

MAKE THE BEST OF EVERYTHING. BE LIKE THE MAN WHO, FINDING HIMSELF IN HOT WATER, DECIDED HE NEEDED A BATH ANYWAY.

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

The Baptist Examiner

The Paper With a National Circulation

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

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

RUSSELL, KENTUCKY, SATURDAY, AUGUST 4, 1945

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SOLE NO. 381

Oh! Oh! A Preacher Quits The Ministry!

THE SIN CHRISTIANS ARE NEVER RAID TO COMMIT

By Harry Albus

Recently a preacher stopped in our house and before thirty minutes had passed he had severely criticized several other preachers, scandalized the reputation of an evangelist of no little importance, ridiculed several able believing, evangelistic churches, and by dropping statements of a doubtful nature had a minister's wife in disgrace.

It seems that in countless Christian homes a necessary part of the Sunday dinner is to put the pastor and his morning message in the frying pan. The usual result is that the spattering of abuse leaves permanent injuries on the lives of the children.

Sometimes it seems difficult to find a Christian with whom one can engage in conversation for a few minutes without staining the fellow Christian's name.

These same Christians would stand in stark horror and point their finger of scorn and condemnation toward a woman taken in adultery, a man guilty of murder or a Christian discovered to be a thief. They seem not to realize that in God's sight, sin is sin and there is no difference. In Galatians 5:19-21, hatred, wrath, strife and envy are placed side by side with adultery, witchcraft and drunkenness. The Apostle Paul says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Yet not infrequently, the Christian's letter to his friends becomes a scandal sheet which dishonors God, and his parlor becomes a den in which the fumes of criticism, malice and hatred have free course.

The sin of gossip and criticism is not always committed in as (Continued on page four)

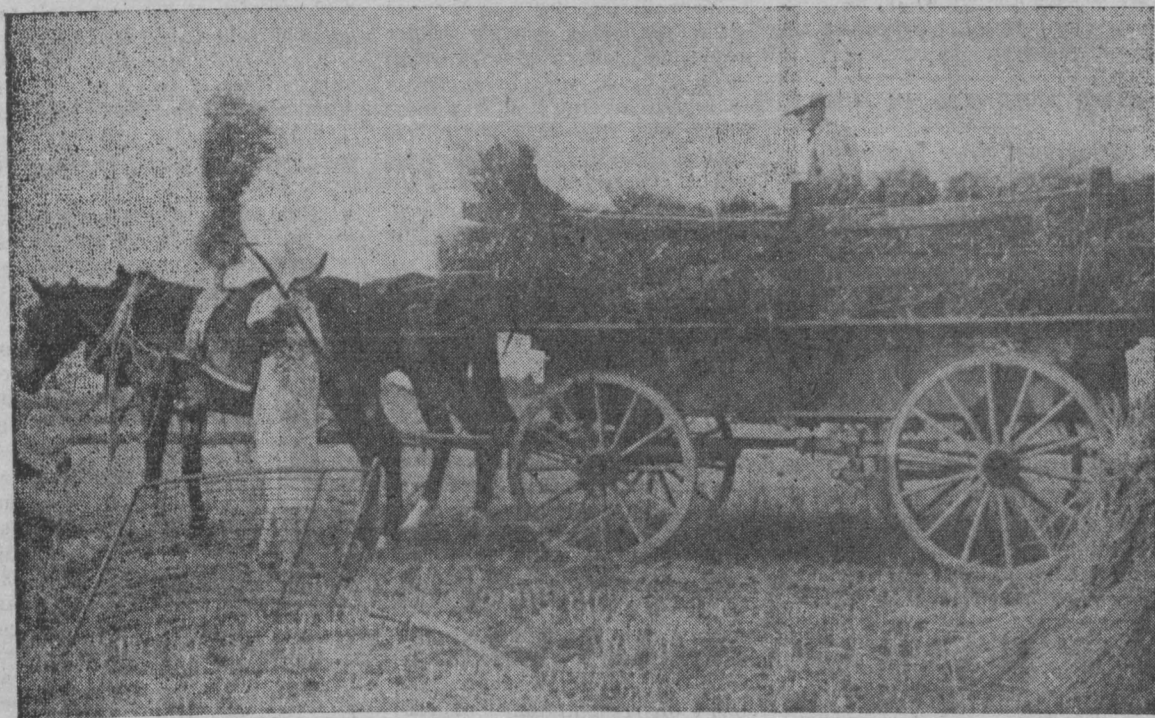
ON'TS FOR HIS OWN

Don't visit the church; worship. Don't hurry away. Speak and be heard to. Don't dodge the preacher. Show yourself friendly. Don't dodge the collection plate. Contribute what you are able. Don't stop in the end of the row. Move over.

Don't stare blankly while others are reading and pray. Join in. Don't wait for an introduction; introduce yourself. Don't criticise. Remember to think of your own frailties. Don't monopolize your hymnbook. Be neighbourly. Don't stay away from church because of company; bring them with you. Don't stay away from church because the church is not perfect. How lonesome you would feel in a perfect church.

