

THE BIG REASON WHY PEOPLE DON'T UNDERSTAND THE BIBLE IS THAT THEY ARE TOO TRIFLING TO READ IT.

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

The Baptist Examiner

The Paper With a National Circulation

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

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

WHOLE NO. 359

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Did Constantine Or The Catholics Change The Sabbath?

The Cross Was His Own

They borrowed a bed to lay his head
When Christ the Lord came down;
They borrowed the ass in the mountain-pass
For him to ride to town;
But the Crown that he wore and the Cross He bore
Were His own—the Cross was His own.

He borrowed the bread when the crowd He fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which he satisfied;
But the Crown that He wore and the Cross He bore
Were His own—the Cross was his own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest—
He had never a home so rude;
But the Crown that He wore and the Cross He bore
Were His own—the Cross was his own.

He borrowed a room on His way to the tomb,
The Passover Lamb to eat;
They borrowed a cave for Him a grave,
They borrowed a winding sheet;
But the Crown that He wore and the Cross He bore
Were His own—the Cross was his own.

—Anon.

A Seventh Day Adventist Says:

"We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336) transferred the solemnity from Saturday to Sunday."

There is not a word of truth in the statement. Neither Constantine nor the Catholic Church made the change. The Seventh Day Adventists continually give out as a historic this falsehood. They reject with great zeal the statement that "Peter was the first Pope." There is just as much proof that "Peter was the first Pope" as that Constantine or the Catholic Church established Sunday as the Christian Sabbath. The amount of proof is There just isn't any to prove either. Both statements are false.

The Lord Jesus changed the day. Heb. 4:1-9. R. V.

The early church kept the first day of the week. "And upon the first day of the week, when the

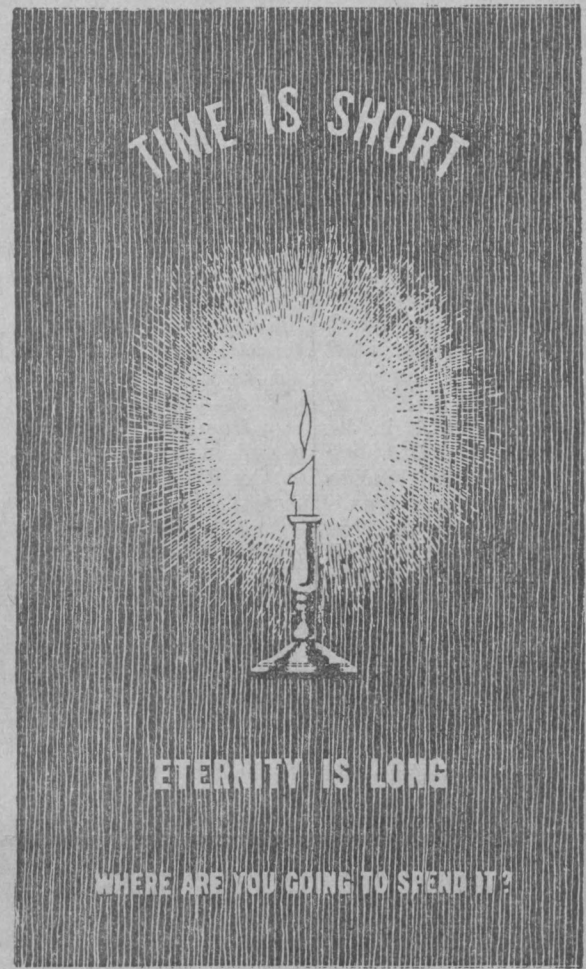
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CRAWL UNDER THE PEW

The story is told of a lad who had been taught in a real Sunday School to give as the Lord had prospered him. From the cradle roll up to the Junior age he had put in his offering into the storehouse on the first day of the week. He had joined the church at the age of 10 and attended the preaching service to worship. He gave the tenth of his allowance. It was his happy habit. Seemed natural to him. It was the accepted thing to do, for him. It was his joy to join in the service of giving.

One Sunday at the worship service a well dressed woman took the seat next to him. She bore the marks of culture and wealth. She evidently lived in comfort so far as worldly goods could afford. The time for the Lord's offering had come. The deacons were making their way toward her pew. She must give a small coin. But the coins were buried beneath the bills. She was digging furiously among the many things in her handbag for the contribution. The collection plates were coming nearer and nearer, and she couldn't find that small coin for the

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Ways In Which Churches Can Be Of Help To Their Ministers

By Charles G. Finney

1. Pray for your minister. I mean something by this. And what do you suppose I mean? Even the apostles used to urge the churches to pray for them. This is more important than you imagine. Ministers do not ask people to pray for them simply as men, nor that they may be filled with an abundance of the Spirit's influences, merely to promote their personal enjoyment. But they know that unless the church greatly desires a blessing upon the labors of a minister, it is tempting God for him to expect it. How often does a minister go into his pulpit, feeling that his heart is ready to break for

the blessing of God, while he also feels that there is no room to expect it, for there is no reason to believe the church desires it! Perhaps he has been two hours on his knees in supplication, and yet because that the church do not desire a blessing, he feels as if his words would bound back in his face.

