

A foe to God was never a friend to man.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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

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Modern Departures Of 20th Century Churches From The N. T.

The churches of New Testament times were separated from the world. The lives of church members were in marked contrast to the lives of the people of the world. Paul could write the church at Thessalonica and say, "ye turned to God from idols to serve the living and true God and to wait for his Son from heaven." They TURNED. They SERVED . . . they WAITED for the return of the Lord. John emphasized separation from the world when he wrote, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him." A study of church history reveals that often church members aroused the world to

fury by their separated lives such that they were subjected to bitter persecution. Christians of



ROY MASON
Tampa, Florida

the early centuries were so separated from the world that they refused to bear arms in the Roman army.

Down through the centuries the Lord has had churches and a people who have lived differently from the people of the unsaved world. Indeed those who have taken to heart the teachings of the Word of God have always separated themselves. Back just a few years ago, Baptists were in large degree a separated people. Baptist churches exercised church discipline, and where necessary excluded members who persisted in living sinful, worldly lives. To be a church member really meant something. And we found this true when we went as a missionary to Brazil. We discovered that Baptists were highly respected in Brazil, and that they excluded members for per-

(Continued on page three)

IT MAY BE THE LAST

By Max I. Reich

It may be the last of the years quickly flying,
It may be the year when the Master will come,
When the land of the holy, for which we are sighing
Will burst into view—the Father's glad home.

It may be the last of earth's checkered story
The last of the desert, the furnace, the thorn;
The last, too, of service in weakness, then glory;
The Lord will have come, the Star of the morn'

It may be the last time on earth to awaken,
To finish the story of sorrow and toil,
Of feeling unloved, neglected, forsaken,
Of treading in pain earth's thorn-covered soil.

It may be the last time, the daily cross choosing,
The footprints of Jesus retracing below,
Earth's glitter and glamour, so tempting, refusing,
Companionship with the unseen One to know.

It may be the last! Then all mystery ending
In radiant light from the sunshine of God!
And, oh, what a welcome, as we are ascending!
'Twill more than make up for the difficult road.

Go Ye Into All The World," Is Our Lord's Message For Today And Until He Returns

J. H. HORSBURGH,
of China

I want to tell you plainly, if I may—but humbly—we Missionaries cannot think why you do not come. We cannot think of you, with all the consecration of the Bible, and much talk of being willing to go "Anywhere for Jesus," there are yet so few who actually do go, where we cannot believe He wants multitudes of His servants to go. Dear Christian brothers, and sisters, you who might come, but are holding back, we do believe you are wrong—utterly wrong. There are thousands of you stopping at home, where whether you go or stay, the Bible and the Gospel are within the reach of

all who choose. And across the water are many hundreds of thousands of our brothers and sisters, flesh and blood like ourselves, men and women, aye, and little children, real people—not "Creatures" nor "Things"—with real souls remember just as precious as yours, who have never known of Jesus' love; who never can know if you do not go to them. I tell you honestly, many of us think you are making, unconsciously perhaps, a cruel mistake. We do not want to judge. God forbid. But that is our conviction. We believe there are many staying at home who ought to be preaching the Gospel to the heathen.

Think of poor India, poor China, poor Africa, poor Malay Peninsula, poor Persia, Mongolia, Thibet, Korea, Japan, South America and many more. Then the Jews, too—they have such a special claim.

(Continued on page four)

DID YOU ANSWER THE EDITOR'S RECENT APPEAL?

In an editorial of about a month ago, your editor spoke from his heart by way of a special appeal which was mailed as a supplement to the regular issue. As a result of this, many of our friends have written very encouraging letters and sent gifts, which has reduced our indebtedness by approximately \$700.00, bringing it down to a little less than \$3500.00.

These gifts are most deeply appreciated as each makes our financial burden lighter, and at the same time the letters I have received from the readers, our friends, have been most encouraging and stimulating. How

(Continued on page four)

Mused Uncle Mose

Ouach ch'ch treaur', he so tight wid he own money dat hit might' nigh kill 'im w'en de chu'ch o'dah him to write er check on dey account.