—The Scots Observer

Harvest Time.....



On a Georgia farm, a woman wields an oak slinging" pitchfork, while an old cradle-scythe lies on the ground. This apparent labor shortage calls to mind the words of Jesus:

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

WHY CHURCHES ARE IMPOTENT

By John W. Bradbury

The churches have lost the art of praying corporately. Let the pastor of the average church announce a prayer meeting for his church, and he will be fortunate if 25 per cent of the membership attend; more often than not he must be satisfied with a 5 per cent attendance. Our churches have so little experience of corporate praying that it seems the last extreme to which they will resort.

We should explain what we mean. We are not speaking of the mid-week service we call a "prayer-meeting." It is hardly that. It is anomalous to call a gathering a "prayer meeting" when prayer is only a minor part of a varied program. The mid-week service usually includes singing, as many oral testimonies as possible, church business and

a Bible exposition or sermonette. The entire period usually requires only a hour. Somewhere in the program, there may be a prayer or prayers, but such a period is merely a devout interlude. What we have in mind is very different from this. We mean a gathering of the whole church for prayer—for that supremely, and nothing else.

We call ourselves "New Testament churches," but are we "New Testament" in this respect? The New Testament Church discovered itself through prayer. It was while "about an hundred and twenty" were assembled in one place at one time, where they had been in constant fellowship for ten days, with little else to do but wait (tarry) in prayer and meditation upon the wonders wrought by God in His only begotten Son, Jesus Christ the Lord, that the Spirit was poured out upon them and they became

aware that they were God's ecclesia. In every crisis, the whole church was called to prayer—not the sacred few. There is no evidence whatever that any members were relieved of the obligation to assemble for prayer. It was every member's duty to pray. In this sense, are our churches like the New Testament Church?

Churches May Die Under Good Preaching

Most of our people seem to think that good preaching builds the church. On what do we base this idea? There is nothing in the New Testament which assures us that if the local church calls a good preacher it is bound to be successful to the glory of God. The history of many churches is that they die under excellent preaching. When the talented (Continued on page four)

★ ★ ★
The burden of the ministry is almost insupportable sometimes. Under the fires of criticism that every true preacher faces, he must choose one of three courses. He can compromise, soft-pedal, use smoother words; say not so much about sin and repentance and judgment, and thus continue in the ministry without the continual harassment that was the lot of such prophets of God as Jeremiah, Elijah and Paul. Or a preacher may resign himself, as the best Bible preachers did, to suffer malice, reproach, and ridicule of wicked sinners and worldly church men, and continue to faithfully preach. The third course open is to leave the ministry, and hundreds of preachers have done it, not having the fortitude to face continual opposition, and yet with too much conscience and honesty to compromise Christ and dilute His message.

This was the case with Jeremiah and he decided to quit the ministry. In Jeremiah 20:9, we are told, "Then I said, I will not make mention of Him, nor speak any more in His Name."

Jeremiah Quits The Ministry

Jeremiah had prophesied that Judah should be carried away captive for their sins (Jer. 18:15-17; 19:8,9; 20:4-6). Besides, Jeremiah had been a "blue-law" preacher, insisting on strict observance of the Sabbath (Jer. 17:19-27). The people had agreed among themselves, "Let us not give heed to any of his words" (Jer. 18:18).

Jeremiah's prophecies about the destruction and desolation of Jerusalem aroused Pashur, a priest, chief governor of the house of the Lord, "Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the House of the Lord" (Jer. 20:2). Jeremiah, brave man of God that he was, when he was released from the stocks, continued to preach. But the public whipping and exposure in the stocks was followed by such derision on the part of the people that finally Jeremiah's heart was broken, and he said in his heart, (Continued on page four)

SLURRING F. D. R.

A New York soldier court-martialed and convicted on charges of sedition and speaking disrespectfully of President Roosevelt, must serve a 10 year prison term, according to Associated Press.

Hugh Callan, 36, native of Ireland, who was naturalized in 1936, was court-martialed at Camp Blanding, Fla., and given a 20-year term, later reduced to 10 years by President Roosevelt before his demise.

The U. S. Fifth Circuit Court of Appeals ordered Callan remanded to prison.

If speaking disrespectfully of a President merits ten years imprisonment, it is easily seen how all the disrespectful and blasphemous speaking against the true and living God deserves eternal punishment—for what is the finite compared to the infinite (Continued on page four)

-- The First Baptist Pulpit --

"THE HOLINESS OF GOD"

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." — Isaiah 6:3.

Uzziah was one of the greatest kings that ever reigned from Jerusalem. Beginning his kingship when he was sixteen years of age, he reigned for fifty-two years. He was successful in war as well as in peace. His reign was most glorious—it was the golden age of Israel. He built up for himself quite a reputation. Even God's Word says of him, "And his name spread far

abroad." — II Chr. 26:15.