I have seen Christians who would be in an agony, when the minister was going into the pulpit, for fear his mind should be in a cloud, or his heart cold, or he

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-- The First Baptist Pulpit -- "REDIGGING WELLS"

(Read Genesis 26:17-23)

There is a New Testament trio whose names are inseparable — Peter, James and John.

There is an Old Testament trio likewise linked together — Abraham, Isaac, and Jacob.

Abraham was noted for many things. Among other unusual characteristics was this one: He digged deep substantial wells in every community where he lived. Such a well, of course, was a good fortune to the community and thereby gave Abraham a good name

throughout the land.

After his death, the Philistines filled these wells with earth. Possibly the only reason for it was their envy, for we read, "And the Philistines envied him." (Gen. 26:14) Doubtlessly in view of this envy, on account of the wealth of Abraham and his son, Isaac, the Philistines stopped these wells.

Then it was that Isaac set about the task of reopening them. He did so, first of all, because of the blessing that these wells had been. Then he had in mind the blessing

that these wells would be for the future. Yet, doubtlessly the biggest reason which actuated Isaac in reopening these wells was that he was determined to keep up the traditions of his father.

WE NEED TO REDIG THE WELLS OF YESTERDAY FOR THE GENERATIONS OF TOMORROW. As each of us well know, many of our blessings, both civil and religious, come as a legacy of our fathers. They have

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Some Oft-Asked Questions Concerning The Baptist Examiner

1. Where is your printing shop located?
205-29th Street, Ashland, Kentucky.
2. How far is Ashland from Russell?
Between four and five miles.
3. Why did you locate the shop in Ashland?
There are a number of reasons for doing so. There was no suitable building available in Russell, cheaper rent in Ashland, not in danger of high water in Ashland as much as we would be in Russell, and since Ashland is

- a much larger town we have a much better opportunity to secure job work.
4. What type of work are you equipped to do?
Anything from calling cards to newspapers, provided that it is ethical.
5. How many copies of the paper can you print per hour on your press?
Around 3,000.
6. How soon will you undertake to print books?
We are already accepting manuscripts for small books and are now ready to print any type book that might be offered us.
7. On what basis will you print these?
(Continued on page four)

NOT RECOGNIZED

A story is told of a North Carolina preacher who lived in the days when traveling preachers were entertained at hotels free of charge. This particular preacher put up at a hotel for a few days, where he was most hospitably entertained by the host; but as he was leaving, he was much surprised to be presented with his bill.

"Why," he said, "I thought preachers were entertained free." "Well," said the innkeeper, "You came and ate your meals without

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AN ODD EXPERIENCE

A few days ago, we received a letter from Denver W. Garber of Dayton, Ohio, whereby he subscribed for THE BAPTIST EXAMINER, and in which he said:

"I work in the Dayton, Ohio, post-office and see many different sorts of religious papers, generally reading them at lunch time. I have noticed your paper and have become especially interested."

This is the second time that this has happened. Recently an

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THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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JOINS EDITORIAL RANKS

Elder L. Clifford Wells, pastor of the East Side Baptist Church, Topeka, Kansas on January 12th launched a new paper, known as "The Trumpet Call."

Since it was printed in the printing shop of THE BAPTIST EXAMINER, your editor has had ample opportunity to critically and carefully read both the copy and the printed paper, and in view of this takes great pleasure in commending The Trumpet Call to the readers of this paper.

Brother Wells plans to publish his paper twice monthly, eight pages to the issue, and if the balance are similar to the first issue which we have printed, then it will be a most worth-while periodical. Judging by this first issue, I predict a bright and prosperous future for this new independent voice.

I have never met Brother Wells personally. In fact, I never heard of him until he wrote me about printing this paper for him. However, I have a fine opinion of him now after reading his paper and on his stationery he has these words, "It does matter what you believe". This in itself is a good commendation. Let me suggest that you write Brother Wells at 517 Market Street, Topeka, Kansas for a sample copy of his paper and then subscribe for it.

It is a matter of justifiable pride that we quote from Brother Wells' letter to us after he received the first issue of his paper, wherein he said:

"Praise God, I'm happy about the paper. It was even better than I dared hope for. Your job was excellent."

WAYS IN WHICH CHURCHES CAN BE OF HELP TO THEIR MINISTERS

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should have no unction, and so a blessing should not come. I have labored with a man of this sort. He would pray until he got an assurance in his mind that God would be with me in preaching, and sometimes he would pray himself sick. I have known the time, when he has been in darkness for a season, while the people were gathering, and his mind was full of anxiety, and he would go again and again to pray, till finally he would come into the room with a placid face, and say, "The Lord has come, and He will be with us." And I do not know that I ever found him mistaken.