Don't Read This Unless You Are Willing To Believe The Bible As To His Resurrection

By BENJAMIN F. DOTSON
Elkhart, Indiana

We Bible Baptists believe that the Word of God must be followed before tradition. We grant that tradition is valuable, and has thrown light on many things, but it must never be relied upon as final authority. Much we have in the field of modern religion today is tradition pure and simple, and people will contend for their traditions to the last ditch.

However, we want to discuss the traditional observance of Good Friday and Easter as the days of crucifixion and resurrection of our Lord Jesus Christ. We believe the present day observance of these events rests purely on tradition. This we hope to show in a brief discussion of this subject.

In Matthew 12:38-40 the Pharisees came to Jesus seeking a sign from heaven. The Lord replied, "An evil and adulterous

generation seeketh after a sign; and there shall be no sign given but the sign of the prophet Jonas for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Now if Good Friday is the day of His death and Easter, or first day of the week was the day of His resurrection, something is wrong in the time-element somewhere. By this account He was not three days and three nights in the heart of the earth, for it is not three days and three nights from Friday at sundown to Easter morning. There is a discrepancy somewhere. We think if you will leave tradition

(Continued on page two)

A Bulldog Evangelist

Down in "The Blue Grass" country in Kentucky, my beloved co-laborer had been using a card throughout the services which had proved a means of creating great interest in the work. It was "Get Right With God."

Out in front of the hotel where we were entertained, many newsboys congregated, and it was not long before these and practically all other newsboys of the city had these cards attached to the front of their caps in a conspicuous way, so that it was quite impossible for a person to purchase a paper from one of them without having that "Get Right With God" card stare him in the face.

One day, as I was enjoying a friendly chat with this group of boys out on the sidewalk near the hotel, there came along a stray bulldog.

Though not a boy in the group had ever seen him before, he evidently had his mind made up that "boys are boys" and should everybody else avoid them, he wanted nothing better than to

(Continued on page four)

The First Baptist Pulpit

"THE EVILS OF THE MOURNER'S BENCH"

It is heretical to talk of an altar of prayer. There are two words for altar in the New Testament. One refers to the heathen altar spoken of in Acts 17:23. The other is found 23 times in the New Testament. Twenty-two out of twenty-three times it is used in the New Testament, it refers to the altar in the temple or in Heaven and when the temple veil was rent from top to bottom, everything connected with that altar in the temple was done away with. The only instance in the New Testament where the word altar refers to believers is Heb. 13:10. There it refers to

eating. There is not in the New Testament anything that looks like an altar of prayer. All the talk about "an altar of prayer" is Romish and ritualistic.

Because of this, I want to call attention to the evils of the mourner's bench.

1. It magnifies a bench or altar instead of magnifying Christ. There isn't an instance in the New Testament of an altar of prayer. The Holy Spirit knew all things and He tells of folk being saved everywhere except at a mourner's bench.

2. The mourner's bench puts mother or wife or a preacher as a mediator between the sinner

and Christ. It is as bad as Catholicism. The Bible says there is one Mediator between God and man, the man Christ Jesus. The song "Tell Mother I'll Be There In Answer To Her Prayer" has damned thousands; because it has led them to go out into eternity depending on mother's prayers to save them instead of depending on Christ. Emotional women are called upon to pray around the mourner's bench. They insult God by disobeying the Scriptures, when the Bible plainly says that He will not hear those pray who disobey His Word. Ps. 66:18, I

(Continued on page two)

Helped. Did You?

We enjoy your paper very much and look forward to receiving each copy. This little paper is really a powerful carrier of the Word. It has brought many new outlooks on God's way of living. It is a testimony to all who will read it. May God continue to bless you and your

Mr. and Mrs. Ernest Toomey
Durand, Michigan

May the soon coming Lord bless you and give you strength in all ways to keep this paper. If every church member would read it and ponder the words and the information in it, there would not be much trouble in the churches there today."

W. H. Purdy
Venice Center, N. Y.

We enjoy your paper and we keep printing it. It helped us to understand the Bible more."