His kingship was so great that even the people of God looked more to him than they did to the Lord. However, there came a day when he too must die. And when Uzziah went the way of all the earth—that is, when he died—the prophet could then see the Lord. He said:

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." — Isaiah 6:1.

Seemingly, Isaiah the prophet of God had been so dazzled by the splendor of Uzziah's reign that even he could not see the Lord. Now Uzziah is dead. He sees not mortal man upon the throne but rather the God of all the universe.

And what a vision it was that he had of God—on His throne—high—lifted up—and surrounded by seraphim. These seraphim are an order of celestial beings. They are the highest of God's angelic host. The word "seraphim" means literally "a (Continued on page two)

THE BAPTIST EXAMINER

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A NEW TRACT

We are happy to announce that the article entitled "The Evils of the Mourners Bench" has been reprinted in tract form for gratuitous distribution. It is free in quantities to all who write for it and yet we suggest that you always remember to send postage when writing for free tracts.

At the same time we would remind you of other of our tracts which are likewise free for the asking:

"The Security of the Saved"

"Why Peter Was Not The First Pope"

"The Bible Doctrine of Election" by T. P. Simmons.

"The Bible Doctrine of Election" by C. D. Cole.

We would be most happy to have you order a good supply of these. Tract ministry is a lowly one and yet one which yields tremendous dividends for eternity.

LET US PRINT YOUR ASSOCIATIONAL MINUTES

As the season of the year approaches when district associations throughout the nation will be convening, let us remind you that we are equipped to print associational minutes and any co-operation on your part whereby you may thus favor us will be definitely appreciated.

Ordinarily our prices are as low as those which you will find elsewhere and perhaps even less. However, regardless of price, we are equipped to give you immediate service and we would be most happy to have you consider us in this respect.

"THE HOLINESS OF GOD"

(Continued from page one) burning one." So holy were they that they burned in their own holiness. Yet even these who were thus so holy that they burned in their own holiness — even these covered their face when they stood in the presence of God, because of His holiness, and they in turn cried:

"Holy, holy, holy, is the Lord of hosts." — Isaiah 6:3.

THIS TEXT, SPOKEN BY THE SERAPHIM, SETS FORTH THE FACT OF GOD'S HOLINESS. Yet this text brings no new truth; rather it merely emphasizes a truth which is taught throughout the length and breadth of God's Word — namely the truth of God's holiness. When our Lord Jesus prayed His high priestly prayer of intercession as recorded in John's Gospel He spoke to God under the term of Holy Father. This truth of the holiness of God was impressed so indelibly upon the Lord Jesus that even He referred to the Father as "holy." Listen:

"And now I, am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own

Our Daily Prayer

Dear Lord, help me to live this day quietly, easily; To lean upon Thy great strength trustfully, restfully; To wait for the unfolding of Thy will patiently, serenely; To meet others, peacefully, joyously; To face tomorrow confidently, courageously.

name those whom thou hast given me, that they may be one, as we are." — John 17:11.

When Joshua came to the end of his period as earthly leader over Israel, just prior to his death he gave to his people a charge relative to serving God. In a most fitting way this old patriarch reminded them of God's leadership, and of their sinfulness and in doing so he referred to God as "an holy God." These are his words:

"And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins." — Joshua 24:19.

When the children of Israel came out of Egypt following the series of the ten plagues, whereby they through the power of God emerged victorious over Pharaoh, their thoughts were fully on the power, majesty and wonder of God. When Pharaoh's army was completely destroyed at the Red Sea and when Moses led the children of Israel in their song of redemption, whereby they praised God for having redeemed them out of Egypt, — in this song Moses sang:

"Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" — Exodus 15:11.

Not only did Moses sing of God as being "glorious in holiness," even the Psalmist in his

adoration praised the Lord for that God is "holy."

"Exalt ye the Lord our God, and worship at his footstool; for he is holy." — Psalms 99:5.

These Scriptures that refer to the holiness of God are not confined alone to the Old Testament. The New Testament writers likewise were conscious of His holiness. Simon Peter said:

"But as he which hath called you is holy, so be ye holy in all manner of conversation: Because it is written, Be ye holy; for I am holy." — I Peter 1:15,16.

In that day when the people of God shall sing the song of Moses and the Lamb, God will then be praised because of His holiness. We read:

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy wars, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." — Rev. 15:3,4.

Isaiah was not only impressed with the holiness of God in this one chapter from whence comes our text but in all the balance of the book again and again he referred to the holiness of the Lord. In the remaining chapters of his book Isaiah refers to God as "the holy one of Israel, fully thirty times.

Not only is the Father spoken of as thus being holy. We think of the third person of Trinity under the name of "the spirit," and throughout the New Testament Jesus is called "the holy one."

"But ye have an unction from the Holy One, and ye know things." — I John 2:20.

These verses therefore set forth the fact of God's holiness so that we see God as a Triune Being, Father, Son and Spirit — and three persons of the Godhead thus spoken of as holy.