I have known a church bear their ministers on their arms in prayer from day to day, and watch with anxiety unutterable, to see that he has the Holy Ghost

with him in his labors! When they feel and pray thus, Oh, what feelings and what looks are manifest in the congregation! They have felt anxiety unutterable to have the word come with power, and take effect, and when they see their prayer answered, and they hear a word or a sentence come WARM from the heart, and taking effect among the people, you can see their whole souls look out of their eyes. How different is the case, where the church feels that the minister is praying, and so there is no need of their praying! They are mistaken. The church must desire and pray for the blessing. God says he will be inquired of by the church which was chiefly concerned, to desire, and pray, and agonize for a blessing.

I have seen cases in revivals, where the church was kept in the back ground in regard to prayer, and persons from abroad were called on to pray in all the meetings. This is always unhappy, even if there should be a revival, for the revival must be less powerful and less salutary in its influences upon the church. I do not know but I have sometimes offended Christians and ministers from abroad, by continuing to call on members of the church in the place to pray, and not on those from abroad. It was not from any disrespect to them, but because the object was to get that church which was chiefly concerned, to desire, and pray, and agonize for a blessing.

In a certain place, a protracted meeting was held, with no good results, and great evils produced. I was led to make inquiry for the reason. And it came out, that in all their meetings, no one member of their own church was called on to pray, but all the prayers were made by persons from abroad. No wonder there was no good done. The church was not interested. The leader of the meeting meant well, but he undertook to promote a revival without getting the church there into the work. He let a lazy church lie still and do nothing, and so there could be no good.

Churches should pray for ministers as the agents of breaking down sinners with the Word of truth. Prayer for a minister is often done in a set and formal way, and confined to the prayer meetings. They will say their prayers in the old way, as they have always done: "Lord, bless thy ministering servant, whom thou hast stationed on this part of Zion's walls," and so on, and it amounts to nothing, because there is no heart in it. And the proof often is, that they never thought of praying for him in secret, they never have agonized in their closets for a blessing on his labors. They may not omit it wholly in their meetings. If they do that, it is evident that they care very little indeed about the labors of their minister. But that is not the most important place. The way to present effectual prayer for your minister is to take it to your closet, and when you are in secret, wrestle with God for success to attend his labors.

I knew a case of a minister in ill health, who became depressed and sunk down in his mind, and was very much in darkness, so that he did not feel as if he could preach any longer. An individual of the church was waked up to feel for the minister's situation, and to pray that he might have the Holy Ghost to attend his preaching. One Sabbath morning, this person's mind was very much exercised, and he began to pray as soon as it was light, and prayed again and again for a blessing

that day. And the Lord in some way directed the minister within hearing of his prayer. The person was telling the Lord just what he thought of the minister's situation and state of mind, and pleaded, as if he would not be denied, for a blessing. The minister went into the pulpit and preached, and the light broke in upon him, and the word was with power, and a revival commenced that very day.

2. A minister should be provided for by the church, and his support guaranteed, irrespective of the ungodly. Otherwise he may be obliged either to starve his family, or to keep back a part of the truth so as to not offend sinners. I once expostulated with a minister whom I found was afraid to come out fully with the truth. I told him I was surprised he did not bear down on certain truths. He told me he was so situated that he must please certain men, who would be touched there. It was the ungodly that chiefly supported him, and that made him dependent and temporizing. And yet perhaps that very church which left their minister dependent on the ungodly for his bread, will turn round and abuse him for his want of faith, and his fear of men. The church ought always to say to their minister, "We will support you; go to work; let the truth pour down on the people, and we will stand by you."

3. See that everything is so arranged, that people can sit comfortably in meeting. If people do not sit easily, it is difficult to get or to keep their attention. And if they are not attentive, they can not be converted. They have come to hear for the lives, and they ought to be so situated that they can hear with all their souls, and have nothing in their bodily position to call for attention. Churches do not realize how important it is that the place of meeting should be made comfortable. I do not mean showy. All your glory and glare of rich chandeliers, and rich carpets, and splendid pulpits, is the opposite extreme, and takes off the attention just as badly, and defeats every object for which a sinner should come to meeting. You need not expect a revival there.

4. See that the house of God is kept cleanly. The house of God should be kept as clean as you would want your own house to be kept. Churches are often kept excessively slovenly. I have seen them, where people used so much tobacco, and took little care about neatness, that it was impossible to preach with comfort. Once in a protracted meeting, the thing was charged upon the church, and they had to acknowledge it, that they paid more money for tobacco than they did for the cause of missions. They could not kneel in their pews, and ladies could not sit without all the time watching their clothes, and they had to be careful where they stepped, because the house was so dirty, and there was so much tobacco juice running all about the floor. If people cannot go where they can hear without being annoyed with offensive sights and smells, and where they can kneel in prayer, with good will a protracted meeting do? There is an importance in these things, which is not realized. See that man! What is he doing? I am preaching to him about eternal life, and he is thinking about the dirty pew. And that woman is asking for a footstool to keep her feet out of the tobacco juice. Shame!

