

Devoted to Evangelism, Missions and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

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

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

WHOLE NO. 361

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## THE TRUE EXPERIENCES OF A BIBLE

### When Christ Jesus Took My Burden

Some time ago when at a mission in a large city on the eastern seaboard coast I saw a man whose face shown with a light that only God can plant upon His children's faces. This man had such a testimony that blessed so many that I am going to give it to you so that you too can praise the Saviour.

This is the story he told. It truly shows what Christ can do in a life when He comes in. That as a lad he had learned to drink and smoke and do all the evil things that go along with these, such as gambling and fighting. As the years went along he got worse and worse until he had lost all, including home, wife, and children. Money could not buy both drink and the necessities of home and life, hence as he spent their earnings on the most accursed thing in the earth, he lost what else he had. In a short time he was taken to the hospital, but he was beyond help as the alcohol had eaten away most of his organs, and what was left was not worth fixing up so they sent him away. In order to get ease from his misery he went on drinking which made him worse than ever and before many months he was taken to an insane asylum a hopeless lunatic. Yet God had His finger on him and through the ministry of some of His children who believed in praying until they saw results, the power of God gripped his soul and in a few months, much to the amazement of the doctor, he was pronounced cured and was discharged from the hospital. Even then he could not speak much, but upon coming to this mission he was slowly receiving the power of speech back and as a proof he wished to sing a song which told just what happened in better words than he could. Then in a voice which seemed like a child's, clear and sweet as a bell, he sang the following:

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### Soldiers And Whiskey

Speaking of soldiers and booze, we can't help passing along the words of two soldiers who ought to know something about the effects of wine-bibbing on warriors. It was grand old General Pershing who said, "I shall not go slow on prohibition, for I know what is the greatest foe of my men—greater than the enemy!" He wanted to "banish the entire liquor industry from the United States, close every saloon, every brewery. . . ."

It was old Bismarck—who made modern Germany—who put it just as forcefully in only three words, "Bier macht dumm!" Beer makes a man dumb! And if you want to complete the picture, it was Kaiser William II, Pershing's enemy in the days of 1917, who

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### His Gifts . . . .

Oh, wonderful love that takes me,  
Though wretched and stained with sin!  
Oh, marvelous grace that makes me  
All holy and pure within!

Oh, mighty power that holds me,  
A helper forever near!  
Oh, perfect peace that folds me  
In danger and storm and fear!

Oh, jubilant joy sustaining  
My faltering steps to the last!  
Oh, rapturous rest remaining  
When toiling and tears are past!

Oh, matchless mercy that rates me  
Joint-heir with the sinless Son!  
Oh, golden glory that waits me  
When tempests and clouds are done!

All things are mine, for I am His;  
Oh, infinite gifts divine!  
He gave His Son, His only one;  
And all that He has is mine.

—Annie Johnson Flint

### ANTEDELUVIAN SIN AND UNCONCERN

Our Lord has reminded us several times that in the last days, the delinquencies and sins of Noah's day would be repeated. Paul tells us in II Timothy, the third chapter, that there shall be an increase in all kinds of sin, crime, lawlessness, immorality, and hatred toward God. He reminds us that the generation preceding Christ's return would be a pleasure-loving, a pleasure-mad age; seeking worldly things and forgetting God entirely. He further reminds us that perilous times shall come to the economic, the social and political world with great unrest in every way.

Do you know that the people of the United States spend eight times more hours in the movies than in the Sunday School? Do you know that only one out of twelve persons in the United States attends church; that there are over sixty million who belong to no church, and go to no church one year in and another out? Do you know that seven out of eight

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### The Deacon's Work

The word deacon means servant. Deacons then are those who serve in the church in any recognized capacity. There is room for Spirit-filled men with wisdom to fill the office or a deacon, looking after the inner and spiritual welfare of the assembly in view of building up the congregation both numerically and in the knowledge of the Lord. These should know their responsibilities and fulfill them by actual work in co-operation with the pastor. The high qualities which the Scriptures demand to be found in a deacon suggest the following work which deacons should do or see to it that it is done:

Meeting visitors and strangers, make them feel at home and become acquainted in church, taking their addresses, visiting them.

Visiting sick, praying for them and reading the Word of God to them.

Seeing to it that people are brought to church who have no way of coming.

Serving at the communion table.

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### IF YOU'RE IN DEBT YOU MUST TITHE

If a man owed me money and he was having a hard struggle to make a living, and by all common sense reasoning there appeared very little prospect of ever getting my money back, I would try to persuade that man to begin tithing. I confidently believe if I could induce him to tithe his income, that is, pay one-tenth of it to the Lord, he would sooner or later pay me back every cent he owed me; because he would prosper.

Tithing solved serious financial problems for me and at the same time brought me spiritual blessings that far outweighed the material gain.

When I began tithing twenty-one years ago I was hopelessly in debt. Misfortune, which came when I first began to be a wage earner, plunged me deep "in the red," and, in trying to work out, repeated misfortunes came one after another so that, like a frog endeavoring to escape from the well, when I jumped up two feet

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By J. H. Townsend

On a dull January afternoon some years ago — the date of this occurrence is written down in an old note-book of mine — a young widow was sitting in her drawing-room looking listlessly out of the window.