IT IS RATHER INTERESTING AS TO HOW GOD'S HOLINESS MANIFESTS ITSELF.

First of all throughout all Scripture it manifests itself in hatred of sin. Though man may coddle, fondle, and hold his close to him, not so with God. There is a positive hatred of on the part of God. When antediluvians persisted in their sin until God wiped out the tire family, leaving only Noah and his family alive, and they survived only because they were recipients of God's Grace, it was that God manifested His holiness in a positive hatred of sin of this antediluvian civilization. Listen:

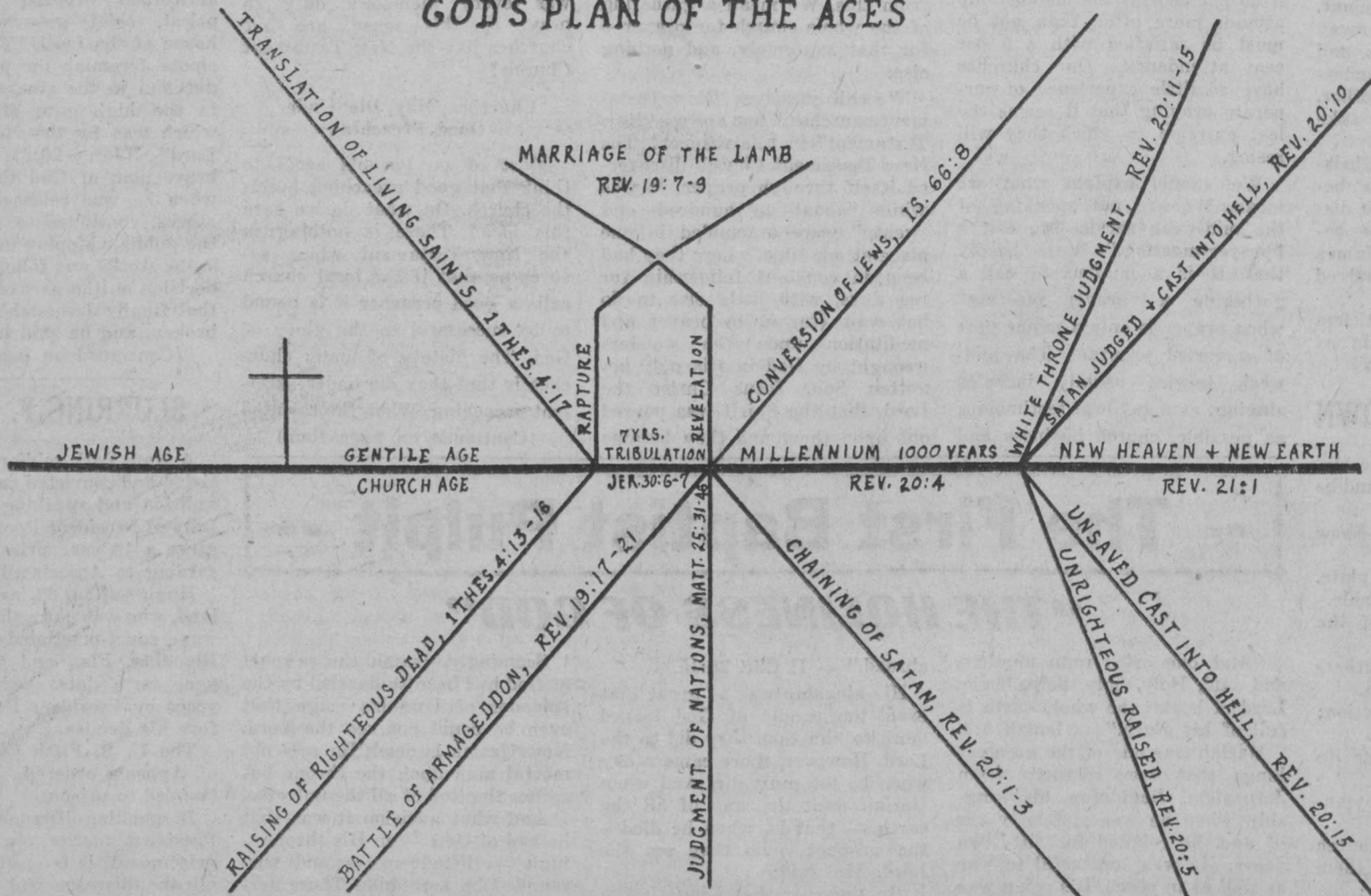
"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart only evil continually. And it repented the Lord that he had made man on the earth, and grieved him at his heart." — Genesis 6:5,6.

Still later God manifested His holiness through His hatred of sin when He declared that dishonesty was an abomination to His eyes. Hear God's Word:

"For all that do such things, and all that do unrighteously, an abomination unto the Lord God." — Deut. 25:16.