5. It is important that the house should be just warm enough and not too warm. Suppose a minister comes into a house, and finds it cold; he sees as soon as he gets in, that he might as well

have stayed at home; the people are shivering, their feet cold, they feel as if they should take cold, they are uneasy, and he wishes he was at home, for he knows he cannot do anything, but he must preach, or they will be disappointed.

Or he may find the house too warm, and the people, instead of listening to the truth, are fanning, and panting for breath, and by and by a woman faints, and makes a stir, and the train of thought and feeling is lost, and so a whole sermon is wasted to no good end. These little things take off the attention of people from the words of eternal life. And very often it is so, that if you drop a single link in the chain of argument, you lose the whole, and the people are damned, just because the careless church does not see to the proper regulation of these little matters.

6. The house should be well ventilated. Of all houses, a church should be the most perfectly ventilated. If there is no change of air, it passes through so many lungs it becomes bad, and its vitality is exhausted, and the people faint, they know not why, and feel an almost irresistible desire to sleep, and the minister preaches in vain. The sermon is lost, and worse than lost. I have often wondered that this matter should be so little the subject of thought. The elders and trustees will sit and hear a whole sermon, while the people are all but ready to die for the want of air, and the minister is wasting his strength in preaching where the room is just like an exhausted receiver, and there they sit and never think to do anything to help the matter. They should take it upon themselves to see that is is regulated right, that the house is just warm enough, and the air kept pure. How important it is that the church should be awake to this subject, that the minister may labor to the best advantage, and the people give their undivided attention to the truth, which is to save their souls.

It is very common, when things are wrong to have it all laid to the sexton. This is not so. Often the sexton is not to blame. If the house is cold and uncomfortable, very often it is because the fuel is not good or the stoves not suitable, or the house is so open it cannot be warmed. If it is too warm, perhaps somebody has intermeddled when he was out, and heaped on fuel without discretion. Or, if the sexton is in fault, perhaps it is because the church does not pay him enough for his services, and he cannot afford to give the attention necessary to keep the church in order. Churches sometimes screw down the sexton's salary, to the lowest point, so that he is obliged to slight his work. Or they will select one who is incompetent, for the sake of getting him cheap, and then the thing is not done. The fault is in the church. Let them give an adequate compensation for the work, and it can be done faithfully. If one sexton will not do right, another will, and the church is bound to see it done right, or else let them dismiss their minister, and not keep him, and at the same time have other things in a state so out of order that he loses all his work. What economy! To pay the minister's salary, and then for the want of fifty dollars added to the sexton's wages, everything is so out of order that the minister's labors are all lost, souls are lost, and your children and neighbors go down to hell!

Sometimes this uncleanness, and negligence, and confusion are chargeable to the minister. Per-

haps he uses tobacco, and sets the example of defiling the house of God. Perhaps the pulpit will be the filthiest place in the house. I have sometimes been in pulpits that were too loathsome to be occupied by human beings. If a minister has not more piety and decency than this, no wonder things are at loose ends in the congregation. And generally it is even so.

7. The members of the church should aid the minister by visiting from house to house, and trying to save souls. Do not leave all this to the minister. It is impossible he should do it, even if he gives all his time, and neglects his study and his closet. Church members should take pains and qualify themselves for this duty, so that they can be useful in it.

8. They should watch over the members of the church. They should visit each other, in order to stir each other up, know each other's spiritual state, and provoke one another to love and good works. The minister cannot do it, he has not time; it is impossible he should study and prepare sermons, and at the same time visit every member of the church as often as it needs to be done to keep them advancing. The church is bound to do it. They are under oath to watch over each other's spiritual welfare. But how is this done? Many do not know each other. They meet and pass each other as strangers, and never ask about their spiritual condition. But if they hear anything bad of one, they go and tell it to others. Instead of watching over each other for their good, they are not even acquainted with each other.

DID CONSTANTINE OR THE CATHOLICS CHANGE THE SABBATH?

(Continued from page one)

disciples came together to break bread, Paul preached unto them." (Acts 20:7). See also John 20:19; Cor. 16:2.

Quotations from two of the church fathers will be enough to prove that Christians kept the first day of the week before the time of Constantine.

Justyn Martyr (A. D. 150): "On the day which is called Sunday, all, whether dwelling in the towns, or in the villages, hold meetings, and the memoirs of the apostles and the writings of the prophets are read as much as time will permit, then the reader closing, the president in a speech exhorts and incites to an imitation of those excellent examples; then we all rise and pour forth united prayers."

Eusebius (265-340): "All things whatever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it has a precedence, and is first in rank, and more honorable than the Jewish Sabbath. It is delivered to us that we should meet together on this day."

Constantine did not originate Sunday observance, he simply adopted it from the Christians and made it the law of his realm.