It was a fine house in a fashionable Dublin square. The room was handsomely furnished; everything indicated comfort and even wealth, but the possessor looked unhappy.

Mrs. Blake was a Roman Catholic, fervent and conscientious in the practices of her creed, but of late her mind had been

### Burdened With The Thought of Her Sins.

Religious practices, penance, and even prayers, brought her no relief; the burden could not be removed.

She had told her sorrows to her confessor, and at his bidding had taken up works of charity; but, though these things were an interest and for a while occupied her mind, the sense of her own sins lay heavy on her soul. Her confessor, a kindly and attractive young priest, gave her full absolution, but his words brought no comfort.

As she sat musing there was a knock at the hall door, and before she had time to collect her thoughts a visitor was in the room.

"What shall I do to rouse you and get that sad look from your face?"

"Ah Father John, you are kind and you have done your best, but the burden of which I have told you lies heavy on my heart.

"Listen to me," said he; "I have made up my mind what you are to do. There's a man coming to the Rotunda to-morrow who will make your sides ache with laughing, and you shall go to hear him."

"Oh, Father John—"

"No—not a word! I won't have any excuse—I enjoin it; go you will, and go you must."

The young priest explained that a Society entertainer, well known at that period, was to appear before a fashionable audience, and

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### Why Die Of Thirst?

Reports from the island of Saipan in the Marianas indicated that lack of drinking water was one of the fatal weaknesses in the island's otherwise strong defenses. Prisoners invariably begged for water when brought in and many had to be forcibly restrained from snatching the water canteens of their American captors. Loud speakers were set up to cry in Japanese, "Why die of thirst?" This was God's cry throughout the history of Israel, "Why will ye die? Oh, why will ye die?" (Ezek. 33:11). The unsaved stumble on in their insane defense of their old nature, exalting pride because they are unwilling to surrender their will to God. Only He can satisfy the thirst for Himself which He Himself created in the human heart.—Revelation.

## -- The First Baptist Pulpit --

### "A CALL TO SEPARATION"

"Be ye not unequally yoked together"—II Cor. 6:14.

In these days of juvenile delinquency, it ought not be hard to describe an underprivileged child of the slums. In my imagination, I can see him. His flesh is actually filthy. His hair is long and un-kept. His clothes are ragged and dirty. He is just an under-nourished street urchin. He has no parents and no home. He never knew his father. His mother, who wandered away and deserted him, he barely remembers.

He sleeps in door-steps, under back stairs, and in deserted goods boxes. He eats from the garbage pail or anywhere he can find food. His education has been sorely neglected, except that he has continually learned to do evil. Though he has plenty of vile associates, he has no real friends. The mark of the world is indelibly stamped upon him.

Playing in an alley with others of his kind, he sees a large automobile passing. His first impulse is to do as he has often done—

hurl a stone at it, yet he halts in doing so, as he sees the driver slowing down, getting out, and walking over to him. Actuated by some impulse, which is known only to himself, the driver asks as to the boy's home, parentage, education, and living conditions. Then he proposes that this lad go home with him to be his boy. He cleans him up and puts fresh linen upon his body, combs his hair, and has him sit at his table. He sleeps henceforth in this wealthy

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## THE DEACON'S WORK

(Continued from page one)

ble. Keeping order in and around church, bringing comfort and good cheer to all.

Attending outside prayer meetings and other activities in a supervisory capacity, not necessarily to lead or direct, but to keep out "wolves" and false doctrines.

Looking out for the interest, upbuilding and instruction of newcomers, new converts and younger ones, by means of the Word of God, in the Spirit of the Lord, not for contention.

Following up those who are staying away from services and those who are growing cold.

Being examples in attendance, praying, extending the kingdom of God and finding ways for such extension.

Showing a constructive interest in every branch of church work. —The Standard Bearer.

## WHEN JESUS CHRIST TOOK MY BURDEN

(Continued from page one)

lowing,  
"When I a poor lost sinner, before the Lord did fall,  
When in the name of Jesus for pardon loud did call.  
He heard my supplication, and soon the weak was strong,  
For Jesus took my burden and left me with a song.

Yes, folks, this is truly what happened and I know it is true for I was there when it happened.

"Yes, Jesus took my burden, I could no longer bear,  
Yes, Jesus took my burden, in answer to their prayer,  
My anxious fears subsided, my spirit was made strong,  
For Jesus took my burden and left me with a song.

"Ofttimes the way is dreary, and rugged seems the road,  
Ofttimes I'm weak and weary when bent beneath the load,  
But when I cry in weakness 'How long oh, Lord, how long?'  
Then Jesus takes my burden and leaves me with a song."

The next verse he read with tears streaming down his cheeks.

## THE WAY THINGS START

"I heard . . ."  
"They say . . ."  
"Somebody said . . ."  
"Have you heard . . ."  
"Isn't it awful . . ."  
"Just between you and me . . ."  
"Now if I were Pastor . . ."  
"The pastor's wife, she . . ."

