. It is very interesting to observe that these three things were present in the great historic temptations—the temptations of our first parents in the garden of Eden, and the temptation of the "Second Adam" upon the heights.

I

## THE SIN OF WORLDLINESS

### The Lust Of The Flesh

I ask you to think, first of all, of what John calls "the lust of the flesh." This includes all the corrupt bodily desires and fleshly appetites. There are legitimate bodily desires and appetites that are wholesome and true, but these natural forces are often perverted into that which is sensual and devilish.

When the Devil tempted Eve it is said that, "The woman saw that the tree was good for food" (Gen. 3:6). The tempter took a normal bodily desire, but touched it with his diabolical power and turned it, for her, into an unholy desire, because it meant disobedience to God for her to indulge it. The same tempter came to Jesus after His long fast, and said to Him, "Command that these stones become bread" (Matt. 4:3). As with Eve, he appealed to the normal and the legitimate, but in such a way that it was evil. He tried to persuade Christ to use His divine powers for selfish ends.

So today the lust of the flesh seeks to overmaster the soul. The Bible says that "the flesh lusteth against the Spirit, and the Spirit against the flesh," and one or the other must come into final mastery and dominate the life. In other words, the individual will become either a worldling, seeking gratification in the things of this world and serving the kingdom of Satan, or he will become a child of God and seek his satisfaction in the higher realm

of spiritual things—a true subject of the kingdom of Heaven.

Ah, how these lusts of the flesh, through the wiles of the Devil, are today seeking to tear down and destroy the souls of men! There has never been a day, my friends, in our modern age when the impulses of animalism have so swept the world as they are doing at the present time. The wave of immorality which is menacing the integrity, even of our boys and girls in their tender years, has had an origin that is easily traced. It dates from that time when the dark and sinister shadow of Darwinism first fell across the fair fields of human life. If man is a descendant of the beast instead of a child of God, then we need not be surprised if we find him inclined to live like a beast. Monkey men make monkey morals, and a false and godless materialistic philosophy that glorifies the flesh at the expense of the Spirit is the one colossal menace of today.

### The Yellow Press And The Dance

Take, for example, the field of literature. The moral sewage of the world, through the columns of the yellow press, is being sent into millions of American homes every twenty-four hours, and magazines that even ten years ago were wholesome and maintained a high standard of literary excellence, are now so loathesome and so saturated with sensualism, both in their pictures and their reading matter, that they ought not to be allowed in any decent home, particularly where boys and girls are growing up.

Take, again, the modern dances. They have come, not from above, but from below. They have come up from the underworld, and say what we will about them, and desire as we may to be charitable and fair, nevertheless, it is manifestly true that their seductive fascinations center around the lust of the flesh.

Take, again, the question of women's dress. I do not have the time to discuss it in detail. I only say, in passing, that the true purpose of dress is utility and beauty, and not sex appeal. It would be just as logical and legitimate for men to dress with a view to sex appeal as for women so to do. God's Word has given us the true standard in this matter, as in all other matters, and Christian women today have a supreme call to make determined warfare upon this unholy manifestation of the lust of the flesh. For myself, I rejoice in the conviction that American women are prevailingly sound at heart, and I look forward to that day when our women will draw up a new declaration of independence and refuse to be dominated longer by foreign fashion masters, or to wear the dresses that are sent over from the demimondes of degenerate Paris.

### The Lust Of The Eyes

The second form of worldliness is "the lust of the eyes." This is concerned with what we call taste, as distinguished from appetite. The things that we see with the eyes, that we are led by the Devil to admire and long for, become destructive forms of worldliness. It is written in Genesis: "The woman saw that the tree was a delight to the eyes." The Devil appealed to Eve's esthetic sensibilities as well as to her appetite for food. And again, when Jesus was tempted, it is said: "The devil taketh him up into an exceeding high mountain and showed him all the kingdoms of the world and the glory of them." In both of these temptations the appeal was to the sense of beauty and splendor and glory—a sense which in its God-directed state is normal and harmless, but which perverted by the Devil is ruinous to the soul.

I pass by any consideration of

the great sin of covetousness, which falls naturally under the lust of the eye, the greed for gold, and the desire for jewels, and other treasures upon which the eye so fondly lingers.

I wish, rather, at this point, to sound a note of warning in regard to the art of today. True art has a legitimate place in the scheme of human life, but it is possible for art to be debased, and when it is controlled by the Devil, it may completely blind itself to the beauty of holiness which is the greatest beauty of all. The art of today seems, more and more, to be forgetting its spiritual ideals, and giving rein to license so that its loveliness allies itself to foulness. When art repudiates ethical motives and erects the standard of "art for art's sake," without any responsibility to God, it becomes a nightmare that debases the soul and debauches the race. Much of that which parades itself today in painting and, particularly, upon the stage, as "art," is abomination, and should be banished from the walks of decent society.



Our expenses have been as great as ever and our income has been less than of last year. I am thankful though to have been able to edit this paper. You can show your thankfulness for it by your offering.

There is something far more valuable than "art," and that is female chastity and masculine honor, for these things are the foundations of marriage, home life, the proper rearing of a new generation, and everything else that makes society safe and sweet. The sensuous appeal to the lust of the eyes made today on stage and screen is undermining right ideals from one end of this continent to the other.

### The Vainglory Of Life

The third form of worldliness against which the Word of God specifically warns us is false pride, or the "vainglory of life." We find this also in the great historic temptations. The Devil said to Eve in the garden, "Ye shall be as gods." He appealed to her pride and created in her a false ambition, and this thirst for vainglory was one of the things that led to her fall. So, also, with the Master in His temptation, the Devil said, "Cast thyself down from hence, for it is written, He shall give his angels charge concerning thee." The Devil thus sought to have Christ make a vain display of His powers. He tried to induce Him to win the applause of the multitude and to gain a ready credence on their part to His Messiahship by a vain and startling dramatic display.

And the Devil still comes with his subtle seductions to create a wrong attitude towards life and our fellowmen, and thus to harm the soul and lead us away from that modesty and humility of spirit which are the truest marks of real greatness and which bring us into fellowship with God.

All egotism, all false pride, whether of family, or clan, or country, everything that leads to ostentation, and as we express it in the language of the street, makes one "show off"—all that leads to boasting about our possessions or our achievements, or our social connections, all of the things that make us swagger, or

that puff us up, and give us the imagining in their pride of intellect that they had all the truth of the universe, said of the Apostle Paul: "Let us turn aside now and see what this babbling will say." Those foolish rationalists have perished forever, but that "babbling" has overturned the world by the teaching of the practical truth and the simple faith he held.

And above all, conceit over learning, the arrogance of knowledge, which we often see paraded today, belongs to this sin. When the Devil tempted our first parents he claimed to see behind the divine law, God had said, "Thou shalt not eat of the tree that is in the midst of the garden," and He warned that if they did eat they would die. The Devil lied to Eve and told her that he knew better than God—that they would not surely die. He claimed a superior knowledge and deeper understanding of truth. He contradicted God's Word and appealed to the vanity of Eve by promising if she would disobey God and eat of the forbidden fruit, she should have also a higher knowledge. He promised our first parents that through rejection of God's Word they would "be as gods, knowing good and evil."

And this, my friends, is what the Devil is still striving to do—to deny and overthrow God's Word. The supreme religious issue of this age of theological turmoil is, Do we believe God? Not, note you, do we believe about God? All men, who are rationally balanced and have any capacity for thought, believe something about some sort of god. The great question is, Do we believe God? God claims to have spoken through His revelation, and I say that the one over-shadowing religious issue of today is this: Do we believe God, or will we believe the Devil's lie once more and repudiate the Word of God, and fall into the Devil's trap through intellectual pride and vainglory?

### True Scholarship And False

We have no quarrel with true and devout scholarship. We are indebted forever to those godly men who have devoted their lives to exploring and expounding for us the rich treasures of God's truth, and in whatever age or country we find such men, we see that spiritual modesty has always accompanied the highest intellectual and scholarly achievements. Newton, after his epoch-making discovery of the attraction of gravitation, when praised for his scientific achievements, said modestly, "I feel like a little child who has only picked up a few pebbles beside the vast ocean of truth." Kepler, following his monumental discoveries in the field of astronomy, exclaimed, with the true impulses of worship, "I have been thinking God's thoughts after Him."