The Roman Catholics did not change the day from Saturday to Sunday. Their claim to do so is like their claim to Peter as their first Pope. They claim their beginning with the apostles and whatever was done by the apostles and first Christians, the Roman Catholics claim was done by them. — Ashland Avenue Baptist

Our good friend, W. H. Segoy and wife of Glendale, Kentucky continue to send us offerings toward our work. How we do thank God for this aged brother and his testimony for the Lord!

"REDIGGING WELLS"

(Continued from page one)

been corrupted through the Devil and the adversaries of the truth, and we need to restore them. Surely at all times we need to keep in mind the ministry of our influence over the generations that are to follow us. As the poet has said:

"An old man going a lone highway,
Came at evening, cold and gray
To a chasm vast and deep and wide;
The old man crossed in the twilight dim,
The sullen stream had no fear for him.

But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;

Your journey will end with the ending day,

You never again will pass this way.
You've crossed the chasm deep and wide,

Why build you this bridge at even tide?"

The builder lifted his old gray head,
"Good friend, in the path I have come," he said,

"There followed after me today
A youth whose feet must pass this way.

This chasm that has been as naught to me,
To that fair haired youth may a pitfall be;

He too must cross in the twilight dim,
Good friend, I'm building this bridge for him."

II

IT WILL DOUBTLESSLY BE INTERESTING TO INQUIRE AS TO WHAT WELLS OUR FATHERS DUGGED THAT WE NEED TO DIG AGAIN.

First of all, there's the well of scriptural authority. Through the years gone by, it was recognized that the Word of God was authoritative. Concerning any subject whereon it spoke, its word was accepted as authoritative. Our pilgrim fore-fathers accepted the statements of God's Word as final.

Surely the Word of God means to teach us that it is final, for again and again within its pages we read and are led to believe that there is nothing beyond what is written. We are to understand thereby that any subject which it discusses, both by way of our faith and practices, that it is final in what it has to say. There is no authority above nor beyond it. Listen to God's Word:

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." — Num. 22:18.

"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." — Duet. 12:32.

"Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." — Prov. 30:5,6.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the book of life, and out of the holy city, and from the things which are written in this book." — Rev. 22:18,19.

While through the years gone by the Bible has been considered authoritative in all that it has said, and while it itself, demands that

GOD'S PROMISE



BLESSED IS THE MAN . . . WHOSE DELIGHT IS THE LORD. HE SHALL BE LIKE A TREE PLANTED BY THE RIVERS OF WATER—PSALM 1:1, 2,3.

it be accepted as final, yet there are so few today who really do so. Human reason, expediency, and the wisdom of man is substituted instead of God's Word. This is the reason why women are out of their places in the majority of churches. They just do not bow to the authority of God's Word.

This is the reason for the mourner's bench. Although not one word is said within God's Book about it, yet many of our so-called Baptist churches believe and teach that no salvation can be had apart from the mourner's bench.

This is the reason for union meetings. Public sentiment and expediency would indicate that it is better for all denominations to work together and therefore disregard the demands of God's Word. Even Baptists in many quarters would attempt to do so.

This is the reason for the sweep of Arminianism. Those who deny depravity, election, and the security of the saved, do so because they are not willing to bow to scriptural authority.

This is the reason for modernism. The modernist who says that Jesus was only a man with a human father and who denies the virgin birth, the diety, the blood atonement, and the resurrection of Jesus Christ, merely does so because of his denial of the authority of the scriptures.

This is the reason for infant baptism. All know that there is no authority for it in God's Word, and yet because it is a beautiful formal ceremony in the eyes of the world, churches practice and tolerate it.

This is the reason for sprinkling. There is not an informed person in all the world but what knows that baptism can only be scripturally administered by immersion. The scholars of all ages have declared that the word "baptize" can only be translated correctly as "immerse." Yet when others practice sprinkling instead, they do so because they are not willing to bow to the authority of God's Word.

So it is with all the heresies in the world. All the heterodoxies which came from heretical and modernistic pulpits come because men are not willing to bow to the authority of God's Word.

Surely in view of the statements of the Bible that it is final in every particle, then would to God that this modern generation might redig this well of Scriptural authority and turn back to the Bible as the only basis for creed and practice.

Then in the second place, we need to redig the well of Lord's Day observance. When I speak of this, I remember a little poem which I learned long ago —

"A Sunday well spent
Brings a week of content,
And joy for the cares of tomorrow;
But a Sunday profaned,
Whatever be gained,
Is a sure fore-runner of sorrow."

In this particular section where we live, Lord's Day observance is a thing of the past, and that which is true here, is true generally throughout America. Men work on God's Day, ignoring both His Word, His house, and the services held therein. In fact, many seek the opportunity of working on Sunday because of the extra money (usually double time) which accrues therefrom.