"When I was crushed in sorrow and bowed in deep despair,  
My load of grief and heartache seemed more than I could bear;

"Twas then I heard a whispered, 'You to the Lord belong,'  
Then Jesus took my burden and left me with a song."

I'll trust him in the future, He knoweth all the way,  
And with His eye He'll guide me along life's pilgrim way.

And I will tell in Heaven while ages roll along,  
How Jesus took my burden and left me with a song."

Then he pleaded with the men there to accept the One who had done so much for him. He is still living today, preaching the blessed Gospel.

Dear reader, do you know this Jesus? Have you a song in your heart? Will you be able to sing about Him in the Glory? If not, do come to Him today and be able to say, "I am His and He is mine."  
—Waves of Grace

## THE EXPERIENCES OF A BIBLE

(Continued from page one)

that in his opinion this would be the best thing for her. No protest was of the slightest use; she could not disobey her spiritual adviser, who had even brought her a ticket for the performance, so the following afternoon saw Mrs. Blake at the appointed place, where large placards announced the entertainment which she had been ordered to attend.

The Rotunda, as every Dublin person knows, has more than one public room under its roof; there is the great Round Room, the Pillar Room, and one or two more; there are moreover, different entrances. Now, as it happened, Mrs. Blake had made a mistake as to the hour of the performance, and instead of the crowd which she would have seen had she come at the right time, she noticed a little string of persons entering the building; following them she found herself in one of the smaller halls and sat down.

It seemed odd that no one had asked her for her ticket, but she concluded that this would be rectified later on. There was no time for much thought, as almost immediately a gentleman came upon the platform and gave out a hymn. Then it flashed upon her that she had made some dreadful mistake—she must be in the wrong room, and, worst of all,

This Must Be Some Protestant Meeting

into which she had unfortunately found her way. Mrs. Blake was shy and sensitive; to go out of the place in the sight of all assembled was to her an impossibility. What should she do? She determined to slip out at the close of the hymn, for by so doing her action would be less likely to attract notice.

This she tried to do, but in her anxiety to be quick she knocked down her umbrella violently, and the noise which it made was so great that many turned round to see the cause. Poor Mrs. Blake terrified at what she had done, sank into a chair and almost wished that she could fall through the floor.

Now there was a deep silence, and then one voice, that of the man on the platform, was heard in prayer. She could not help listening, as she had never heard anything like this before. It was so unlike the "Hail, Marys," and other prayers in her books of devotion. The man was so reverent, but he seemed so happy as he prayed; this struck her as most extraordinary.

The prayer ended and the speaker announced that he would read

a passage of Scripture on the "Forgiveness of Sin." The very subject of all others in the world that she longed to hear about! Come what may—let Father John say what he liked or do what he chose—she must listen to this.

The first eighteen verses of the tenth chapter of the Epistle to the Hebrews was read, and the speaker in the simple way expounded the teaching until it became clear as daylight. The One Sacrifice once offered; the free and full forgiveness granted to those who ask for it in His name; this, illustrated by several other passages in the New Testament, formed the subject of the discourse.

As the thirsty ground drinks in the summer rain, so did this poor soul receive these wonderful truths. She had never heard them before, but now they flowed into her inmost being and she longed to hear more.

The speaker ceased, and after another prayer the meeting broke up.

Mrs. Blake felt that this was the opportunity of her life, so, summoning all her courage, she went to the edge of the platform and asked the gentleman whose words he had been reading.

Surprised at such a question he came down, and was at once plied with so many inquiries that he offered to write down references for her to study at home. When, however, he learned that the lady had never possessed a Bible, his interest was keenly aroused. "I will lend you mine," he said; "read the marked passages in the pages which I have turned down, but let me have it back in a few days; it is the most precious thing that I have."

Mrs. Blake thanked him warmly and hastened home with joy in her heart and a new light in her eye; how different a being from the disconsolate creature who a couple of hours previously had found her way to the Rotunda!

For the next few days everything was forgotten but her new treasure; she read and re-read the marked passages and many others, too. The Light shone into her understanding; the burden long weighing on her conscience rolled away into the Open Grave, and

## The Peace of God Filled Her Heart and Mind.

Now the time had come for the Bible to be returned. Once more she was deep in her new study and so engrossed in thought as not to notice a ring at the hall door. Someone entered her sitting room and her confessor stood before her. He noticed two things: an embarrassment in her manner, and at the same time a restful calm in her eyes to which he was a stranger.

"What has happened to you?" said her visitor. "I haven't heard how you liked the entertainment, and as I didn't see you at Mass last Sunday, I thought you might be ill."

Taken aback by the suddenness of the whole thing, Mrs. Blake lost her self-possession. She had intended to keep the matter secret for a time at least, but now she was off her guard, and with the simplicity of a child she told the whole story—the mistake of the room, the attempt to go, the words spoken, the book lent, and, last of all, the joy and peace that filled her heart.