W. L. Hamilton
Dexter, Texas

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This leaves our debt standing
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Another list of contributors
and contributions will appear
next week and each week there-
after as the Lord may lead until
this obligation is completely
paid.

Remember, what none of us
can do alone, all of us together
can do.

THE EVILS OF THE
MOURNER'S BENCH

(Continued from page one)

John 3:22, Zech. 7:11-13. All so-
called conversions that are
worked up by feelings and sob-
stuff are spurious. No man is
saved except by the truth. "If
the truth shall make you free,
ye shall be free indeed." The
mediation of Christ, not the
prayers of mothers, is what
saves lost sinners. God has re-
spect to Christ and His inter-
cession and to nothing else.

3. The first parable the Mas-
ter gave was the parable of the
sower. The good ground hearer
represents those who are saved.
He heard and understood and
received the Word. Men and
women whose main stock in
trade is dying testimonies and
pathetic stories damn many and
do not save any. Philip took
time to teach the eunuch until
he understood the Scripture.
That is how men are saved.
Understanding the Word is es-
sential to the salvation of any
sinner. The average mourner's
bench is a regular babel or bed-
lam. Even an honest inquirer
cannot understand anything in
a confusion like that.

4. The contention of the
mourner's bench crowd is that
it takes tears to save. It isn't so.
The publican, the thief, the
woman at the well, Saul of Tar-
sus, Matthew and a host of oth-
ers shed no tears. Faith saves,

CHRISTIANITY AND NON-CHRISTIAN
RELIGIONS COMPARED

IDOLS

CHRISTIANITY. "Thou shalt have no other gods before me,"
is God's command. The sweet fellowship which the Christian enjoys
with his personal Saviour also makes him spurn the thought of
setting up any representation of Him to assist in his spiritual
communion.

BRAHMANISM. The idols are bathed and fed. They are put
to sleep and awakened by unearthly noises on conch shells. The
Brahmans believe the idol imprisons a spirit which consumes the
etherial portion of the offerings of rice, oil, butter or flowers.

HINDUISM. The Hindu pantheon has 330,000,000 deities. Be-
sides these, trees, rivers and fields are worshipped. Only a few of
their deities are represented in idol form. Silver, gold, iron, wood
and stone are used. Most of the idols are of evil gods. Good spirits
receive but little attention.

BUDDHISM. Buddha opposed the idolatry of his day, and thus
object worship has been observed but little. The first objects were
the wheel of the law and the bodhi tree, both of which are now
largely supplanted by the image of Buddha.

TAOISM. The kitchen god has a strong hold on the Taoist
mind. It is believed to watch over and note every word and act
of the family, especially of the women while they work and gossip.
On New Year's eve, this god goes to the courts above and gives
a report of the family. On this night, special conciliatory offerings
are made. On this third day, he is royally welcomed back.

CONFUCIANISM. Confucian temples contain no idols except
perhaps a statue or painting representing Confucius, and he is
not exactly worshipped. Spirit tablets in the shape of small pieces
of board, neatly varnished, each inscribed with the name of one
of the sages, are arranged on pedestals.

ZOROASTRIANISM never seems to have been an idolatrous
religion, except as the people worshipped natural objects, such as
the sun and fire. They never spit in the river, neither will they
wash their hands in it, nor allow anyone else to do so, for they
greatly reverence rivers. Zoroaster earnestly opposed idolatry, but
was not an iconoclast, as was Mohammed.

THE PARSEES have neither idols nor sacred objects except
the ever-burning fire. They have been accused of being fire wor-
shippers but they resent it, declaring that they use the fire only as
a symbol through which to worship deity.

SHINTOISM. Pure Shinto shrines contain neither idols nor
graven images. As emblems of Shinto, they contain mirrors and
strips of paper hanging from wands.

MOHAMMEDANISM. Arabs before Mohammed's day were
idolaters, but afterwards, through his teaching, they became the
most iconoclastic people in the world. However, they possess ros-
aries, visit shrines, pray to saints, and give almost divine honor
to Mohammed though he himself denounced saint worship.

not tears. Weeping will not
save. The water that runs out
of a sinner's eyes will no more
save him than the waters of
baptism.