Not only is the Lord's Day relegated to the past and ruled out of the lives of the people of the country through working on Sunday, at the same time the theatres, drinking establishments, and amusement places ordinarily are wide open on Sunday. In fact, it is considered the biggest day for pleasure seekers. Thus while some disregard God's Day through work, others do so by disregarding it with sinful living.

How inexpressably sad it is that God's people are often among those who are guilty of Sunday desecration. Three Scriptures most forcibly present themselves to us in this respect:

"Then Jonathan said to David, Tomorrow is the new moon; and thou shalt be missed, because thy seat will be empty." — 1 Sam. 20:18.

"Why is the house of God forsaken?" — Neh. 13:11.

"Not forsaking the assembling of ourselves together, as the manner of some is." — Heb. 10:25.

One of the saddest and yet most unmistakable signs of American decadence is the destruction of the Lord's Day. One needs only to look in upon the average church congregation to realize that our churches are poorly attended, while at the same time all places of questionable amusement are operating wide open. I insist that we need to redig this well of Lord's Day observance. I insist that we need to give God that day which He demands of us.

Then there is also the temperance well which needs to be redigged. I'm not a prohibitionist. I have never been able to conscientiously lend my support to any campaign of a crusading or reforming nature. I have a con-

viction that what the world needs is not reformation but regeneration. Therefore, I have contended that what all preachers need to do is to spend their time preaching God's Word, thus getting people saved, and that when they are saved, the Lord will clean them up from the inside out. I believe that most temperance campaigns and local option elections are attempts toward working on the outside rather than on the inside.

While I am not a believer in local option campaigns, yet I do believe in temperance most strongly. God's Word speaks very clearly in this respect. Listen:

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!" — Hab. 2:15.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." — Prov. 23:29-32.

Surely this is another well which needs to be digged again. One of the sins of our present administration at Washington is that of alcoholism. From the White House on down, all efforts have been made, both through legislation and example, to destroy temperance and make a nation of drunkards of the present generation.

Even Mrs. Roosevelt

herself said in a radio broadcast a few years ago that every girl ought to learn her capacity. She said nothing at all about it being shamefully wrong and disgraceful for one to drink. Her main concern was that each young woman learn her capacity so that she would not drink too much. Like many political promises, when prohibition was done away with, it was stated that the old saloon would never return. Yet, we have today conditions far worse than ever existed in the old time saloon. In those days, no ten age person was ever allowed to buy a drink in a saloon; and yet today in taverns, restaurants, and in grog-shops all over America, the very youngest of boys and girls are conspicuous by their drinking. For every college girl in America, we now have three bar maids who are engaged daily in the dispens-

ing of alcoholic beverages in the midst of a most impure environment. I say that the old saloon with all its attendant evils was never as bad as our present conditions.

Surely if we need to redig the well of Scriptural authority and that of the Lord's day observance, we likewise need to redig the well of temperance.

Then we likewise need to redig the well of the old fashioned Christian home. The word "home" used to have sacred connotations. Now it is only a "filling station." Sacred memories used to cluster about it, but now it is only a place to stop over between one social thrill and the next.

Why the majority of folk don't even need a house today. As one girl said to a real estate agent: "I don't need a house. I was born in a hospital, reared in a nursery, educated in a training school, married in a church, live in an apartment house, and when I die I'll be buried at the undertakers." Certainly it is true concerning even a house that all the average person needs is just a garage with a bedroom over it.

Surely home ought to mean more than this. Children growing up ought to be able to look back upon and remember with joy the days of their childhood experiences at home.

There is a tremendous influence wrought in the life of a child either for good or bad by the home. As an example, Nero's mother was a murderess. Lord Byron's mother was vain and worldly minded. In contrast, George Washington's mother was plain, sensible, Godly and praying. Is it any wonder the difference that was produced in the lives of these men by the mothers which they had.

I once knew of a lad who became quite interested in his spiritual condition during a revival meeting. When he asked his mother to accompany him to the services, although she was a professed Christian, she refused to do so because of worldly engagements. That night she must go to her bridge club. The next evening she had a dinner party, and the next she must attend the theatre with some friends, and so it was each night during the week. He reasoned that if her Christian experience meant so little to her that surely it could mean but little to him. He did not go back to the house of God again. One year later his body was found behind "flop house" riddled with bullets. How we need Christian homes in America today!

Without a desenting vote, I think the majority of this assembled audience would agree that the home is a thing of the past. Like the Lord's Day, it appears to be gone forever. Would to God that we might redig this well of an old fashioned Christian home-life.

In like manner we need to redig the well of Christian education. To be sure, we have plenty of education, but most of it is sensual, worldly, and devilish. Thank God there are some notable exceptions, yet in the main, the great majority of our schools are modernistic and a large number of the professors are modernists of one type or another. Certainly we have plenty of schools and educational institutions, but so few of them could lay claim to the word Christian.