With downcast eyes she spoke, but when she glanced up, her spirit froze with terror at the look of the man before her. It was black with rage! Never before had she seen such fury depicted on a face.

"Give me that book!" he said hoarsely.

"It isn't mine!" she cried, vainly attempting to stop him.

## COMFORTING THOUGHTS

The burden of suffering seems a tombstone hung about our neck, while in reality, it is only the weight which is necessary to keep down the diver while he is hunting for pearls. —By J. P. Richter.

"To pass through the valley of the shadow of death is the way home." —Anonymously.

"Give it to me," was the reply, "or your soul will be damned eternally. That heretic has nearly got you into Hell, and neither he nor you shall ever read the book again."

Seizing it as he spoke, he thrust it into his pocket and, giving her a fearful look, strode out of the room.

The lady sat as if paralyzed—she heard the hall door shut, and something in her heart seemed to shut also and to leave her alone in her terror. That awful look searched her through and through; only those who have been born and brought up in the Church of Rome know the nameless horror which their idea of the power of the priesthood can inspire. Then, too, she thought of the gentleman who had lent her his Bible; his address was in it, but she could not remember it and knew not where to write. This was very grievous, but oh! that look—it was branded on her memory.

Days passed slowly by, but her visitor, once so welcome, now so dreaded, did not return. Courage began to creep back, and at last, after a fortnight or more had elapsed, Mrs. Blake determined to venture upon a visit to him. She must make one more effort, if not too late, to get the book restored to its rightful owner.

Father John lived at some distance from Mrs. Blake's residence, and his house adjoined a convent to which he was confessor. The door was opened by a nun, who visibly started at the sight of Mrs. Blake, and upon being asked if the priest were at home, her eyes seemed to blaze for a moment, but immediately her face became rigid and her manner cold as she said, "Yes, Father John is at home—he is in this room; will you not come in and see him?" As she spoke she half led, half pushed the lady into a room opening off the hall; but as the visitor entered she uttered a piercing shriek, for, oh!—the horror of horrors—there was an open coffin, and in it

## The Lifeless Form of Her Confessor

Before, she could recover from the shock, the nun glided up to her and hissed into her ears these words: "He died cursing you; you gave him a Bible, and he told me to tell you that he cursed you—cursed you with his last breath; now go!" And before she well knew what had happened Mrs. Blake was in the street, with the door shut behind her.

Several weeks elapsed. The breath of spring had passed over the earth, waking leaves and flowers to life and loveliness. One evening Mrs. Blake was sitting alone pondering over the events of the last three or four months. The joy of pardon was in her heart, she had bought a Bible for herself, and had read it daily. The old errors in which she had been brought up had been one by one renounced, but there was a sorrow which could not be effaced. How sad, how ineffably sad, the brief illness and sudden death of that young priest! His last look! His last words! That terrible message!

Why should she have been so blest, brought into the heavenly peace, filled with heavenly joy,

and he—why should not the same words have brought him a like message? It was too awful, and was one of those mysteries which could never be explained. "Why," she said to herself, "should the God of love do this?"

At this moment the servant ushered into the room a lady who was closely veiled and who stood for a moment irresolute. Before Mrs. Blake could speak the other said, "You do not know me in this dress, but you will soon recognize me." With these words she lifted her veil and revealed the face of the nun who had delivered the message of cursing as they stood by the open coffin.

Mrs. Blake started back, not knowing what might happen next, but her visitor calmed her fears, adding, "May I sit down and tell you something?" Having been invited to do so she went on—"I have two things to tell you, and I must be very brief, for I am in haste. First please, please, forgive me for that awful lie of mine; I have asked God's forgiveness, but I beg also for yours.

## Father John Died Blessing You With All His Heart.

The day before his death he charged me to tell you that he, too, had found forgiveness for his sins by that book, and that throughout Eternity he would bless you for having brought him to the knowledge of his Saviour. Now will you forgive me?"

"I will indeed, from the bottom of my heart," gasped the astonished lady; "but why did you say what you did?"

"Because I hated you. I loved him, and hated you for having sent him to hell as I believed. No listen. I felt the strongest desire to read what he had read, and after his funeral I could not resist looking into the book for myself; I was fascinated and read more and more, and I, too, have found pardon and peace in my Saviour. I have been studying the Bible for weeks, and now here it is"—producing it as she spoke. "I have escaped from the convent this evening and will cross to England tonight, but I felt that I must come here to return this Bible, and tell you that all my life I, too, shall bless you for having taught me how to get forgiveness for my sins. Good-bye! God bless you! We shall meet in heaven."

A brief farewell, and she had passed out of the house, and was gone.

Was it, after all, only a dream? A little worn Bible lay on the table before her. It was no dream, but a glorious reality. That little book—without a living voice to expound its teachings in two of these cases—had brought three precious souls out of darkness into light.

Imagine the feelings of its owner when it was restored to him with this wonderful record! And yet what says the One who sent it on its mission?

"My word shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Reader, what has your Bible done for you? —The Standard Bearer.