Contrast this spirit with the vanity and the self-assertiveness of some of the half-baked professors of today. Thank God, the true culture is not in any sense antagonistic to true Biblical Christianity, nor is true Christianity antagonistic in any sense to the culture. Indeed, such Christianity is the mother of the world's best cultures. Old-time Christian truth has been through the ages the fountainhead of art, music and literature. From Biblical Christianity painters have gotten their greatest subjects and bards their highest themes. Dante's majestic genius was nurtured by her, Milton's muse was the child of her generous breast, and the most glowing pages which Shakespeare's genius produced are brightened by the principles for which she stands. In the spirit of such Christianity law has been rounded out to its highest perfection, government is being made free, and philosophy has drawn her best stores of truth.

But there is a shallow scholarship, a bastard "learning," and a "science falsely so called" which are foes to Christianity. These were well illustrated by the philosophers of Athens, who,

So to the destructive critic and their rationalism of today any one who refuses to swallow their speculations is a "babbling." He is not a "modern man." If he dares to think of a supernatural world and a transcendent, miracle-working God, and if he accepts the Bible at its face value as a revelation from such a God, it is insinuated that he is either "unintelligent" or "intellectually dishonest," and that he cannot understand "modern philosophy."

For these "modern men," who are forever labeling themselves "scholars," who are "ever learning, and never able to come to the knowledge of the truth," who are not themselves creators of thought, but who merely rehash, analyze, and say "me, too," to what others have written, I confess that I have scant regard.

Some of these men are so vain, that they arrogate to themselves greater knowledge than was possessed by Jesus Christ. They speak condescendingly of Jesus' lack of scientific knowledge, and they set their opinions on authorship, predictive prophecy, and all such questions in opposition to the judgments of the Son of God.

II

## RATIONALISM AND WORLDLINESS

This pride of intellect, this form of the vainglory of life, is one of the curses of our age, and I wish now to point out the significant fact that the fountainhead from which the destructive forces of worldliness today are coming, is precisely this false knowledge and the pride of intellect that goes with it.

Let me make this matter concrete by an illustration. A little while ago in New York I preached a sermon in which I warned Christians against the seductions of worldliness, the destructive influence upon the spiritual life, of dancing, attendance upon the corrupt modern theater, etc. The papers reported this sermon and then an enterprising newspaper man decided that he would get still another "story" upon the situation. He went to leading preachers and asked them if they agreed with the views I had expressed. Several pastors of influential churches gave interviews in which they took issue with me and defended the dance and the theater.

But the reporter did not stop by asking them their attitude toward worldly amusements, but evidently alive to the situation in the religious world, he asked as to their attitude upon the inspiration of the Bible, Darwinism, and other test points.

To me, it was highly significant that these men, in replying to these questions, gave away the fact that they had really lost faith in the Bible as the Word of God and, therefore, as an authority on human life and conduct.

One said, "The purpose of religion is not to save a soul from Hell but to redeem a world and make it beautiful and wholesome in every aspect of its life." But Jesus said, "The Son of man is come to seek and to save that which was lost," and He said that in connection with the redemption of an individual—Zacchaeus, the

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FIRST THING LAST

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publican. Jesus not only declared His mission to be the saving of lost souls, but He also said to His followers: "As the Father hath sent me, even so send I you."

Another admitted that he had only what he called a "technical" belief in the inspiration of the Bible, and went on to express his doubts about the Biblical account of the creation, and admitted his acceptance of Darwinism.

Here, then, we have it out in the full light of day—worldliness and selfish social indulgences justified and excused by preachers who no longer believe the Bible, and who reject its authority!

The hearts of devout believers from one end of this continent to the other have been deeply grieved in recent years by the insidious growth of worldliness in the churches and the paralyzing of the spiritual life of many church members—particularly the rising generation—by these things. I make bold to assert that the fountain-head of this ruinous worldliness is rationalism and unbelief concerning the Word of God and the great truths of religion.

I charge it upon these brethren that they and their false teaching are causing the spiritual wreck and ruin today. They are not only drugging the minds of their hearers with unbelief, but wrecking their spiritual lives. I do not know a single church where dancing and other worldly things are indulged in that is not presided over by a radical preacher.

Dancing In The Old First Church

For example, Bro. Fosdick, a Baptist minister who preaches regularly in a Presbyterian church in New York, preached a short time ago against the Fundamentalists. In this sermon he rejected the virgin birth, the true inspiration of the Scriptures, the vicarious atonement and the second coming of our Lord. The sermon was then printed in pamphlet form and sent all over the country. I happened to get hold of the church calendar for the Sunday in which distribution of that printed sermon was announced, and it contained two notices that were significant. One announced that any who desired a copy of the sermon could get it in the vestibule of the church, and the other announced a dance in the church Friday night of that week. Thus skepticism in the pulpit and worldliness in the pew stood linked arm in arm.

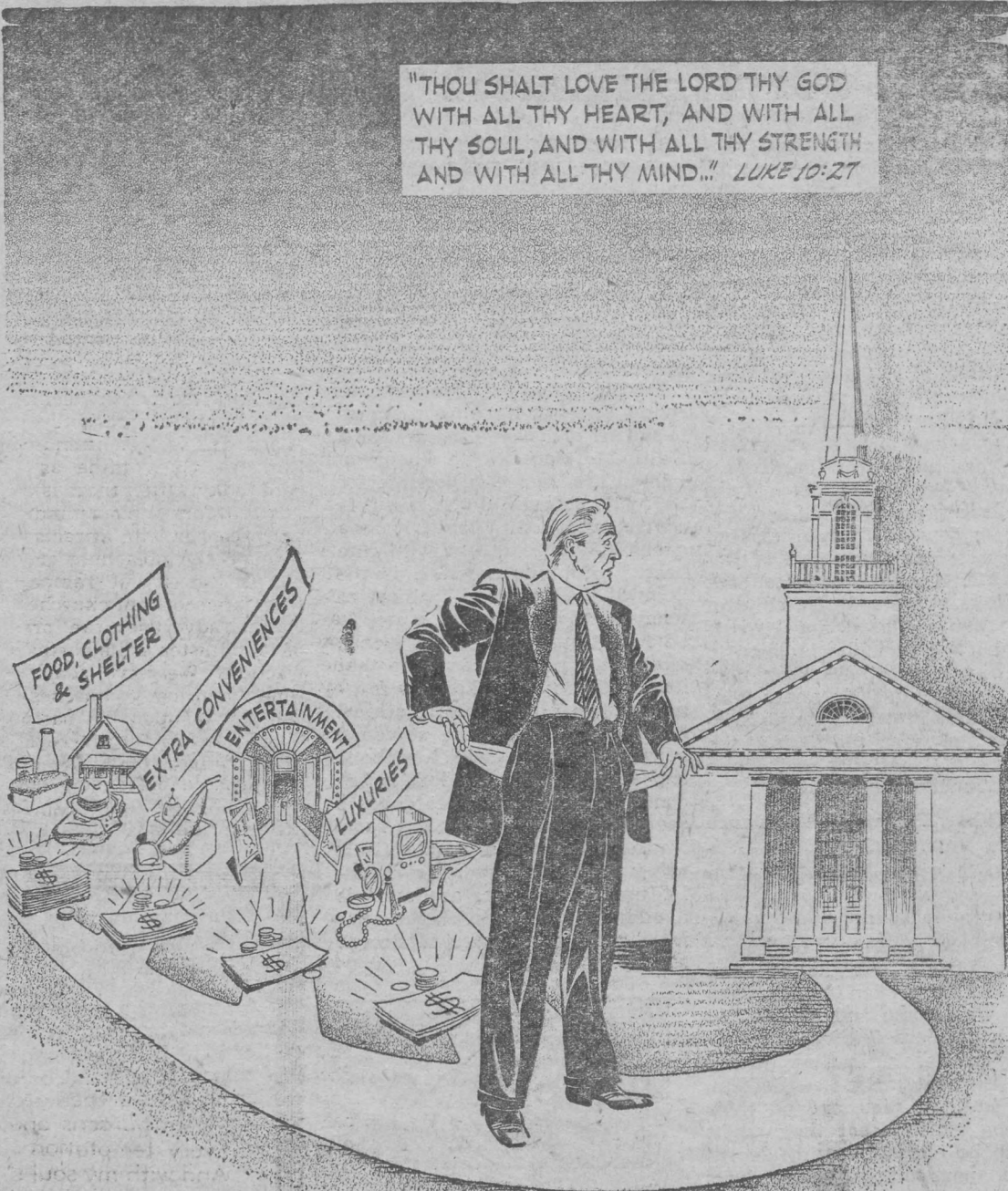
A Philadelphia pastor took me to task because I had dared to rebuke some of these worldly indulgences from my own pulpit in New York, and called me "a sensational pulpiteer." I was not surprised at his attitude because I had learned that he was having dances for his young people in his church, and that he was also antagonistic to the Lord's Day Alliance of his city.