Even Solomon in his Proverbs declared the same to be true. (Continued on page three)

GOD'S PLAN OF THE AGES



THE HOLINESS OF GOD

(Continued from page two)

The way of the wicked is an abomination unto the Lord; but loveth him that followeth after righteousness. The thoughts of the wicked are an abomination to the Lord; but the words of the righteous are pleasant words." — Prov. 10:26.

God's holiness not only manifested itself in His hatred of sin, but also manifested itself in that He Himself never does wrong. The folk claim that this is true of them here in this world. They say that they never sin in word, thought or deed. That which they are to be true of themselves says to be false. For He

we say that we have no sin, we deceive ourselves, and the truth is not in us." — I John 1:8.

However, that which these individuals claim for themselves is actually true of God. Of course the true of Him only. God does not sin perfectly in word, thought or deed. It is true of Him that He never does wrong. In the first place that was ever written of this we read:

Therefore hearken unto me, ye men of understanding: far be from God, that he should do wickedness; and from the Almighty, that he should commit iniquity." — Job 34:10.

Still again God's holiness is manifested in that He separates Himself from evil. In Isaiah's day many prayers went unanswered. Though they may have been offered, they remained unanswered, and God reminded Isaiah as the reason of His silence:

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." — Isaiah 59:1,2.

It was because of the sin of man that their prayers had gone unanswered. God had separated Himself from them because of the evil of their lives.

In order that you might see God in His holiness separates Himself from all evil, then remember that God even separated Himself from His Son at Calvary. Though Christ had no sin of His own, He bore our sins. While He had no actual sins, sins were imputed to Him. The weight of the sins of men elect pressed down upon even the Father turned His face upon Him and for 3 hours of terrible darkness you hear His cry:

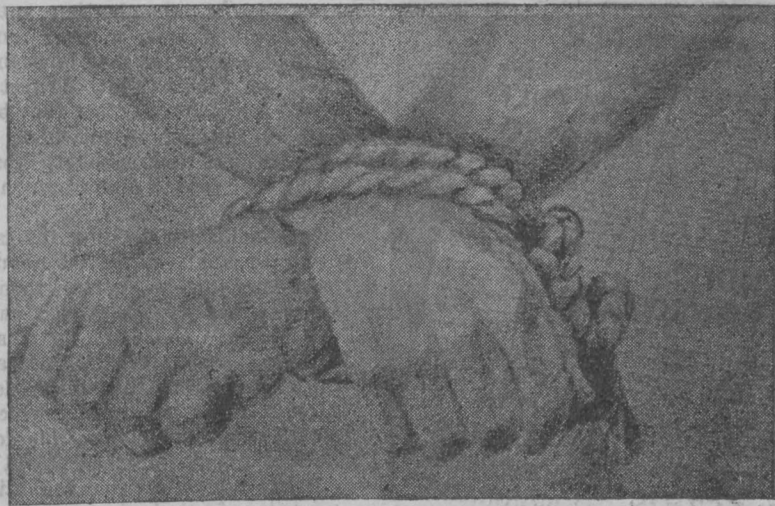
Eli, Eli, lama sabachthani? that is to say, My God, my God, hast thou forsaken me?" — Matt. 27:46.

Surely there must have been a reason why the Father separated Himself from His Son. That reason is not hard to find. God's holiness manifests itself in that He separates Himself from all sin — even the evil of imputed sin which were thus placed upon His Son. Since God thus separates Himself from His Son bearing our sins then surely God separates Himself from us and our actual sins.

In like manner God's holiness manifests itself in the punishment of the sinner. When Moses went up on the mountain a second time to receive the law written in tables of stone, he was given a new vision of God. The Lord stood before him and spoke,

The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and mercy, Keeping mercy for thou-

Freedom In Christ. . .



"If the Son therefore shall make you free, ye shall be free indeed." — John 8:36.

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." — Rom. 8:2.

"And ye shall know the truth, and the truth shall make you free." — John 8:32.

sands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, and unto the third and to the fourth generation." — Exodus 34:6,7.

Surely no verses could be found which would magnify the holiness of God more and at the same time none could be found which more clearly speaks of the punishment of the sinner. The Psalmist declares though that God's holiness always manifests itself by the punishment of the sinner.

"For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man." — Psalms 5:4-6.

Several examples of God's punishment of the sinner stand out in the Scriptures. While Uzzah was king over Judah he intruded into the priest's office and offered incense upon the altar. This was forbidden him since he was not a priest. Though over eighty priests endeavored to prevail upon him that he refrain from doing so, since he was king, he did as he wished. Because of his sin God smote him with leprosy, which continued with him until the day of his death. (Read II Chron. 26:16-21). Surely this shows how God punishes sin.