MARCH 17, 1945

**"A CALL TO SEPARATION"**

(Continued from page one)

home; eats at the table with the family; rides in the car. He is taken before the court and is adopted into the family, thereby coming to wear the family name. Now when he goes out with his wealthy benefactor, he is known as the son of this rich man and when his adopted father dies he will be heir to all his estate, the same as if he had been born in that home. And all this because he is now the adopted son of the family.

Such is the position of every child of God. Before conversion the best of us were more repulsive in appearance than this little dirty street-arab,—that is in the sight of God. We were morally and spiritually filthy before God. We were clothed at best only in the rags of self-righteousness. Listen: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags,"—Is. 64:6. Yet one day, actuated by a motive, best known to God, He redeemed us from our sins, washed us in His own precious blood, and adopted us into His family. Now we eat at His table; we wear His righteousness; we are known as His children. And all this because, we have been adopted into His family. What a glorious privilege then it is to be a child of God!

In view of our exalted position, Paul appeals to us to live a life of separation.

**I**  
**WE ARE LIVING IN A DAY OF COMPROMISE.** This is true, first of all, on the part of preachers. While there are many good men in the ministry, there are likewise many who are compromising pay check hunters. This is in evidence in many ways. There is no doctrine preached in the average pulpit, and of the majority of sermons, it could be said that they are like the white of an egg—no taste. The average church member couldn't remember when he heard a sermon on election, depravity, security, and justification. A denunciation of unionism, feminism, Arminianism, and the false Protestant churches would bring such scorn and unpopularity upon the preacher, both from his congregation and from without, that he dare not do it. Hence, it is easy to thus compromise on the matter of these great doctrines.

Then too, there is not the preaching against modernism that there should be. The denial of the virgin birth, diety, blood atonement, resurrection, and the inspiration of the Scriptures is all too common to day, yet there are but few pulpits from which a note of challenge rings out. Rather than be known as old-fashioned, many will stifle their convictions and thereby compromise with modernism.

At the same time, there is but little denunciation of popular sins from the pulpit. Cards, gambling, bingo, dancing, drinking, movies and worldliness characterizes the pew and the preacher dare not speak out against these sins for fear he will have to move. A church member can live like the Devil all week, sing in the choir, teach a Sunday School Class, and be most comfortable in God's house on Sunday, since there is no danger that a warning voice shall not be lifted in the pulpit against these popular sins of the day. Realizing this, a great majority of preachers have copied after the theatre in the attempt to entertain and instead of the pulpit giving a soul-searching message from God, it has a toned-down message which will

please the people.

That which is true of the preacher is generally true of our churches. Naturally with no firm declarations of "Thus saith the Lord" from the pulpit, we can expect compromises in the pew too. Our churches have become great social clubs, and their activity is judged not by the number of souls which are saved, but by fleshly programs which include movies, bathing, ping-pong, Boy Scouts, kitchens, entertainments, oyster stews, chicken suppers, pageants, and plays. Worldly methods of finance are also employed, where instead of God's people bringing their tithes and offerings to His house, quilt shows, suppers, and unscriptural schemes are used to raise the money for financing the "supposed" churches of Jesus

I remember the first streamlined Chrysler I ever saw, back about 1934 or '35. Someone said that you couldn't tell whether it was backing up ahead, or going forward behind. Well, the same is true of lots of church members as it is impossible to tell from their week-day lives whether they belong to the Lord or the Devil. I say then beloved, that we are living in a day of compromise, and with this as a back-ground, our text—Paul's call to separation—stands out all the more vividly.

**II**

**OUR TEXT PRESENTS A CALL TO GODLY SEPARATION.** Yet this is nothing new for all through the Scriptures, God calls upon His people to live lives of separation from the world.

# Salvation

is not

## Reformation

nor

## Imitation

nor

## Education

nor

## Confirmation

nor

## Imagination;

BUT IT IS

## "Regeneration"

THAT IS

## "A New Creation"

found in

## God's Revelation

and is for

## Every Nation

Christ.

We are surely living in fearful days in this respect, since church membership has fallen unusually low. After mature deliberation, I am convinced that the majority of preachers and churches are more concerned as to the number of "joiners" that they may report to their association than they are as to the number who actually receive Christ and are born again. I say this in view of the fact that the "unborn again" can get into a church and stay there, along side of God's own. This current year in the history of Southern Baptists marks the attempt to reach 1,000,000 souls, yet in the great majority of instances, it will result in merely adding 1,000,000 spiritual corpses to our ecclesiastical clubs.

Not only are our preachers and churches compromising, but as is to be expected, individual church members are doing likewise. Worldliness, carnality, and even immorality are quite commonly found in the lives of church members. "The lust of the flesh, the lust of the eyes, and the pride of life" is surely working havoc among professed Christians today.

Listen:

"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances"—Lev. 18:3.

"And ye shall not walk in the manner of a nation, which I cast out before you: for they committed all these things, and therefore I abhorred them"—Lev. 20:23.