Religion At The "Bal Bleu"

Beyond any question, my friends, there has been a tragic decline in spirituality among American church members, which has been contemporaneous with the growth of rationalism within the ranks of religious leaders.

Bear with me while I give you some concrete illustrations showing just how far many churches and church people have gone on this downward road.

Take, for example, the case of the "Bal Bleu" ball, held in the Ritz-Carlton Hotel, in New York, against which I protested. That ball was announced through full page display advertisements in the New York papers. Sometime I may start a museum for religious freaks and monstrosities, and I will certainly have a copy of that advertisement as one of the exhibits. The second line of it was particularly remarkable, which read as follows:



"For the Protestants, Mrs. ———, Chairman," giving the name of one of the richest and most famous church women, "For the Catholics, Mrs. ———," giving the name of another famous church and society belle. "For the Jewish, Mrs. ———," giving the name of a well-known Jewish leader.

Here, then, were representatives of the entire religious community in New York advertising a ball, a charity ball, seats at the tables being \$50 each.

Then came a picture of a Greek ballet, and below that picture an announcement that the entertainment would "include the initial appearance of English and French stage beauties, \* \* \* recently selected abroad."

Think of what an appalling failure of Christian testimony such an event as that is, and think of the further fact that many church people thought I was "extreme" because I dared to denounce such shameful treason to our Lord and His standard of holiness! There are Baptist and Methodist and Presbyterian churches in our city which, in a former day, were famous for their spirituality and their power as soul-saving centers, that are now conducting dances in the houses of God every week in the year.

Some preachers seek to excuse themselves for conducting such dances in their churches on the ground that it is necessary "to win and hold the young people." This is an illustration, first of the shortsighted folly of these worldly-minded preachers, and it constitutes also a slander upon our youth. As the father of five and a friend of youth, I resent the implication that our boys and girls can be won and held only by appealing to their selfishness. It is false and it is more foolish than false. Self-sacrifice has in it far more power than self-indulgence. The path of holiness is the path of happiness, and it is a shameful fact that some of the preachers of today seem to have forgotten that the cross and not the timbrel is the symbol of our holy faith.

Shuttlecocking Divine Services  
Take another illustration of the

downward trend in our city because of rationalism and worldliness.

A little while after the "Bal Bleu" ball, the rector of one of our historic churches announced that they had changed their hour of morning worship from eleven to 10:30 o'clock, and gave as the reason, that those who desired to automobile and play golf, or otherwise indulge themselves on Sunday afternoon, would have more time.

Here was a shuttlecocking of the services of the sanctuary to make it more convenient for people to desecrate God's holy day, and to turn it into a holiday for self-indulgent pleasure, after an hour of perfunctory religious ceremonies during the forenoon!



We believe that there are readers of THE BAPTIST EXAMINER who could assist us with a large offering against our indebtedness and for our running expenses. This would be a fine time to show your gratitude to God for His goodness, by thus relieving us of our burden, or at least a part of it.

This Sabbath desecration by church people is proving ruinous through its example. We had in New York last year an anti-Sabbath street parade; by The International Sporting Club (a prize-fighting organization) but we understood that the moving picture interests, the liquor forces, and

other enemies of righteousness, were backing it heavily from the financial standpoint. In this parade there were floats caricaturing the Christian Sabbath. They had a man dressed up in Puritan costume with his head and his hands in the stocks, and the sign read, "For kissing his wife on Sunday!"

A little while after this parade, which was repeated in Philadelphia and other American cities, a banquet was given by the same organization in honor of the author of that law which had brought back bloody prize-fighting under the subterfuge of "boxing matches" to New York. In the advertisement a list of the names of prominent citizens was given as "patrons," and a heavy proportion of the men there named were members of the churches!

Missionaries At The Theater

Let me give you another illustration. I was handed a copy of a letter sent out by the ladies of the missionary society of a great Fifth Avenue church. It set forth the fact that about forty foreign missionaries were home on furlough, and the society was planning to entertain them. This letter asked the members to indicate how many theatre tickets each would be willing to furnish that these missionaries might be taken to the shows!

I wish to cry out against any countenancing or encouragement to the modern theater and moving picture interests by preachers and church people. The same men who promoted and produced the disgustingly sensuous performance "Aphrodite" in New York, ran, at the same time, in one of their other playhouses, a so-called moral and religious drama which gave a representation of a sort of passion play, including the portrayal of the character of Jesus.

Think of it! Aphrodite at one end of the city, and Jesus Christ at the other! And these suave and oily showmen conducting both performances at the same time, standing diplomatically between the two and blandly pointing the people in both directions at once! Now the sad part about it is

that the opening night of the religious play they had especially invited the preachers. The next day the papers announced that the theater was filled with preachers and their families. Some of these theatrical people that were with the Aphrodite show, were also used by the church people in the abortive "Wayfarer Pageant" in Madison Square Garden, given by the religious forces during the drive of the Interchurch World Movement.

Women At Prize Fights

I have not yet told you the worst about the decline of spirituality and vision within the modern churches. I saw an admission a little while ago from a Bishop who was arguing against the prohibition laws, and who took occasion to announce that he had been recently at a half dozen dinner parties where, as he put it, "red liquor flowed freely." Evidently, they were church people who were thus entertaining their Bishop, and there is no record of any rebuke from the Bishop either for their drinking or for this violation of law. All that he did was to use his attendance upon such occasions to bring public discredit upon righteous laws!

Blase New York experienced a mild shock some months ago when one of our social leaders, assisted by a group of society belles, worked up a charity prize fight in Madison Square Garden. The young woman who promoted this affair is the daughter of a man who, at the time of his death, was perhaps the leading financial figure in America. He was a noted churchman and she also is active in the church. I do not mean to cast any reflection upon her moral character. She is a philanthropic woman, good at heart, but a striking example of the level to which modern church members have fallen in their lack of grace and true spirituality. I have a picture of this young woman clipped from one of the papers. She is standing on a truck with her society girls around her, when they were down on Wall Street selling tickets to the prize-fight during the lunch hour. A crowd of men and boys were packed around the truck and the girls are handing them the tickets and taking the money. These young church women not only promoted that prize fight but they themselves attended it, and the young woman who led in it occupied a ring-side seat, and came out in the paper the next day and endorsed it. It was the most magnificent spectacle she had ever witnessed!

And once more, recently, in Madison Square Garden we had a bloody prize-fight, which was gotten up for "charity," which gave to our "high society" a good excuse for attending. And they did attend. We had vivid descriptions of how they were dressed, and how they held their lorgnettes in watching the fight.

The early Christians were often in the arenas of paganism and heathenism, but always as victims, and never as witnesses of the brutality and butchery that made such a popular holiday. Because the Christian world today is one, and because these things harm the entire cause and bring reproach upon us all, I have the right to cry out against them, and to utter my protest, humbly but earnestly.

The True Church A Holy Brotherhood

I will not prolong further these illustrations of the sad apostasy into which the modern churches have fallen. I repeat, once more, that this appalling worldliness is the direct outgrowth of the loss of a vital faith. If men and women had not lost their faith in the Word of God through the shallow preaching of today, they would not violate its precepts by indulging in such folly. The Bible says, "Be not conformed to this world; but be ye transformed, by the renewing of your mind." It says again that we are to come out and be separate from these things. It says, again, "Have no fellowship with the unfruitful works of darkness." (Continued on page six)



If there were more praise offered for prayers answered, there would be more prayers answered for which to offer praise.

# What Time Is It By God's Clock?

The Scriptures reveal that God keeps minute records, for many passages refer to time. In Gen. 1, each creative day is accounted for with considerable detail. And in the Gospels, we find such expressions as: "Could ye not watch with me one hour?" and "The hour is come that the Son of man should be glorified." In writing to the Galatians, Paul says, "When the fullness of the time was come God sent forth His Son." Obviously it means the right time, and God's exact time. To the Romans Paul writes: "When we were yet without strength in due time, Christ died for the ungodly."