5. The gospel that saves is a
gospel of grace. The gospel of
tears is as truly the gospel in
water as the Campbellite gospel,
which they call the gospel in
water. Neither one of them ever
did or ever will save a lost sin-
ner.

6. The mourner's bench mag-
nifies seeking Christ instead of
receiving Christ. Christ is seek-
ing the sinner. He waits for the
sinner to receive. The whole
mourner's bench theory is
wrong. Christ's work is a fin-
ished work and the preacher is
Christ's representative, beseech-
ing the sinner to receive Christ.
II Cor. 5:18-21. What would you
think if you had provided a
sumptuous feast and announced
that all things are ready and
invited whosoever will to come
and some one should begin to
mourn and wail and run around
seeking and begging something
to eat? The whole mourner's
bench system is a slander of
the finished work of Christ.

7. The mourner's bench be-
long to a gospel of works and
has the idea that a man has to
seek and do penance and get
better and then when he gets
good enough, he may finally get
the Lord Jesus in the notion of
saving him. It is a gratuitous
slander of God's free and
abounding grace.

8. The mourner's bench is an-
other gospel from that Paul
preached. Gal. 1:6-8, II Cor. 11:
2-3. Paul preached Christ's fin-

ished work; they "plus" the
work of Christ with man's pray-
ers and tears and penance and
works.

9. The mourner's bench gos-
pel is Arminian and not Paul-
ine.

10. Mourner's bench gospel is
wholly a gospel of "confidence
in the flesh." The feelings be-
long to the flesh. Paul "had no
confidence in the flesh" but de-
pendent wholly on the Spirit, not
on feelings.

11. The mourner's bench gos-
pel is no gospel. The gospel is
received by faith, not by feeling.
Justification is by faith, not by
feeling. Sanctification is by
faith, not by feeling. Eternal
life is received by faith, not by
feeling. The Holy Spirit is re-
ceived by faith, not by feeling.
Sonship is received by faith, not
by feeling. The blood of Christ
is received by faith, not by feel-
ing. No man would ever know
he had the blood except by be-
lieving the Word. "Faith comes
by hearing (not by feeling) and
hearing by the Word of God."—
Rom. 10:17.

12. The mourner's bench ma-
nipulators and the Campbellites
are exactly alike in a good many
ways. One of the chief ways in
which they are alike is that both
of them make salvation to de-
pend upon some bodily act. The
bodily act the mourner's bench
folk depend on is, not baptism
like Campbellites, but is kneeling
or shaking hands or beating
them in the back or some other
bodily act. I have heard them
again and again come out in the
open and tell those engaged in
altar work to get them up and

get them to doing something.
That makes salvation depend on
the activity of the body. Salva-
tion is wholly of the Lord and
men are saved by believing with
the heart, not by bodily acts.

13. Talking about altars, Ca-
tholics have altars; Episcopal-
ians have altars; Methodists
have altars; the Masons have
altars; the heathen idolaters
have altars; Holy Rollers have
altars; but there are no altars
in New Testament churches. A
throne of grace, not an altar of
prayer is the Bible form of
sound words. All who speak of
an altar of prayer, put works of
the flesh somewhere, some how
in the place of the finished work
of Christ. Altars being to ritual-
ists and formalists. They speak
the language of Judaism—not of
Calvary. When Jesus cried "it is
finished" and the temple veil
was rent from top to bottom ev-
erything that an altar typified
was fulfilled and done away
with. The Book of Hebrews is
full of proof of that. The only
time an altar is spoken of in
New Testament worship is Heb.
13:10. There it is spoken of as
a place to eat, not a place to
pray. Altar work was a shadow
and in Col. 2:13-17 Paul shows
all shadows had been done
away. Paul plainly says in Heb.
13:10 that all who do altar work
have no right to the Lord's table.
Altar work belongs to types
and shadows and so had to do
with the unfinished work of
Christ. The Lord's Supper sym-
bolized the finished work of
Christ and that meant all altar
work was dead.