Not only do we have these Scriptures in the Old Testament whereby God demanded that His people, the Jews, live consistently separate from the surrounding nations, yet in the New Testament we find similar exhortations in that He calls us to live above the things of this world. Listen:

Save yourselves from this untoward generation"—Acts 2:40.

"Let us go forth therefore unto Him without the camp, bearing his reproach"—Heb. 13:13.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them"—Rom. 16:17.

"But in a great house, there

are not only vessels of gold and of silver, but also of wood and earth; and some of honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use"—II Tim. 2:20.

"Abstain from all appearance of evil"—I Thes. 5:22.

"Having a form of godliness, but denying the power thereof: from such turn away"—II Tim. 3:5.

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed"—II Thes. 3:14.

"And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh"—Jude 23.

"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 by from the world"—James 1:27.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"—II Cor. 7:1.

"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend"—I Cor. 8:13.

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

Thus in these two Old Testament Scriptures and in these twelve New Testament passages, we have the same message as that given in our text,—namely a call to separation. God wants His people to live lives that are separate and different from the world. We are not to imitate the world but the Lord; we are not to see how nearly like the world we can be, but how unlike it we may become. If it please God may you never forget this truth: **GOD WANTS YOU AND ME TO BE DIFFERENT FROM THIS WORLD, HOLY, SEPARATE, AND CONSECRATED UTO HIM.**

**III**

**THE APPLICATIONS OF THIS TEXT ARE MANY AND VARIED.** It applies to marriage. God wants Christians to be separate from the world in this matter of marriage. Listen:

"And the Lord thy God shall deliver them before thee . . . thou shalt make no covenant with them . . . neither shalt thou make marriage with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son"—Deut. 7:2,3.

This was God's command to the Jews that they make no marriage with the heathen nations of Canaan. If God demanded separation of the Jews, then how much more pertinent is it that today the redeemed shall not marry with the world.

It was Solomon's many marriages with heathen women which turned his heart from God. It was through unbelieving women that Sampson was brought down to spiritual and physical destruction. It was because of the marriage of the godly line of Seth with the ungodly line of Cain that God destroyed the Antediluvian civilization of Noah's day. In view of these obnoxious marriages, it was said, "It repented the Lord that he had made man on the earth"—Gen. 6:6.

That which was true of Sampson, Solomon, and the Antediluvians was no more unscriptural nor wrong than the marriages of godly believers today with ungodly unbelievers. Such a Christian need expect plenty of troubles,

for as we have often said: **WHEN A CHILD OF GOD MARRIES A CHILD OF THE DEVIL, SAID CHILD OF GOD IS SURE TO HAVE SOME TROUBLE WITH HIS FATHER-IN-LAW.**

In New Testament days, a widow was at liberty to marry so long as she married a believer. She was not at liberty to marry an unbeliever. Listen:

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord"—I Cor. 7:39.

Surely if God demands that a widow, on remarriage, marry only a believer, then He must of necessity demand the same of a virgin. In view of all I have read to you as to God's call to separation, then undoubtedly He wants His people to be separate from the world in matters of marriage.

If this text be applied to marriage, then it must likewise apply to one's business relationships. God doesn't want Christians leagued with the world in worldly businesses; as for that matter He does not want Christians in league with the world in any business. In this, He has given us a specific warning:

"My son, if sinners entice thee, consent thou not. If they say . . . We shall find all precious substance, we shall fill our houses with spoil, cast in thy lot among us; let us all have one purse: my son, walk not thou in the way with them, refrain thy foot from their path"—Prov. 1:10-15.

Herein is one of the greatest tests that a Christian has. We of necessity live in the world and we have to deal with the world, yet God does not want us linked with worldly unsaved men in business relationships. He wants us to be separate from the world.

Surely this text has a very definite application as to secret orders. In no place is a Christian yoked with more unbelievers than in a lodge. It is bad enough that the ritual and teachings of the lodge are so heretical and so far removed from the principles of the Bible. The unscriptural and anti-scriptural nature of the tenets of the various lodges ought to be enough to keep any child of God from desiring membership therein, yet doubtlessly the worst feature of the lodge is that of the unequal yoke, whereby believers and unbelievers attempt to walk together. Since God demands complete and absolute separation on the part of His children, then no child of God can consistently nor Scripturally ever take upon him the oaths of any secret fraternal order.

The application of this text is most definite as to our social life.

Most folk think the preacher to be a kill-joy, a flat tire, and a positive detriment to their happiness. Many think that the preacher just doesn't want them to have any relaxation at all. Far be that from true with me. I enjoy relaxation; I enjoy a good time; yet I want it to be distinctly Christian fellowship that I enter into. There is no propriety that can be offered for a Christian participating in worldly amusements. Movies, dances, drinks, and cards should be absolutely "taboo" so far as a Christian is concerned. These are purely worldly and the child of God is not to be yoked with the world. If we are to live in the light of our text, then we must live above and separate from the social life of the world.