Through the course of history men have provided various devices to determine time. First there was the sun-dial. You may read with interest the Book of Kings, for in connection with Hezekiah the sundial is described. Later the hourglass was developed with the grains of sand running out from one compartment into the other through a narrow neck, and thus time could be computed. Then, in history we read of the clepsydra which might be designated as the water-clock. Much nearer to our time the mechanical clock was invented and in recent decades the electrical clock was devised. Man now is able to determine time with precision. We speak frequently of Greenwich time adopted as the prime basis of standard time throughout the world.

From the preliminary considerations, let us proceed to discuss the question. What time is it by God's Clock? Is it possible to determine dispensationally how near we have come to the end of this age?

First of all, I believe, dispensationally speaking, it is later than we think. Paul writes, "The night is far spent; it is high time to awake out of sleep." In other words, the dispensation is drawing to a close. Might we therefore shake ourselves out of the prevailing lethargy or complacency which is so characteristic of our age. The sands of time in God's dispensational hourglass have nearly run out. Even H. G. Wells said before he died, "Civilization is sinking now." Robert Maynard Hutchens, formerly chancellor of Chicago University, said a decade ago, "We have about ten years to make up our minds whether we wish to survive or not." Other potent voices have indicated that civilization is at the crossroads.

All the "Signs of the Times" agree as to the lateness of the hour. The following are perhaps the most pronounced, The Jewish Nation, Gentile Governments, Wars, and rumors of War, earthquakes and floods, spiritual apostasy, and a pending moral collapse; all point to the end of the age. The Bible states, "Men shall be lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof."

We boast of 92 million church members in this country. Recently more than 100,000 people gathered at Soldiers Field, Chicago, for a great religious demonstration. We have seen the World Council of Churches convene in perhaps Protestantism's greatest conclave. The way is being paved for the super-church which will emerge in the period of anti-Christ. No doubt many within the present ecumenical movement are sincere, but they are naive and misguided in thinking that external unity will expand God's kingdom. It seems the very elect are in danger of being deceived. Our Lord never advocated external ecclesiastical federation. He said that he had come to bring division, not peace. The Evanston meeting, which seated all groups from Unitarians to Evangelicals, failed completely to understand Christ's teachings regarding separation. Even delegates from some Communist states were seated and recognized as brethren, who for the sake of expediency have gone along with these atheistic regimes. The present world church

reveals clearly the apostasy of the latter days, and that the prelude to the activities of the harlot church is being played. Bewildered, apostate churchianity is seeking to recapture its lost prestige, you see. It is later than we think. Bro. Arthur Compton, world famous physicist and University President, arranged a few years ago a massive clock with the hands being moved up to one minute before midnight. The renowned scholar wishes to impress his fellowmen that civilization is nearing its supreme crisis.

Secondly, I feel it is more urgent than we think. Thousands of church people, however, seem unconcerned and actually are asleep as the storm is gaining velocity all around us. Some in ignorance predict a world-wide revival, yet Scriptures point to the exact opposite at the time of Christ's return. My friends, let me say with emphasis this generation is headed towards a catastrophe, yea a time designated as the great falling away. Therefore, we are admonished in Scripture, "To redeem the time for the days are evil." Jesus also gave the imperative command, "Son, go, work today in my vineyard." He also said, "Occupy till I come." It is said Nero fiddled while Rome burned. Truly our age is occupied with



Let your thanksgiving really be with giving this year. If you believe in the ministry of this paper, then we invite you to share its responsibilities.

many non-essentials. Even during our worst year of depression 85,000 stormed into Madison Square Garden to see a prize fight paying out \$1,000,000. Movie stars are often paid more than the President of the United States. Think of it, 100 million attend the movies and theaters each week, while only 19 million attend weekly the Sunday School. We spend more money for candy and gum than all that is spent for church activity in the country. At the opening of the hunting and the fishing season, cars are lined up on our highways from bumper to bumper in almost endless columns. We do not condemn legitimate sports, but we are trying to point out that pleasure and fun-craze have singularly gripped this generation. Petrim Sorokin, the great sociologist of Harvard University, believes we are facing a total moral collapse, one which will nationally takes us off the hinges and deposit us on the dust-heaps of the centuries, where other world empires have gone that were guilty of moral rot. Sensuousness and homo-sexuality have reached proportions like that of life in Sodom, and it may well fit the description given in Roman 1. Crime, murder, delinquency and vandalism are sweeping through our land. The handwriting is on the wall. Those of you who intend to do something for Christ had better do it soon, for time is running out for this generation.

Lastly, it might be said that in several respects it is more hopeful than many think. The return of our Lord is near at hand. "Now is salvation nearer than when we believed." We are not of the night, but rather the children of the day. Let us be prophets of the day. Let us be prophets of the morning. Those who have a prophetic in-

sight are beginning to see the eastern streamers of light foreboding day. Christ is the bright Morning Star of His church; it must appear before daybreak. I refer to the rapture of the saints which must first take place. Moreover, Christ will be the Sun of Righteousness for Israel and for the world during the kingdom era. It is then He shall arise with "healing in His wings," according to Malachi. But during this present age Christ is the light of the world. The only light which pierces the darkness of this age, is the light which Christ gives forth through His witnessing saints.

Our hope must not be in a world church of the Evanston pattern where 168 million Protestants met representatively from 148 countries and districts, and representing 161 religious organizations. Their program is that of building the kingdom through the brotherhood of men, and by means of external unity. Christ's church, on the other hand, has been commissioned to evangelize, to bring forth the testimony regarding His saving power to the world. Fortunately in our day no mission field is more than 36 to 40 hours distant. We have better communications, better transportation, and better facilities than any other generation has enjoyed. We have an abundance of good literature, trained workers and effective organizations to do the job. And through the utilization of radio, music, preaching, teaching and personal work we might still gain many for Christ. Our hope as believers is in the Gospel, not in external unity of religious systems. This day should therefore be a time of soul-winning, of personal evangelism. We are to continue, "Until the fullness of the Gentiles be come in." The lights of civilization are going out; the massers are moving toward communism and dictatorship. In this time of international anarchy let us grip the opportunity in witnessing for Christ. The time designated as "The beginning of Sorrows" must be very near. Let us work energetically for Christ is "able to save to the uttermost all who come to God by Him."

—The Pilot

## Why The Tithe Is Ever The Best Plan For God's Children

Anyone who thinks about it knows that the paying of the tithe as a sign of stewardship has nothing whatever the matter with it.

It saves the Christian's self-respect. He need not apologize either for doubtful methods or inadequate results.

It conserves the energies of the church for the church's real business.

It puts a stop to the necessity of the church becoming a peddler of pies, oysters, ice cream, chicken pie, and notions.

It gives the businessmen of the place a new regard for the church as a business institution.

It collects itself.

It puts a quietus on all display and self-seeking in one's contributions. Nobody can get puffed up over paying his debts.

It makes the Christian's financial relation to his church a pleasure instead of a perpetual annoyance, and so does a good work on his disposition.

It is the one sure way of proving we are in earnest when we say of God that He owns all we possess.

It links us with God in a real and definite sharing of His work.

It is the plan our Lord approved.

And every time, everywhere, with rich churches, poor churches, city churches, country churches, little churches, big churches — it works!

## The Teaching That Has Largely Destroyed The Work Of Many True Ministers

By ROY MASON  
Tampa, Florida

The time used to be when we had great gospel preachers. They were noted preachers of the Word, and crowds attending their ministry. Such thing as that is rare today. Often there is a whole city with not one outstanding gospel preacher who attracts crowds through the preaching of the Bible. In the city of Tampa where there are scores of churches, what church advertises the preaching of its minister as its particular attraction? We have come to the time when many churches do not call a man upon the basis of his being a strong Bible preacher, but upon the basis of his being a good organizer, a good civic leader, a play-boy with the "young people," etc. Often churches depend

a PAS-TOR. I don't care whether he can preach a lick or not—I want him to be a PAS-TOR! Her previous pastor had been an able preacher of the Bible who drew fine crowds, but he didn't do "pastoral visiting" and didn't fan her egotism by visiting her.