14. The mourner's bench leg-
alists, like the Baalites in Eli-
jah's day, think that they are
heard for their noise. "Cry
louder" is their call. Make more
fuss. Beat them on the back;
perhaps the demons may be
driven out that way. God pity
such perversions of the gospel
of grace.

15. In conclusion, may I give
one more testimony to the fin-
ished work of my adorable
Lord? Preach Jesus and His
finished work if you want men
saved. The Holy Spirit delights
to honor Jesus as we hold Him
up. Anywhere that men see and
receive Him, they are saved. No
sort of manipulations, no altar,
no bench, no prayers, no tears,
no works, no penance, no church,
no ordinance, no hitting the
trail, no "anything" between the
soul and Christ. Preach Him and
the Spirit will reveal Him. Paul
found Him on the road, the thief
found Him on the cross, the pub-
lican standing in the temple, the

woman at the well, Zachaeus up
a tree, and Matthew at his busi-
ness. Take Him, and ignore the
mourner's bench and all other
works of men.

TIME OF CRUCIFIXION

(Continued from page one)
out of the whole story, the Word
of God will make it plain to you,
as it always does.

Some people raise the ques-
tion, Why be so technical. Our
reply is, The Bible is God's in-
errant revelation; it makes no
half hinges; three days and three
nights are three days and three
nights in the Word of God. Be-
sides, our Lord's statement to
the Pharisees is the only sign He
ever left concerning His death
and resurrection, which of
course would be proof of His
Messiahship and Saviourhood.

Some Bible Proofs Set Forth

Now let us go back to the
first Passover, Exodus twelfth
chapter. You will find its ob-
servance recorded there, just be-
fore the Israelites left Egypt.
In the account found there, if
you'll observe closely, you will
find that God's instructions were
that it should be observed
throughout their generations.
The lamb was to be taken out of
the herd on the tenth day and
slain on the fourteenth day, its
flesh roasted with fire and
eaten with bitter herbs, was
to be eaten at even. Remember
this was to be done on the four-
teenth day of Nisan, the first
month of the Jewish calendar.
For Christ and His disciples to
have observed it on any other
day but the fourteenth of Nisan
would have been to break the
law, which Jesus declared He
had not come to destroy but to
fulfill. Tradition has it that He
observed the Passover with His
disciples on Thursday night, one
night earlier than required.

Astronomical records at Wash-
ington, D. C., show that the four-
teenth of Nisan, in the year A. D.
30, came on Wednesday, and not
Friday as tradition has it. One
fact that deceives many is, then
were two Sabbaths that week—
the Passover Sabbath and the
regular Jewish Sabbath. Wed-
nesday, the fourteenth of Nisan,
was preparation day for the
Passover Sabbath, the sixteenth
of Nisan was preparation day for
the regular Sabbath; keep that
in mind.

Jesus therefore as-
sembled with His disciples the
(Continued on page three)



Don't get your tongue into high gear until you are sure your brain is turning over.

TIME OF CRUCIFIXION

(Continued from page two)
Night of the fourteenth of Nisan, which was the day of His crucifixion, and ate supper with them, and as they sat around the table, Jesus pointed out the betrayer. Supper (not Passover, for it is never observed as a supper, it is always spoken of as a feast) being ended He instituted the Holy Communion in which He gave to His disciples the bread and the cup, memorial of His approaching death.

The arrest and trial of the Lord followed that night's fellowship with His disciples. By noon on Wednesday we see Him hanging on the cross, and the darkness covering the land until the ninth hour (three o'clock in the afternoon). It was at that hour our Lord bowed His head, gave up the ghost and dismissed His life into the hands of the Father.

Nicodemus and Joseph of Arimathea beg the body from Pilate and tenderly take it down from the cross, and wrap it in linen and place it in the new tomb in the garden. Mary Magdalene and the other Mary witness the scene of the burial. That blessed ministry accomplished, they rolled a great stone from the entrance, and went away because of the approaching Passover Sabbath.