Yet the greatest application of our text has to do with our religious life. We are to be separate from false, heretical, moderate

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**"A CALL TO SEPARATION"**

(Continued from page three)

ernistic churches. Some folk think that when they move from one community to another that it is their duty to immediately join the Baptist Church in the new community of their residence. Generally speaking that is true, provided the church there is attempting to be scriptural in doctrine and practice. Don't misunderstand me; there is no church which is absolutely true to Him or His Word, yet there are some who do make an attempt to be true to His Word. The sad thing is that these are all too few today. Therefore a saved person should never think of aligning himself with a church that is definitely heterodoxical. If I were to move into a community where there was a Baptist church (at least in name), yet that church were modernistic in faith and doctrine and were lax in our peculiar Baptist principles, I could not in any wise at all affiliate with them. I would never be a member of a church that allowed their women to violate the commands of the Scripture, nor would I be a member there if union meetings and pulpit affiliation of denominations were practiced; the same is true if the church were loose on the matters of baptism and the Lord's supper. I could not support with money, prayers, nor attendance a church of this type where modernism, heresy, worldliness, and discipline laxity existed. In fact there are very few churches today that I would be at home in, or that I would care to be a member of. God wants us to be separate, and any Christian and His family would be better off at home reading and studying the Bible than compromising and attempting to walk with those of whom God demands separation.

There is a day coming not far hence when true churches and Christians will even have to separate from the denomination. Our secretaries, boards and machines are going so far from the truth that the name "Baptist" almost smells to high Heaven. The fleshly, worldly, man-made programs, without any room for the Holy Spirit, which have been pushed off on to unsuspecting pastors and churches have an abhorrent, unscriptural stench about them, which is enough to upset the digestive organs of a turkey buzzard. WHEN I RECALL HOW FAR REMOVED FROM THE BIBLE, OUR BOARDS, SECRETARIES, AND MACHINES ARE THEN I AM TEMPTED TO BELIEVE THAT IT WOULD TAKE A SPECIAL DISPENSATION OF GOD TO ELEVATE THEM TO THE PLACE THAT ONE COULD EVEN SAY THAT THEY WERE TOTALLY DEPRAVED.

As long as Baptists continue to support churches and machines such as we have today, conditions will go from bad to worse. Instead of continuing our support of an hierarchy, which is as rotten as anything the Catholics ever dared to offer, true Baptists need to separate themselves, and thereby see that their tithes and offerings are used by someone who will stand uncompromisingly for the whole truth of His Word.

## IV

THE BASIS FOR PAUL'S APPEAL IS MOST INTERESTING. He says:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with dark-

ness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you,

And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In verse 16, we have a promise of dwelling with us, which means fellowship with Him. In that same verse we have a promise that He will walk with us, which means companionship. If we thus separate ourselves, He promises to be our God, which guarantees relationship. He says in the same verse that He will acknowledge us, which signifies ownership. Then in verse seventeen, He promises to receive those who separate themselves unto Him, which definitely holds out to us a promise of absolute intimacy to those who thus walk with Him.

What an appeal then comes to us through this text! Our fellowship, companionship, relationship, ownership, nearness to Christ, and intimacy all depend upon our separation—separation from the world and separation unto the Lord.

Finally, Paul concludes this appeal, with an unusual statement: "Saith the Lord Almighty." This is the only time that it is found in all of the twenty-one epistles of the New Testament. Doubtless there must be a reason as to why it is used here with reference to this appeal to separation. IF ONE UNDERTAKES TO LIVE A LIFE OF SEPARATION AS THUS OUTLINED, HE WILL SURELY NEED THE LORD ALMIGHTY. No other strength will suffice, yet we rejoice that His strength is all we need.

"Were the whole realm of nature mine,

That were a present far too small;  
Love so amazing, so Divine,  
Demands my life, my soul, my all."

**ANTEDILUVIAN WICKEDNESS AND UNCONCERN**

(Continued from page one)  
children quit Sunday School attendance before they reach fifteen years of age! Do you know there are fifteen million "sex" magazines printed monthly in the United States that are read by one-third of the American population! Do you know that there are more BARMAIDS in this country than there are college girls? Do you know that one million—ONE MILLION American girls have venereal diseases? Do you know that one hundred thousand girls disappear EVERY YEAR into White Slavery, and are never heard from again by their parents or friends? Do you know that there are one million illegitimate babies born annually in the United States? Do you know that according to an eminent medical authority that there are almost one million illegal abortions performed annually in this country? Do you know that our nation harbors three times as many criminals as college students; and that the average age of our American criminals is now 12-18? Do you know that one major crime is committed every 22 seconds; that an aggravated as-

sault or rape is committed every hour? Do you know that there is a murder committed every forty minutes in the United States; and that there are sixty suicides in our nation daily? Do you know that two out of three adults, both men and women smoke; that three out of ten adults who started out as light drinkers end up in the drunkards grave? Do you know that as a nation we spend about \$750, on pleasures, sins, cosmetics and amusements to every dollar given to foreign missions?

Then, add to this picture of America, another picture taken out of our daily newspapers; a picture of Chicago's big heartache, and every city's heartache: Says Sydney J. Harris, "Unwanted, neglected children are becoming Chicago's biggest heartache. Social workers admit they are almost licked. Police can do very little. The courts fume, but are

about given up hope of ever getting out of debt when I was persuaded to begin giving (rather, paying) the Lord one-tenth of what I earned.