### What Does The Bible Say?

Does the God who calls men into his ministry call them to be either "pastoral visitors" or even sick visitors? NO? Study the Bible qualifications and see for yourself. To be sure there are cases of serious sickness that claim the attention of every pastor. Sorrow, trouble, bereavement—these are things that claim the attention of every minister we know anything about, but even those things are incidental to the main things for

To my friend, John R. Gilpin, in an hour of trial.

### FELLOWSHIP

(Phil. 3:7-10)

He knows when my heart is heavy,  
When burdens and cares perplex;  
Every temptation which Satan would levy,  
And with my soul sore vex.

He sees every tear I shed in the night,  
He hears every weary sigh,  
He understands my heart's sad plight,  
And His loving presence draws nigh.

What peace, what joy His presence affords!  
This world can never know,  
This wonderful peace that comes from His word  
Sets my very soul aglow!

A peace that Satan cannot molest  
With all the cohorts of hell!  
In sorrow and trials I find the true test  
Of what joy 'tis with God to dwell.

And could I long for a life of ease,  
A life that knows no pain?  
And would I seek only self to please  
And never this fellowship gain?

Lord, let me suffer for Thy dear name,  
Let me know what it is to bear  
Trials and sorrows, buffetings and shame  
That I may know the joy of Thy care!  
Mrs. Haley Hughes

for their congregations upon the church program of organized activities, socials, entertainments, movie shows and that of the sort. The people of such churches know practically nothing about the real things of God. The Bible is a closed book to them—and prophecy is an unknown thing.

### What Is A Pastor Of A Church For Primarily?

A pastor is not indispensable for the modern highly organized church. Some churches get without a pastor and stay without for months. The organizations run right on, and the church activities suffer nothing. In such churches the pastor is just a sort of figurehead—a sore of unifying official for the various organized departments. He is expected to be the suave good-mixer. He is to carry on "pastoral visiting" such as to keep members feeling that they are being noticed. The visiting alone in a large church can well consume what time he is not meeting committees, attending denominational meetings, or honoring church frolics with his presence. Many church members are like the woman of our acquaintance, who when her church was looking for a pastor exclaimed, "I want the next man we get to be

which ministers are called.

The TRUTH IS a pastor is to lead his church IN MINISTERING. The correct rendering of Eph. 4:12 goes like this: "For the perfecting of the saints, unto the coming of service." The "saints" are to DO SERVICE, and one of these services is the visiting of the sick. This is not primarily a preachers job, but the job of the whole church. Many who get mad at the preacher if he doesn't visit them when they have a little sickness, never visited another church member who was sick. They want an attention that they have never rendered to others.

But let us look at some of the things for which the Lord actually calls men:

1. Prayer and ministry of the Word. (See Acts 6:2-7). If this is the beginning of the deaconship, as is commonly supposed, then those men were chosen to take other burdens off of the shoulders of the preachers, so that they might have time for prayer and ministering the Word of God to

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THE BAPTIST EXAMINER

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## Rationalism

(Continued from page four)  
ness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret."

The supreme need of the church today is precisely at this point. The early churches started as a holy brotherhood. The members of the apostolic church found their supreme satisfaction in serving Christ and not in seeking self-indulgent pleasures. They were men and women who walked the heights of true altruism. They literally gave themselves as well as their money.

No wonder that such a church "had favor with all of the people," as the Bible puts it. Cyprian, Bishop at Carthage, in the third century A. D., gives us a glimpse into the holiness and beauty of the church in his age, when he says, in writing to his friend Donatus:

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend some high mountain, and look out over the wide lands, you know very well what I should see; brigands on the highways, pirates on the seas, armies fighting, cities burning; in the amphitheaters, men murdered to please applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians — and I am one of them."

### Constantine The Politician

But the forces of worldliness, through the wiles of the Devil, early assailed the church. These forces finally culminated in the reign of Constantine. With the intuition of an astute politician, he saw that the Christians had become so influential that it was better policy to befriend than to persecute them, as Nero, Diocletian, and other emperors had done, and so he joined forces with the Christians and brought the court of Rome into the church of Jesus. This act marks sharply the turning in the history of the church. Through the coming of the state party within their ranks, pagan ceremonies and sensuous indulgences and worldly methods were grafted on to the simple Christian stem. From being the "Bride of Christ" the church became merely the concubine of Caesar! And the real tragedy is that many preachers and theological professors today do not seem even to know what a true church is. Some of them complain of the setting up of "rules," but, it is not a question of rules, it is a question of faith and of life.

A true church is an organism, and an organization; it is a growth, and not a manufacture. An organization is mechanical; an organism is vital. The church is the spiritual body of Christ of which He is the Head and each member is a spiritual life cell, created and united to the head by the power of regeneration.

When the church ceases to be an organism and becomes a mere organization dead ecclesiasticism takes the place of live evangelism, "reform" replaces regeneration, "social service" is substituted for salvation; humanitarianism supplants the worship of God, a priest takes the place of the prophet, and the occupants of the pews are changed from realists and possessors to mere formalists and professors.

The true Christian does not need or want the things of the

world. He finds his supreme satisfaction in serving Christ and in winning souls to God. No joy that this world can offer and no pleasure that sense can give is comparable to the joy that the soul-winner and the consecrated worker for Jesus knows.

### The Victory Of Righteousness

This marvelous passage from John gives us the full truth concerning it all. After warning us to "love not the world, neither the things that are in the world," it tells us: "If any one love the world, the love of the Father is not in him." We cannot have two loves. Our allegiance must be given wholeheartedly and unreservedly to the Father, or else we will drift toward surrender to the world.

And the text encourages us by the knowledge that worldliness is at last not natural and necessary to us, but that it is a thing alien to the wise and righteous life. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world."

These things, then, were not created by God. They do not, therefore, belong originally and essentially to humanity. God created the world good, and made man good, and that is His plan. The Devil entered and led man into sin.

Sin, therefore, is a dark blot in the history of the moral universe. It was not in the beginning; it does not belong in God's order for the world, and therefore it must and will be finally destroyed. Sin and worldliness are not native to man in his God ordained and God created state. The Bible makes clear the fact, therefore, that the Devil is finally to be defeated, cast out and destroyed.

And this fact brings us to the other great inspiring truth of this Scripture, namely, that while the present world order, which is under the domination of the Devil, is passing away, and the lust thereof, nevertheless, "He that doeth the will of God abideth forever," "Godliness hath promise of the life which now is and that which is to come." Wherefore the child of God is not distressed that he does not have the things of this world. We do not need Jesus and the world; Jesus, thank God, is enough. The blessings of His presence, the inspirations of His fellowship, the joy of His service—these things are satisfying and sufficient unto the soul.

This is the victory that overcometh the world, even our faith. Yes, because we believe God and accept the teaching of His Word we are contented to walk as pilgrims through this world, knowing that we shall inherit an everlasting kingdom. Listen: "He that doeth the will of God abideth forever." We need to feast our minds and hearts once more in this materialistic age upon the glorious truth of Heaven.

The world is passing away and the lust thereof, but—"He that doeth the will of God abideth forever." We do not envy the tawdry trappings and the idle pleasures of this poor passing world. We look with pity upon all the worldling who is poor even though he may possess unbounded material wealth. With great serenity of soul, we pass by the things that he clamors for, and in which he finds his satisfaction and we say to him that ye have "those riches of the Spirit," that "treasure in heaven" that abideth forever, "where neither moth nor rust corrupt, and where thieves do not break through nor steal." When all of this pageantry and pomp, this vain display of wealth and power, when all this gilt and glitter have fallen into dust forever, the child of God will just be beginning the enjoyment of those heavenly beauties and those transcendent delights which shall be his while the years of eternity roll!

He who would serve God wisely and well will use today's strength only for the duties of today.

# Is Rome Right In Declaring This Book To Be Theirs Alone

ELD. W. A. CRISWELL  
Dallas, Texas



"The Bible is a Catholic Book." I can hardly believe my eyes, yet there it is, written in big, black, bold-faced letters, "The Bible is a Catholic Book."

The heavy caption introduces an advertisement published in many of the national magazines of our country. The propaganda grows out of the office of the Supreme Council of the Knights of Columbus. And what they have to say about the Bible's being a Catholic Book would be historically ridiculous were it not tragic in the effect it may have upon some people who will read the advertisement.

After all, where did the Book we call the Bible come from, and who gave it to us? What has been the historical attitude of the Roman Church towards it? The answers are easy to find.