Sometime ago an old preacher came to Evangelist Bob Jones and told him how he had helped establish a college and with what joy he had led his churches to contribute toward it, thinking that he was thus assisting in preparing a place where young people might

(Continued on page four)

How Much I Owe

When this passing world is done;
When has sunk yon glaring sun;
When I stand with Christ on high,
Looking o'er life's history:
Then, Lord, shall I fully know,
Not till then, how much I owe.

When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart:
Then, Lord, shall I fully know,
Not till then, how much I owe.

Chosen, not for good in me;
Wakened up from wrath to flee;
Hidden in the Saviour's side;
By the Spirit sanctified:
Teach me, Lord, on earth to show
By my love, how much I owe.

"REDIGGING WELLS"

(Continued from page three)
be taught the Word of God in safety. He said he even looked forward to the day when he would send his own boy to this school. Finally that day came, and when his son came home from college after having been there a few months, he came home with his orthodoxy torn out by the roots. He came home an infidel to sneer his father's religion. While the old man had been preaching, the Devil had been sowing tares in the college. When this old preacher told Bob Jones of his experience, he said: "Bob, go up and down this country and warn people that the drift of the schools is atheistic. We Baptists have nothing to point to with pride in this respect. We cannot say that our schools are better than the schools of anyone else."

The Seminary

Of recent years it was discovered that one young graduate of our Seminary at Louisville for his graduating thesis had written a blasphemous paper of infidelity and yet he was being graduated as a Baptist preacher from our highest school of learning. It cannot even be argued that this is an isolated case. It is true, I am ready to admit, that it is the most open case that has been brought to light, yet hundreds of boys have been graduated from the Seminary within the last few years who went out with their faith in God shaken and with their belief in the Old Book seriously troubled. One of them told me personally that all he had left was doubts concerning any doctrine that might be mentioned, when you consider that the majority of the Seminary graduates are Arminians, feminists, unionists, open communists, alien immersionists, and strongly tainted with the virus and poison of lodgism — when you consider all this one must be convinced of the fact that we cannot lay claim to very much as far as Christian education is concerned.

Even our only four-year senior college in Kentucky—George College — my own Alma Mater, is far from Christian. My roommate when I was there in college is now the professor of Bible there, and if even half that the students say is true concerning his doctrinal position, then it is a disgrace and shame before God for people to support such in the name of Christian education. Why even some months ago in Georgetown College young men wore women's dresses, under-clothing, and make up from morning until late evening; while the young women attended all classes for that entire day dressed only in their pajamas and all this was allowed for the sake of what was called "Class Day Exercises." Imagine, this taking place in a supposed-to-be Christian College.

Don't misunderstand me, I believe strongly in education. I be-

lieve in schools, yet the drift in our schools today is similar to the drift every place else. Would to God that we might have another era in which might be redigged this well of Christian education.

Finally, we need to redig the well of Christian living. Of course each of us know that a lot of our church members are just "dead wood." They are unsaved; they have never been born again; and they have never had an experience of regeneration. Even though that is true, of those that remain, there is still but little difference between their way of living and that of the world. Sinners and saints walk and act so much alike that it would be hard to distinguish and tell any difference the one from the other. Yet God's Word demands that there be a definite line of distinction on the part of the Christian from the world. Listen:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." — James 1:27.

"Abstain from all appearance of evil." — 1 Thess. 5:22

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." — 1 Cor. 10:31.

This well of Christian living has been stopped up with the theatre, the dance, mixed bathing, worldly companions, social drinking and card parties. These and other amusements which are purely Satanical and worldly, have clogged this well of Christian living. There will never be a revival in our midst until this well is re-opened.

In conclusion, may we pray definitely that each of these wells shall be re-opened. This can only come through old time Gospel preaching. Such a revival — such a re-opening of these wells can never come to pass through our modern churches, for they are merely social institutions. Long ago a disciple said as she stood at the open tomb, "They have taken away my Lord." (John 20:13). In the average church this is true today, as there is no Christ in the songs; no Christ in the prayers; and no Christ in the sermons. This old world is sin-sick and weary and needs the message of salvation.

May God grant that in this New year that His preachers shall be so stirred to the realization of their responsibility before Him that they shall preach with renewed energy the message of salvation through Christ Jesus only, with the result that sinners shall be saved and that God's people shall be revived, that these customs shall be re-established, and that these wells shall be re-opened. May God help each of us do our part!

Because the church is the means of grace some have relied on the means instead of the grace.

AN UNUSUAL EXPERIENCE

(Continued from page one)
employee of the post-office in Baltimore wrote us a similar letter.

This is another proof of our contention, namely, that to secure subscribers for this paper all that is necessary is that you show it to your friends. It will sell itself.

CRAWL UNDER THE PEW!

(Continued from page one)
pile of bills. The lad watched, sympathetically. He didn't want anyone so embarrassed at his church. So he leaned over and whispered in her ear, "Here, lady, take my quarter and drop it in, — I'll crawl under the pew."