Yet notice the way he punished Uzzah who was the teamster that David hired to bring the ark of God to Jerusalem. God had said that the ark was never to be hauled but rather was to be carried and even then it was not to be touched by any but Levitical hands. Uzzah was not a Levite. He was just a common teamster. It displeased the Lord in seeing the ark which was symbolical of His presence, being hauled, and accordingly He caused the oxen to stumble whereby the ark was shaken and Uzzah in order to keep it from falling placed his hand upon it so that God smote him. Here's the story in God's Word:

"And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." — II Sam. 6:6,7.

When you see this teamster dead by the ark you can see another example of God's holiness manifesting itself in the punish-

ment of the sinner.

Much earlier in the history of Israel Nadab and Abihu offered strange fire before the Lord and as a result God devoured them with a miraculous fire from Heaven. You read also of the destruction of a world by a flood of waters in the day of Noah whereby all civilization was destroyed except for the family of one man. You also read in God's Word of the destruction of Sodom and Gomorrah — being destroyed by a supernatural fire out of Heaven. We read likewise of the blotting out of the nations of Palestine — Hittites, Girgashites, Amorites, Perizzites, Hivites, and the Jebusites. What then is the meaning of the death of Nadab and Abihu? The destruction of the world by a flood? The destruction of Sodom and Gomorrah by fire? The blotting out of the nations of Palestine? All these experiences will tell us one and the same thing that God is a holy God and His holiness manifests itself in the punishment of the sinner.

Finally God's holiness manifests itself in that God Himself made an infinite sacrifice in order to save others from sin unto holiness. Listen:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." — John 3:16.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." — I Peter 3:18.

Surely the supreme tragedy of all time was the crucifixion of Jesus. What a scene it was that took place at Calvary! Christ, the Son of God crucified! Nails pierced His hands and His feet. His side was riven with a spear. His back had already been made gory through the scourging He had received in Pilate's judgment hall. His brow which ought to have borne the most lustrious diadem which this world might afford had already been crowned with a crown of thorns. From these various wounds in His body poured out His blood as a sacrifice for sin. I ask as to the meaning of the crucifixion. Why did God thus permit His own Son to undergo all the cruelty which befell Him at Calvary? There is only one answer—God is holy—so holy that He was willing to make an infinite sacrifice in order to save us from sin unto holiness.

III

THERE ARE SOME PRACTICAL INFERENCES TO BE

GAINED FROM THE DOCTRINE OF GOD'S HOLINESS.

We can see the blackness of our sins in the light of His holiness. This stands out most clearly in the experience of Isaiah when he saw the vision of which our text is but a part. He then said:

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." — Isaiah 6:5.

He was doubtless as good a man as could be found in all Judah. Yet when he saw the holiness of God he was brought face to face with his own unholiness and was made to realize just how sinful he was. A white piece of cloth makes an exceedingly good background whereby to reveal the blackness of a black piece of cloth. Certainly the white of God's purity could only reveal the blackness of Isaiah's life.

That which was true of Isaiah is true of each of us. God's holiness helps us to see the blackness of our sins.

Another practical inference as to God's holiness is that our self-righteousness is demolished thereby. Most every unsaved person thinks himself exceedingly righteous. Even a saint may be tempted to think of himself as somewhat righteous, yet not so when one comes face to face with the holiness of God. Job was a good man. Even God Himself spoke of him in terms which would indicate his moral integrity.

"And the Lord said unto Satan. Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" — Job 1:8.

When his friends visited him at the time of his affliction he argued with them and protested his innocence when they declared that He was a sinner. However, in the end of the book, God appeared and spoke to Job. No longer does Job declare his innocence and neither does he any longer profess personal righteousness. Instead he said:

"I have heard of thee by the

hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." — Job 42:5,6.

That which is true of Job is true of each of us. A view of the holiness of God demolishes all thoughts of self-righteousness on our part.

IN CONCLUSION

Let it be remembered that the doctrine of God's holiness reveals to us the wonder of God's love. I wonder often why some folk choose one another as they do. In the course of my ministry I have married thousands of couples. Often I am made to wonder and marvel at the choices which these marriage couples have made. Well, I marvel at God's grace too. Even Paul did likewise for he said:

"But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us." — Romans 5:8.

When I think of the wonder of God's love I am reminded of the time of a famine in the far East. One father and mother were possessors of a family of four sons. In the time of this famine it seemed imperative that they sell one son into slavery that the rest might live. Then it became a problem to know which one of their sons to part with. They could not part with their first-born because he was their first. They could not part with the second as he was like the father and the mother refused to let him go. They could not part with the third since he was like the mother and the father would not let him be sold. When they came to consider their fourth and last son, he was their baby and darling and neither could they sell him.

God only had one Son and this Son He lovingly gave as a sacrifice of our sins. Surely the most blessed of all practical inferences which grows out of the doctrine of God's holiness is thus the wonder of God's love.

May I urge upon you your need of a Saviour in the light of His holiness and may you therefore repent of your sins and believe upon the Lord Jesus Christ as your Saviour. May the Lord bless you!

Submission

"God planned the pattern of our lives,
Long ere time was begun.

And we just weave it out in life
With threads that God has spun.