Our Bible is comprised of two Testaments, the Old and the New.

The Old Testament was preserved for us by the Hebrew people. The Hebrew Bible is the Old Testament. To them in ancient days were committed "the oracles of God."

The historian Josephus might still say of them what he wrote over eighteen hundred years ago, "After the lapse of so many centuries, no one among the Jews has dared to add or to take away or to transpose anything in the Sacred Scriptures."

The Canon of the Old Testament seems to have been largely closed after the time of Ezra the Scribe who flourished about 450 B. C. The prophecy of Malachi was the last to be added and thereafter the Old Testament remained a sealed volume, "waiting for the Great Prophet who should come." In what sense the modern Roman Catholic Church can appropriate as peculiarly its own the Old Testament is a mystery indeed.



Please don't forget THE BAPTIST EXAMINER at this season. We've "carried the ball" all year — now won't you help carry it too? Your gift will be deeply appreciated.

There remain the New Testament Scriptures. Do they belong to the hierarchy of Rome? Were they produced by them? The proposition loses its seriousness and becomes almost silly when it is stated.

The Canon of the New Testament is the received and accepted Books-revealing the mind and will of our Lord Jesus Christ, and is accounted so not by one sect only but practically all the Christian peoples of all times.

The Churches, the followers of Christ, ancient, modern, Asiatic, European, all who call on the name of Jesus, the sects of the Reformation, the Greek sect, the Armenian sects, the Syrian sect, the Roman Catholic sect — even the Unitarian sect—all testify to the canon of the New Testament which we have in our Bible.

The New Testament was written by the apostles and by close associates of the apostles. The Books were loved and read and carefully preserved by the early Christians. God Himself, in the passing of time, impressed upon the minds and hearts of His children the worth and the inspiration of these writings.

The ancient councils merely approved what was really received among the Christian people as the inspired Word of God. No council could include a book that was not already sealed by the approval of God among the people; nor could any council exclude a book that God had given to the Church-

es. Take for example the Book of Hebrews. No one knew who wrote it. Yet God said through the Spirit to the churches that it is His inspired Word. He says so today. In our New Testament you will find that Book. What the councils did or did not do is immaterial. The people of God through the centuries recognized it as inspired and it became a part of the New Testament.

The gathering together of the New Testament Books occurred in the two or three centuries after Christ, and it was done by the Holy Spirit through the minds and hearts of the early Christian people.

The books of the canon are their own apologists. They were revered as the Word of God among believers in the East, in the West, in Africa, wherever the gospel message of Christ was preached. All this occurred before there was such a thing as a bishop of Rome pretending to be the papa (pope) of all the heritage of the Lord.

During those days the church of Rome was just one among many others and if there were any bishops of the churches who claimed precedence and authority over others, they were more likely to be the bishops of the East, the patriarchs of Jerusalem, Antioch, Constantinople, than the bishops of the West.

For the modern Bishop of Rome and his papal sect to lay claim to the New Testament Scriptures is as absurd as for them to appropriate the Hebrew Old Testament. All the churches and all the Christian people, everywhere and in all ages, have accepted and loved these books as the Word of God.

Now that the Roman Catholic Church has brought up this issue of the Bible, exactly what has been the attitude of the hierarchy toward it?

Instead of being a friend of the Bible, the Roman Church has been and still is its worst enemy. Under their hands it was suppressed for hundreds of years. Even the priests themselves were ignorant of it. When the Renaissance came with its intellectual freedom it brought a burning desire for learning that resulted in the reading of the Scriptures in their original languages and their translation into the vernacular of the people. What was the attitude of the Roman Catholic Church toward this discovery of the Bible? They fought to the death the translation, the distribution and the reading of the Bible. They made it an offense punishable by death even to possess a copy of the Word of God. They declared the saintly scholar, John Wycliff of Balliol College, Oxford, a heretic for publishing the Scriptures in English. He died in 1384, but they dug up his bones in 1415 to cast them upon a dunghill, later changed their minds, burned the remains with fire and threw the ashes in the River Swift, a tributary of the Avon. All this just to show their contempt for one who would dare give the Word of Life to the people.

The first three centuries of the Christian era saw imperial Rome cast to the wild beasts those found in possession of the Holy Books. After the development, centuries

later, of what we know as Papal Rome, the same thing happened. Those found reading the Bible were burned at the stake, imprisoned, maimed, tortured, tormented. And yet, today, that same church comes forward as the sole possessor and champion of the Word of God, the Holy Scriptures! Every page of history denies that they are such. Every missionary on the foreign field denies that they are such. Their own conscience testifies against them.

Although for ages they have despised the Holy Word and exalted their own tradition, yet they have not been able to destroy the oracles of God that condemn them. We may say with Josephus, "After the lapse of so many years, never has one dared to add or take away anything in the Holy Scriptures." They have been compelled in spite of themselves to leave untampered the books of the Bible—even as they were given of God to His people.

Whose Book is it? God's Book. Who gave it to us? God. Through whom did He give it? Through His prophets and apostles. Who preserved it? God. To whom does it belong? To God and to us. Let no man rob you of your heritage.

## We'll Be Glad For Rome To Claim The Paganism Of Easter

The day is called Easter by the English-speaking people, which is derived from the Saxon word, Ostara, or Eastre, the goddess of spring, and so the name of the day is truly of heathen origin. The French were wise in naming the day and called it paques, which has reference to the Jewish pascha or passover. In the early Church, there was no rule and no uniformity in the observance of the day. The resurrection of Christ and His apostles. This determines in general the season of the year to which the event of the resurrection belongs, and the Council of Nicaea decreed that Easter should be observed "on the Sabbath immediately following the so-called paschal moon, which happens on or first after the vernal equinox. The vernal equinox invariably falls on March 21." Easter, then, cannot occur earlier than March 22, nor later than April 25.

While the review of these historic facts is interesting, yet there is no divine authority for the appointment of Easter. The authorized observance of the resurrection of our Lord occurs on every first day of the week, commonly called Sunday. The resurrection is too important to be sufficiently recognized by an annual observance. Because of the absence of divine authority for the annual observance it was formerly disregarded by the English Dissenters and Scotch Presbyterians and other Protestant bodies. It has especially been observed by the Roman Catholics, the Episcopalians and the Lutherans.

The chief evil to be avoided in this case is an empty formalism and a trifling observance.



## "City Of Living God"

(Continued from page two)

City.  
"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again."—John 3:3,5,7.

**THE CITY OF GOD WILL NEVER HAVE A WATER SHORTAGE**, for it is supplied by water from the river of the water of life.

"And he shewed a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Rev. 22:1.

Water satisfies as nothing else will. In reality, there is no drink that will take the place of water in bringing satisfaction. Then, since Heaven is to be supplied by water from this wonderful stream, we are thereby assured that it will be a place of complete and everlasting satisfaction.

**IT WILL NEVER HAVE A SCARCITY OF FOOD**, for the tree of life yields fresh fruit every month.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."—Rev. 22:2.

What a blessing that there shall never be hungry children—or for that matter, what a blessing that no one shall ever be hungry; for all will find complete happiness and satisfaction with the longings of their appetites satisfied by the fruit from the tree of life.

**THIS CITY WILL NEVER HAVE ANY LIGHTING PROBLEMS**; for the Lamb Himself is the light of it.

"And the city has no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21:23.

I imagine there is someone who might object, saying that we will be unable to endure the intensity of Heaven's light. I imagine someone will recall Paul's experience on the roadway to Damascus when he saw that light from on high, and as a result, was blind for three days following.

"And Saul arose from the earth: and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus."—Acts 9:3.

However, let me remind you that when that day comes, we will not have the same bodies that we now have, nor will we see through the same natural eyes that we use today. Then we will have bodies like the Lord Jesus and, as a result, we ourselves will shine with the same intensity of brilliance.

"So also in the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness, it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."—I Cor. 15:42-44.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Behold, I shew you a mystery;

We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15: 49, 51-57.

**IN THIS CITY THERE WILL BE NO HOUSING PROBLEM.** This is one of the big problems which affects and confronts most cities today. Yet this will never be a problem in the City of God.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."—John 14:2

Every inhabitant of Heaven will have his own mansion, and every mansion will have its own inhabitant.