NOTICE: The fact is that the woman should have been the one to crawl under the pew. And peo-

ple who give the Devil their bills and still claim to be Baptists and give God their small coins — they ought to crawl under the pews too. NO, THEY OUGHT TO CRAWL UNDER THE FLOOR! — Ralph Webb.

NOT RECOGNIZED

(Continued from page one)
asking the blessing; no one has seen you with a Bible; you smoked big cigars, while you were here you talked about everything but religion. Pray, how were we to know that you were a preacher? You have lived like a sinner, so now you will have to pay with the sinners."

NOTE: This is a blow at preachers. But it is also a blow at you, Mr. and Mrs. Lay Member. Does the world know that YOU are a Christian? — Missionary Baptist News.

THIS I KNOW

By E. MARGARET CLARKSON

I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road,
The path I cannot see,
But this I know — my Savior knows
And I can trust His wounded hand
To guide and care for me.

I do not know what may befall
Of sunshine or of rain,
I do not know what may be mine
Of pleasure and of pain;
But this I know — my Savior knows
And whatsoever it be,
Still I can trust His love to give
What will be the best for me.

I do not know what may await,
Or what the morrow brings,
But with the glad salute of faith
I hail its opening wings!
But this I know — my Savior knows
Shall all my needs be met,
And I can trust the heart of Him
Who has not failed me yet.

SOME OFT-ASKED QUESTIONS CONCERNING THE BAPTIST EXAMINER

(Continued from page one)
At cost, plus a legitimate operating profit.

8. What does your rent cost per month?

Fifteen dollars.

9. What does paper stock cost for THE BAPTIST EXAMINER for each issue?

About \$10.00 per issue, by buying it in ton lots.

10. Do you have all the equipment you need?

We have enough to get by with, but not what we need.

11. What do you yet need?

A number of small items, and a folding machine. This last item is needed most badly. It takes a long time to fold 8,600 copies of our paper weekly, and it is almost impossible to print tracts, booklets, and books in an economical manner until we secure a folder.

12. What does a folder cost?

Between \$1,200 and \$1,500.

13. How many tracts do you plan to print for free distribu-

tion?

Just as many as God provides the money with which to buy the paper stock and pay other expenses. Of course we want to keep my tract, "The Security of the Saved" in print. Then we want to re-print, "The History of Baptists and Others", "Why Baptism Is Not Essential To Salvation", "Pies vs. Tithes", "You May Be A Church Member But Are You Saved?" "The Plan Of Salvation".

Also we expect to re-print two splendid booklets on elections, one of which was written by Elder C. D. Cole, Mortons Gap, Kentucky and the other by Elder T. P. Simmons, Ashland, Kentucky.

The tract by Bro. Cole is now re-printed and can be secured from the author by addressing him at Mortons Gap, Ky.

Write the Christian Cynosure, 850 W. Madison St., Chicago, Ill., for the editor's book on Masonry.

These and many others we will print as the Lord wills and as He provides the funds with which to do so.

14. What will it cost me to have some tracts printed?

We can not even guess as to the amount until we see the manuscript, but I assure you that it will be as reasonable as we can make it, in the light of good printing and a reasonable profit for the shop.

15. How much is your equipment worth?

Between \$8,000 and \$8,500.

16. How much do you owe on this?

\$2,471.03.

17. To whom do you owe this?

The First National Bank of Ceredo, Ceredo, West Virginia.

18. How is this to be re-paid? Monthly; \$117 is due on the eighth day of each month.

19. When will the next payment be due?

March 8, 1945.

20. Hasn't it been a big task and a real cost to get these heavy pieces of equipment moved and in operation?

It surely has been a real task and a big expense. The freight, express, installation, connecting gas and electric for operation of machinery, and other installation costs have amounted to better than \$500.

In addition it has been a big task for this editor. I have traveled hundreds of miles locating and buying this equipment, and this at my personal expense. I have had to superintend the moving, unloading, and installing of all of it. I have had to spend a great deal of my time getting the shop in operation since the middle of October.

21. What is your salary as editor?

The editor gladly contributes of his time for the on-going of the Truth we believe. I rejoice and thank God for the opportunity to thus send forth the printed page.

Our paper is a labor of love.

22. Is there any way that I can help?

Yes, there are many ways whereby you can help. (1) Renew your own subscription. (2) Secure a club of new subscriptions for us, (3) make a contribution toward our debt, (4) pay for a week's supply of paper with which to print THE BAPTIST EXAMINER, (5) Contribute toward the purchase of paper for the printing of tracts, and (6) above all else PRAY for us DAILY.

TIMELY HYMNS

WEEKLY: "Safely thru another week,
God has brought us on our way."

DAILY: "Day by day his sweet voice soundeth,
Saying, Christian, follow me."

HOURLY: "I need Thee, every hour Most gracious Lord."

MOMENTARILY: "Moment by moment,
I'm kept in his love,
Moment by moment,
I've life from above."