Now if the pattern seems all dark,
As we walk here below;

The weaver only seems the back,
The pattern is right we know.

But if we run ahead of God,
The threads will tangled be.

And sorrows will roll upon us,
As billows roll on the sea.

So wait on God, in all life's way,
And keep your courage high.

No sorrow comes upon us,
But what His love is nigh.

And when our weaving's over,
And the pattern is fully run,

The Saviour stands to welcome with,
'Come home, my child — well done.'

—Lydia B. Lester

CROZER SEMINARY

This Theological Seminary located at Chester, Pa., and widely noted for its modernistic unscripturalness, has sent us their recent catalogue.

Three things are noticeable as to this latest bulletin:

(1) The large number of students which come from Southern Baptist territory.

(2) The number of trustees who are Southern Baptists.

(3) The absence of any announced doctrinal position within this bulletin.

These are noteworthy trends and to all who are Scripturally minded they serve as an ominous warning.

Crozer has been pouring modernists into the Southern Baptist Convention for years largely unnoticed by orthodox Baptists because they do not keep up with northern matters.

A deacon of a near-by Baptist Church just dropped in to say that his pastor had resigned and had succeeded in pushing another seminary boy off onto the church. He said, "My pastor was one of the soundest Baptists I ever knew until he went to the seminary; from then on he was worthless; he hasn't preached one doctrinal sermon in the past three years, since he has been going to Louisville."

That just proves what I have contended for all along: If you have a preacher boy and want to ruin him for life—just send him to the seminary. (W. C. Pierce, one of the greatest Baptist preachers I ever knew told me again and again that it took him years to unlearn all the heresy that he learned at the seminary.)

Surely these seminary boys are like a hot-dog: All the same size, all filled with the same thing, and all joined together.

Mrs. W. O. Prewitt of Harrodsburg, Kentucky, says, "The paper has been so much help to me. There are so few now who really preach and write according to the Bible." Thank you, my sister, for both your letter and your offering.

Hon. B. C. Eakle, Clay, West Virginia, sends us another fine contribution and tells how much he appreciates the sound words of THE BAPTIST EXAMINER. He says concerning my recent booklet on Peter as Pope: "You might have added that he was not the first, nor ANY Pope." Well said, my brother. One of my best friends, a lawyer, who is a member of our church here in Russell, said the same thing.

Our good brother, H. E. Jones, of Ben Hur, Virginia, sent another ten dollar bill for this paper's debt. Surely these pieces of currency must be made there for our brother sends one to us quite often. Many thanks for the gift and the kind remarks.

"I love THE BAPTIST EXAMINER and look forward to its coming every week. I think every reader should send you a gift now to retire the indebtedness on your equipment. It is the best paper that I know," thus writes W. B. Walker, Dunbar, W. Va.

WHEN A PREACHER QUILTS THE MINISTRY

(Continued from page one)

"I will not make mention of Him,



In the light of juvenile delinquency and in view of the tremendous amount of "trash," which is published for infantile minds, then the words of Paul are most imperative in this respect:

"Till I come, give attendance to reading, to exhortation, to doctrine." — I Tim. 4:13.

nor speak any more in His Name." Jeremiah decided to leave the ministry!

Do not blame him too quickly. He was a well-born man, a priest, intelligent and cultured. This was his first great persecution. Small wonder that he decided to speak no more in the Name of the Lord, but to let people go their way to destruction, with no further admonition, since they would not heed his warning.

The Fire In Jeremiah's Bones

But when Jeremiah decided not to make mention any more of the Lord, nor to speak in His Name, he found a seething volcano within him, a fire shut up in his bones! He said, "I will not make mention of Him, nor speak any more in His Name. But His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." When he ceased to testify for the Lord it was like a stream dammed up within him that must burst forth, and he said, "I was weary with forbearing, and I could not stay." Outward circumstances and his relation to the people tempted him to quit the ministry; but inward circumstances, the fire of God upon him, would not let him stop speaking in the Name of the Lord. Jeremiah was not only in the ministry, the ministry was in him! He was like the colored man who had the billy goat by the horns, and cried, "Somebody come and help me turn this here animal loose!"

There are too many preachers who can preach or not preach, just as it is convenient. They are like the "moderate drinker," who boasts of his liquor that he "can take it or leave it alone." There are too many preachers who will preach if they are well paid, but will not preach without a job. When I was a boy I was amazed that country preachers, pastors of half and fourth-time country churches, rarely went to their own churches to preach on the fifth Sunday of the month. They were not "employed" for that

week! And all over America are hundreds and hundreds of preachers not preaching who say they are called of God to preach and who would gladly accept a paying position in the ministry, but who never preach on the street, nor in the jails, nor in shops or factories; never do house-to-house, personal soul-winning! It may be there are not enough well-paying jobs for all the preachers. It may be that all who are called to preach cannot preach to large and enthusiastic audiences with the acclaim of men; but there are enough dying men to hear the message of every preacher who will tell of Christ and redemption. It is as true today as in the time of Jesus, that "the harvest truly is great, but the labourers are few." It is still true that we should "Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest."