**FURTHERMORE, THERE IS NO UNEMPLOYMENT PROBLEM.** Of course, today this is no problem among the nations of the world; yet most of us can remember those terrible days of the depression when both jobs and positions could not be had even at a premium. In Heaven there will be no unemployment. God's people will continually and forever serve Him.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."—Rev. 22:3.

**ANOTHER BLESSING OF THIS CITY IS THAT THERE WILL BE NO UNDESIRABLE NEIGHBORS THERE.** Both the neighborhood and the neighbors are continual problems in the average city. Yet, not so in the City of the Living God. All of the undesirables will be shut out. Listen: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. 22:15.

**THERE WILL BE NO DEATH IN THAT CITY.** No hearse shall ever creep along its golden streets. There will be no crepe on the doorknob and, as the old song says, "No graves on the hillsides of Glory." There will be no parted loved ones left behind to weep and sorrow over the going of some friend or relative.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20:35,36.

Death comes to all of us here, but to none yonder. How we do rejoice that we can sing, "My Heavenly home is bright and fair, I'm going home to die no more."

**THERE WILL BE NO SORROW IN THAT CITY — AT LEAST, NO ABIDING SORROW.** It is highly possible and very definitely probable that when we get to Heaven, tears will cloud the eyes of many of us when we see Jesus and realize what He has done for us and how little we have done for Him. It is certainly probable then that tears will start from our eyes. How marvelously God's Word tells us, though, as to the disposal of them, for we are assured that they will

## DECEPTIVE PRIZE



be wiped away by Jesus Himself.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:3,4.

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."—Rev. 7:17.

**ANOTHER INCOMPARABLE BLESSING WHICH IS OURS WITHIN THIS CITY IS THAT THERE IS NO CHURCH BUILDING THERE.**

"And I say no temple therein: for the Lord God Almighty and the Lamb are the temple of it."—Rev. 21:22.

Here, when we desire to worship, we usually go into some building; but there, we shall go directly to the Lamb Himself.

**THERE WILL BE NO EDUCATION PROBLEMS WITHIN THAT CITY**, for everyone will have perfect knowledge.

"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."—I Cor. 13:9,10.

Knowledge is an incomparable blessing either for earth or Heaven. There we will understand the things we have not understood down here—the tangled skein will be unraveled, the mysteries will be made plain. Problems we failed to understand will all be solved. We will understand then the mysteries of life, the inequalities of human experiences, and the complex mystery of death.

Not now, but in the coming years. It may be in the better land, We'll read the meaning of our tears. And there, sometime, we'll understand.

We'll catch the broken thread again,  
And finish what we here began;  
Heav'n will the mysteries explain,  
And then, ah, then, we'll understand.

We'll know why clouds instead of sun  
Were over many a cherished plan;  
Why song has ceased when scarce begun;  
Tis there, sometime we'll understand.

Why what we long for most of all,  
Eludes so oft our eager hand;  
Why hopes are crushed and castles fall,  
Up there, sometime we'll understand.



Show your thankfulness this year by an offering equal to your blessings.

God knows the way, He holds the key,  
He guides us with unerring hand;  
Sometimes with tearless eyes we'll see;  
Yes, there, up there, we'll understand.

Then trust in God thru all thy days;  
Fear not, for He doth hold thy hand;  
Tho dark thy way, still sing and praise,  
Sometime, sometime, we'll understand.

**IN THIS CITY, THERE IS PERFECT ENVIRONMENT.** Nothing unclean can enter there.

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh

adomation, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. 21:27.

In that City, we ourselves will be transformed to look like Jesus. What wonderful days are out before us! All the scars and marks and imperfections of our physical body will be done away. We ourselves will be transformed and transfigured to look like Jesus. In each of us, His glory will shine through. No truth is more prominently taught in the Word of God than this.

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:21.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—I Cor. 15:49.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. 8:29.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is."—I John 3:2.

What wonderful fellowship there is in store for each child of God throughout eternity. Just to think that we will associate with and have fellowship with the angels, the cherubim, the seraphim, the redeemed of all ages, and our own redeemed loved ones whom we have both loved and lost long since awhile. We will walk along the celestial avenues — avenues paved with gold — throughout the eternal ages, enjoying the fellowship of the citizens of Heaven and the redeemed saints of the earth.

"For now we see through a glass, darkly; but then face to face." (Continued on page eight)

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## He Made Peace

(Continued from page one)

spoke. But the man looked up at him and said, "Sir, my peace with God was made nearly 1900 years ago when Jesus Christ died on the cross, and I have it in my heart now."

He did not have to make his peace. Jesus Christ had made peace.



## Your Support Needed

(Continued from page one)

appeal to our readers.

Please remember, that I am no longer a pastor and that I have no salary to fall back upon, whereby to pay any deficit on the paper. I need your support this year as I have never needed it before. May it please God to put it upon the hearts of many of our readers to make a Thanksgiving offering worthy of the blessings which you have received from the reading of this paper since this season last year.



## "City Of Living God"

(Continued from page seven)

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.

What a blessing to know that we will see and know and associate again with those of our loved ones who have gone on before. It is this fact which comforted David when his child had died. He looked forward to seeing that child again.

"And he 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."—II Sam. 12:22,23.

**FINALLY, IN THIS ETERNAL CITY, WE OURSELVES WILL HAVE AN ETERNAL ASSOCIATION WITH HIM WITH NOTHING EVER TO SEPARATE OR HINDER THAT ASSOCIATION.** We will be with Him eternally.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you."—Phil. 1:23,24.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—II Cor. 5:6-8.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—I Thess. 4:17.

### III

**MAY I ASK YOU A VERY PERSONAL QUESTION? "ARE YOU BOUND FOR THAT CITY?"** You doubtlessly recall the Negro spiritual which says, "Eberbody talkin' 'bout Hebbin ain't going there."

In view of the statement of this song, I ask you this question, "Are you going there?"

There is only one way that you can have assurance of ever entering the gates, and that is through Jesus, and Jesus only.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 17:6.

May God bless you, and may you make your calling and election sure in Him and know now that you are definitely bound for that City.

THE BAPTIST EXAMINER

PAGE EIGHT

NOVEMBER 20, 1954

## BOOKS OF THE BIBLE

"Sixty-six singers, singing sweet and true  
And setting all the world to singing too,

Sixty-six soldiers, vigorous and strong,  
Valiantly attacking, cruelty and wrong.

Sixty-six masons, marvelously skilled,  
One majestic temple they unite to build,

Sixty-six teachers, keeping perfect school,  
Where faith the law is, and love the rule,

Sixty-six doctors, knowing well the cure,  
Masters of medicine, healing swift and sure,

Sixty-six sailors bearing us away,  
To a better country, to a brighter day."

## A Difference

(Continued from page one)

5. The question of one treasurer or more is also a question of method. We know churches which use the plate and have only one treasurer. We think it is a wise thing to let all money raised for church purposes go through the one treasury. Let each class or organization have its treasurer for convenience, but let him report to the one main treasurer, and turn over the money to him. However, this is simply our opinion. A B. T. U. treasurer commits no sin by holding such office, provided she handles the money honestly which no doubt she does.

The temple service was all, but is not the authority for the New Testament church. — The Illinois Baptist.

### OUR REPLY

#### 1. It Does Make A Difference

The editor of The Illinois Baptist makes the same serious blunder that J. B. Gambrell made when he put sanctified common sense on equal authority with the Holy Scriptures. The Baptist contention for 1900 years has been, "The Bible, the Bible alone is the only and all-sufficient rule of faith and practice for Baptists." Pedo-Baptists make exactly the same arguments for sprinkling, pouring or immersion being optional in baptism that this makes for "Box, Plate or Basket." Pedoes are right, if it doesn't make any difference. In Hebrews 8:5 the Scriptures say: "See, saith He, that thou make all things according to the pattern showed to thee in the mount." It made a difference in Moses's day; it made a difference in Paul's day. It makes a difference about baptism: what right has The Illinois editor to say it makes no difference about giving?

#### 2. What Difference Does It Make

It makes exactly the same difference today that it made in Saul's day, as to whether God's Word was obeyed to the letter. Twice in I Sam. 15 did Saul argue with Samuel that he had obeyed the voice of the Lord. Before Samuel got through with him he not only confessed that he had not obeyed the voice of the Lord, but acknowledged that he had sinned. He wanted to argue that he had obeyed in spirit; but he hadn't. No man obeys the Book in spirit, who doesn't obey it in letter. Note what the Scriptures say. "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord, He hath rejected thee from being king." God withdrew His presence from Saul and Samuel never visited him because he substituted something else for what God commanded. That will be the outcome of many editors and pastors and bosses and secretaries before God is through with the present time of testing. Many young people and women will be eliminated in that testing.