When I was first challenged to tithe I almost smiled, it seemed so ridiculous for me to think of it. Why, I said, it would be dishonest for me to "give away" any part of my income to church or anything else when I owed money to those who had trusted me; before I could give money I must pay my creditors. But I was troubled, for I was a Christian and I knew that tithing was Scriptural—that the Bible stated a definite portion (one-tenth) should be paid to the Lord.

So I prayed for light and understanding as to what really was duty in my own "peculiar" circumstances. Then there came to me this startling fact: the Lord was my first creditor. If any creditors should be given prefer-

and hung on. I kept a careful account to be sure that I was fair with God, even to the penny. Then things began to come to pass. Ways came to me to earn more money—ways I never dreamed of. Altogether unexpectedly my salary was increased. I have not the space here to detail the different means that suddenly came to my hands for making more money. I wish I could tell you about it some time face to face. It is like a thrilling romance.

In less than a year I was out of debt and buying my own home. Up to that time I had lived in a rented house. I saved up something against old age. That was all wonderful, but the greatest joy was in the dispensing of the "Lord's tenth." It grew so much more than a tenth—more than double that amount. Formerly it made me grit my teeth to hear a missionary sermon or any appeal for money for the church or charity—I was so helplessly in debt. But now I rejoiced at every clear call that I could believe was from the Lord for His work, because there was always something in the Lord's treasury and I was His trusted servant to hand it out.

How I wish somebody could have told me this story when I was fifteen. How much joy I have missed! How much financial misery I have suffered! How different it could have been if I had just known! Before I began to tithe, financing seemed to have a curse attached; since I began to tithe, it is full of blessing. For twenty-two years I have not worried about money. Oh, sometimes there is close figuring, but it is always with the consciousness that the Lord, my Senior Partner, and I are figuring together and I know it will work out—and it does. — Condensed from "The Sunday School Times".

**SOLDIERS AND WHISKEY**

(Continued from page one)  
said to his troops, "The next war (!) will require of you sound nerves; these are undermined by alcohol. \* \* \* The nation which drinks the least will always be victorious. \* \* \* If the French had only stopped, looked and listened to that one! And this country had better listen, now."  
—The War Cry.

**HIS NAME IS LEGION**

"He dropped a penny on the plate,  
Then meekly raised his eyes,  
Glad the week's rent was duly paid,  
For mansions in the skies."

impotent to halt the wave of delinquent mothers who leave their children with their neighbors, bartenders, strangers; while they drink and flirt their way into disaster. Directors in juvenile welfare admit that there is a tremendous and terrible increase in child desertion and neglect; that there is a complete break-down in family life; that there is a growing tragedy in hundreds of homes; that there are over 2,000 babies and children in Chicago alone who need foster homes, and more are coming every day.

These are not words of professional alarmism. The hardened cop on the corner has seen the same thing in dozens of saloons. Shocked neighbors have found children chained to their beds, left alone in telephone booths, neglected at home, whimpering with fear and loneliness and hunger. A harsh aspect of this situation in so many of our cities is that many of these delinquent mothers are wives of servicemen who are fighting overseas, faithfully sending home allotment checks, proudly showing snapshots of their families to their buddies. "Moral sabotage on the home front!" is what one Chicago judge called it.

And permitting these words to describe the moral condition of every large city in the United States as well as many smaller ones, we will have a great sense of our moral degeneracy in America today. How can "God bless America?" How can we expect Him to turn His back and close His eyes to this moral and spiritual degeneracy rampant on every hand? Christians, we need to pray and weep as we consider America's dreadful moral and spiritual plight! —The Congregational Beacon.

**IF YOU'RE IN DEBT YOU MUST TITHE**

(Continued from page one)  
I fell back three. That was awfully discouraging, and I had just

ence, it was He. He certainly had first claim on me. Then I looked at Malachi 3:10, and I saw God saying there that if I trust Him, and tithe, He would open the windows of heaven and pour out a blessing so big there would not be room enough to receive it. So I decided to begin tithing, and I nailed the purpose down with Malachi 3:10.

On the first of the following month when I drew my salary I took out one-tenth and put it aside for the Lord's work. During the first two months it went pretty hard, and I had to pray harder and hang on harder to Malachi 3:10. It looked for a while as if God had forgotten about opening the windows. But I set my jaw

**The Strange Things**

L. W. BECKLEY

Some things my Father sends me,  
I cannot understand;  
Some things that He allows me  
Seem strange as from His hand.  
The frequent wounds and bruises,  
That bring me inward pain,  
Seem nought to me but losses,  
Without a trace of gain.

No gain? Ah, I'd forgotten  
My Father's faithful word,  
That all things work for blessing  
To them that love the Lord!  
So now I take the "strange things"  
That He is pleased to send,  
As blessings, shaped and tempered,  
By His own loving hand.

—Ohio Independent Baptist