—John R. Rice

SLURRING F. D. R.

(Continued from page one) finite!

All disrespectful persons should recall the word which says: "The Lord will not hold him guiltless that taketh His name in vain" (Exodus 20:7).

They should also be told that "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme," if they act now; for, "the blood of Jesus Christ, His Son, cleanseth us from all sin."

THE SIN CHRISTIANS ARE NOT AFRAID TO COMMIT

(Continued from page one) bold and brazen a manner as already suggested. Often it is accomplished by the raising of an eyebrow when a name is mentioned, or an innocent statement such as: "Well, if you knew what I know about him," or "Please pray for Tom, I don't like to tell you, but probably you'd pray more intelligently about it if you knew."

The wise man of Proverbs enu-

merates six things which the Lord doth hate, and adds, "Yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

There's no use dodging the issue as to what God thinks about these sins — He hates them. Someone has said that you can read a man's character by what he says. Jesus said "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matthew 15:11).

James asks whether a fountain can bring forth both sweet and bitter water or whether it can yield both salt water and fresh. And then he says, "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works."

While, on the one hand with the tongue, evil is advanced, falsehood is expressed, and destructive gossip is propagated, on the other hand with the tongue, truth can be told, love can be affirmed the praises of God can be sung, and the message of the Gospel proclaimed.

God's plan for man in this matter is clearly revealed. James teaches, "If any man offend not in word, the same is a perfect man."

The Psalmist says (15:3,5), "He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour... he that doeth these things shall never be moved."

Again in Psalm 50:23 we read, "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God."

Paul says to the Colossians, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

To Titus (2:8) the young pastor, he wrote, "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." We would do well to remember that our bodies are the temples of the Holy Spirit and that to use our tongues in the wrong way grieves Him and dishonors our Father in heaven. Someone has said that "the Holy Spirit is the silent listener to every conversation."

Paul seems to find a solution to this problem for the Ephesian Church when he instructed them to be "filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."

—"His"

WHY CHURCHES ARE IMPOTENT

(Continued from page one)

pulpit genius dies or departs, he often leaves only an empty shell or a tenuous framework.

There is no sound basis for such an assumption. We do not want to appear to decry "great" preaching. God knows we need it. But let us not lose sight of the imperative need iterated by God and reiterated by Jesus: "My house shall be called the house of prayer." We have not made it that. We have done many excellent things in church, efforts

which have cost us money and labor, but the Church as a Church has not engaged in prayer. We have built great organizations and when we did not progress as we desired, we added another wheel to the many wheels we energetically turned, but we have not prayed. If we prayed more we could simplify our complex organizations greatly, or perhaps we might discover we do not need some of them.

The Prayerful Few

There is often a sense of futility in our church life which is very disappointing to earnest people. The measure of labor and sacrifice expended ought to produce much better results. It leads to disillusionment. Special efforts are made. Perhaps an evangelist is called to lead in a soul-winning campaign, or a community canvass is conducted, or an enlistment effort is undertaken so as to draw into the center of the church life that large element of the membership which never seems to get nearer than the fringe, but the spurt of activity dies and the Church returns to its original condition. All these efforts are magnificent manifestations of a willingness to try anything that may make church work successful, but the tragic part is that nothing is changed.

Everything, it seems, is but prayer. It is not implied that nobody prays. Were it not for the prayerful few, we believe the churches would not have done as well as they have. Individuals and small groups of consecrated people do pray in New Testament fashion. Thank God for them. We shall have to depend upon them in any case. What we have considered is the failure of the Church as a Church to pray not a portion of it, but all of it. We can get the local church to support almost anything but the task of prayer. Announce a supper, and a crowd will respond. Announce an entertainment, and large numbers will come. Announce a special speaker, and attendance will generally increase. But announce a meeting for prayer, and the congregation will shrivel.

Praying Churches And Revival

If it were possible to get the majority of any church membership to accept the obligation to participate in corporate church prayer meetings, we would soon have an approximate that national revival of religion about which we have been talking so zealously for at least the past twelve years. Churches that do not put prayer in its proper place of emphasis know nothing of revival in that deep and inspiring sense, therefore, they are not in a position to deny this statement. The only church entitled to deny it would be one that had engaged in prayer and failed of being revived. And we definitely state that such a church cannot be found.

It is of prayer of the corporate character that preserves the reality of the Church's spiritual life. We know of no other single factor that will so preserve churches from artificiality, hypocrisy. In its practice, the local church is best insured against apostasy, whether theological, moral or social. A community is impressed to know the meeting place of the church is a house of prayer. The atmosphere from the faith will have a kind of feeling for such a place. The wicked and the corrupters of society will fear it. When souls are convicted of sin, it is to such place that they will ultimately go for spiritual help and salvation. — The Watchman-Examiner