There is a difference as to whether you obey God's Book or

"sanctified common sense." And Baptists everywhere are going to find it out. The spirit, which says it doesn't make any difference, God's Holy Spirit characterizes as "rebellion and stubbornness." and Samuel says that spirit of disobedience is as bad as witchcraft and idolatry. The worst thing in this Illinois editor's deliverance was his statement that it made no difference. That is trifling with God's Word and that is serious. It made this difference in Saul's case. God rejected him from being king. That is why lots of preachers are laid on the shelf. God has rejected them because they handled the Word of God deceitfully. They are hucksters of the Word.

#### 3. Wherein Is The Difference Between "Box, Plate Or Basket?"

There are five differences.

1. In the box plan of giving the gift is brought to the box: in the plate or basket plan man's convenience is consulted and the plate or basket is brought to the giver. It makes lots of difference with God as to whether His Word is obeyed or man's convenience consulted. That difference is vital. That difference is the difference between Calvinism and Arminianism. Is God sovereign and to be obeyed to the letter or is man's will first and his convenience to be consulted about obeying God? The difference between the box plan of giving and a plate or a basket is the difference between two systems of theology—Calvinism and Arminianism. If God is sovereign then He is to be obeyed in how we give as well as in what we give. The folk, who pay not attention to the how, usually pay no attention to the how much. It all depends on who is boss or Lord. Is the Lord Jesus the Lord of our giving or have we, as so many dishonest stewards say, the right to do as we please with our money, give or not give; give little or much; give God's way or our own; give to men or give to God; honor God with our substance or dole out what we give for personal reasons to our pets and favorites; support God's program or man's, give yearly or quarterly or give weekly as God commanded; give through our church or give through lodges and clubs and other worldly institutions? All those questions are involved in our giving and the question of stewardship involves all of them and more.

2. Scriptural giving leaves man no choice as to how much he gives or how he gives it. Giving is an act of worship and like all other acts of worship no detail is left to man's will or choice. The giving up of his own will is absolutely essential in all acceptable worship. "They that worship the Father must worship Him in Spirit and in truth." Acceptable worship must be under the Holy Spirit's control and must track the truth. Nothing is left to man's will. God's will must be supreme and His truth must be obeyed. No unionism is ever acceptable to the Lord Jesus, who is the truth. Jazz music is an abomination to God because it is not in the Holy Spirit and it is not the truth. The Bible is as clear about giving as about baptism. A believer has no more right to choose his own way of giving than to choose his own

way of baptism. God's order is to make all things according to the pattern.

3. The Box Plan is Scriptural: the plate and basket are not.

This Illinois editor says the main thing is that the gift shall be voluntary. That is important in Scriptural giving; but that is not the main thing. The main difference between the box plan or giving and all other methods of giving is in the one word "bring" or "brought." That word runs straight through the Biblical giving. In the plate or basket plan of giving the plate or basket is brought: in the box plan the donor brings his gifts and deposits it in God's storehouse or box. In Ex. 35:4-5: "This is the thing which the Lord commanded . . . let him bring it, an offering of the Lord." Again in verse 21, "they brought the Lord's offering." So in 22, "they brought bracelets, etc." In 24 "brought the Lord's offering." In 29, "brought a willing offering to the Lord." See also II Chron. 15: 8-11; 24:11-14; Neh. 10:35-37. In Mal. 3:10 God commands two things: "Bring all the tithes." That is first. "Bring all tithes into the storehouse." The storehouse in New Testament days is the church treasury. That is God's second command. No option left to the obedient. In Luke 7:37 the woman "brought" the alabaster box of ointment. Penurious givers wait for the plate to be passed: liberal givers bring the Lord's offering. In Mk. 14, the woman, who gave more than they all brought her gift. In Acts 4: 35 and 37 Spirit-filled givers, sold their property and "brought" the prices of the things sold and laid them at the apostles' feet. In II Cor. 8:1-5 the churches of Mace-

to be told to stop: they had all they needed. Compare also I Chron. 31:10; 32: 27-29. The Master not only approved that kind of giving, but sat over against the treasury box and watched them to see them cast into His treasury their gifts. Mark 12:41-43. Old Testament example for 850 years; the plain command in Mal. 3:10 to bring the tithes into God's storehouse; the commendation of the Lord Jesus; the phenomenal success in Acts and the New Testament churches of the box plan of giving all give conclusive proof of the Scripturalness of that plan.

5. Last of all, the very fact that it is so successful, wherever the Holy Spirit is given an opportunity to make it succeed, is proof that it does make a difference, whether a church does its giving the Scriptural way. The box plan is the Scriptural way. No other succeeds as well. If you have not read A. J. Gordon's "How Christ Came to Church," it shows conclusively that God's plan works just as well in a big city church like Clarendon Street Church in Boston, as in a town church, or a country church. The more spiritual a church becomes the better this plan works. The Holy Spirit is the author of "The Box Plan of Giving" and He, as the indwelling power in each local church, makes it successful, the more fully a church is filled by Him.

## The Ministry

(Continued from page five)

people.

2. Reading (study), exhortation, doctrine. (I Tim. 4:13-16).
3. Preaching of the Word. (II Tim. 4:2).
4. Evangelize. (II Tim. 4:5).

What is needed today is preachers! Not denominational stooges who keep the wheels of church machinery greased — not door knockers — not play-boys for the "young pee-pul"—not motion picture machine operators — but preachers! Men who are given time to study the Bible, and who make the teaching and preaching of that Bible their main business. Likewise we need churches with the consecration to say to a pastor, "We don't need our ego inflated—we don't want all your time—we will back you in a real gospel ministry. Preach the Word! and we will stand behind you!"



Thanksgiving ought to mean the giving of money as well as thanks. We covet your gift for the furtherance of our ministry through this paper.

donia, who gave more than they were able, "prayed with much entreaty" that they might be permitted to share the fellowship of ministering to the saints. They brought their gifts. The fundamental idea in the box plan of giving is Scriptural in that they "brought" the Lord's offering. No conscripts: no hirelings: no supporters: no bazaars; no pledges: no subscriptions: no high pressure methods: no collection plates or baskets: no teasing to get money from unwilling givers: no accounts kept by the church treasurer: no financial secretary. You cannot have any of those things in the box plan. All giving — absolutely all—is between the giver and God. No records are made except in Heaven of the amount given by any individual. If some modern Ananias or Sapphira lies to the Holy Spirit about his giving, vengeance is God's. The giving is unto God: and if they do not give, God does all the collecting without any help from anybody. And I can testify after trying this plan for 25 years: He gets more money out of His people than all the other methods of church finances, that men can devise; and second, the Holy Spirit is the best collector in the universe and does not need any help.

4. Scripture authority for the box.

Some of the uninformed say that, while the principle may be Scriptural, there is no authority for the box. Yes, there is authority for the box. In II Kings 12: 9-10 you have both the reason and the authority for the box. The collectors had failed to get the money. The box was put in and the folk gave so much they had

## I Should Like To Know

(Continued from page one)

consecrated to the martyrs. The real festival of all saints was designated for November the first and made obligatory by Gregory IV in A. D. 835, and is still recognized where the church calendar is closely followed. During several centuries Halloween, the night before November 1st, has been observed in all Christian nations in various ways. Just when or why witches, goblins, black cats, etc., were introduced as part of the service is shrouded in mystery, but it was a custom of the Druids. Halloween, there is something in the name that suggests merriment and mystery. A sort of spooky hilarity, that relates to witches and ghosts. It is a time for revelry, and the young folk make the most of it with spook parties, masquerade balls, and numerous parades.

Many people do observe Halloween very religiously in Catholic countries. Children brought up in Baptist Sunday Schools, where they have Halloween parties, who later move to Catholic communities, where Halloween is observed as a day for worship of "all saints," would be much more susceptible of being led off into idolatrous worship and superstitious regard for the Catholic observance of Halloween, than children, who had been taught its idolatrous significance, while in a Baptist Sunday School. The Bible says we ought to "avoid the very appearance of evil."