Matthew's account in first chapter of the twenty-eighth chapter says, "In the end of the Sabbath, as it began to dawn (approach) toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Now this did not mean at the end of the Passover Sabbath, but the end of the regular Jewish Sabbath, which came after our Lord had been three whole days and nights in the tomb. Crucified on Wednesday, taken down from the cross before the Jewish Passover Sabbath came, buried while it was yet Wednesday, He was therefore in the tomb according to our present calendar, Wednesday, Thursday and Friday nights, till 3 o'clock Saturday afternoon, exactly three days and three nights after His death and burial. This fulfilled Matthew 12:40 to the very letter.

Now the two Marys came at the close of the Sabbath, which is our present Saturday, or at the end of the Jewish Sabbath, it approached the first day of the week, which began at sundown. They saw the great earthquake and saw the angel roll the stone away from the tomb. They heard him say to them, "He is here, He is risen; go quickly and tell His disciples." They went quickly, and as they did so, they met Jesus in the way, and he held Him by the feet and worshipped Him. This was yet Saturday night, but the first day of the week, since sun down.

All is quiet till very early in the morning, (Mark 16:1-8) a group of women came to anoint His body. They evidently had not heard the happening of the resurrection before. They find the tomb empty and see the angel sitting in the right where the body of Jesus had lain. They also run to the disciples. Peter and John have a foot race to the tomb that morning. After seeing the empty tomb, the group leave, except Mary, who stood at the tomb weeping. Jesus appeared to her, whom she supposed was the gardener. He spoke her name when she enquired concerning the body of her Lord, and she was very happy indeed, and commanded her not to touch the body.

It is believed that He was seen by Peter in the afternoon of that day; that in the evening He appeared to the two disciples as they walked on their

way to Emmaus, and were sad; at night He appeared to His disciples who were assembled together for fear of the Jews. Thomas was absent. A week later in the same place, Thomas being present. There were at least eleven appearances during that period known as the forty days of resurrection.

There are many who would question the sincerity of raising such a question as we have raised, concerning the time and observance of the Lord's resurrection. Tradition robs Him of the fulfillment of the sign of the prophet Jonas, and thereby puts a question mark on the reliability of the Word of God. We know that the Bible is inerrant and infallible, and will stand any test. We need never fear the outcome of any investigation as to its accuracy. The blessed Book will always stand like the Rock of Gibraltar. "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89).



MODERN DEPARTURES

(Continued from page one)
sisting living like the world. Church standards seemed to us much higher in Brazil, at the time we were there, than in the States.

What about today?

It cannot be denied that there is widespread conformity to the world on the part of most Baptist churches of this day (to say nothing of those of other denominations). This constitutes one of the worst stumbling blocks in the way of unsaved people of anything that can be mentioned.

Why do we see so little of the manifestation of the supernatural power of God in this day in church life? The answer is, **WORLDLINESS!**

Why are churches so spiritually powerless? The answer is, **WORLDLINESS!**

What Is Worldly About Churches?

The better question would be, "What is there about many of them that isn't worldly?" To be sure there are notable exceptions, and we do not mean any church that is not deserving of this characterization. But it is true that the average church is

so steeped in worldliness that if a pastor dares rebuke the sins of his members, he will immediately arouse such opposition that attempt will soon be made to drive him off. The writer of these lines tried this out in several instances and found it to be true to his sorrow. However we have never let up, and for years now we have been pastor of a church that backs the pastor in preaching against anything and everything that is wrong. We realize that we wouldn't get by for one month in many churches if we preached the things we do at Buffalo Avenue. That we can preach the whole truth without a fuss, is in large measure due to the fact that we have remained in one pastorate long enough to reach and baptize and grow up a group of people who expect it.

But just what is worldly about so many of our churches today?

The Homes Are Worldly

Homes of Christian people — church people — ought to be different from the homes of the heathen world. But often they are not. Often the music on the piano is "boogie woogie" stuff, the literature trashy, sexy, magazines, while on the walls of some of the bedrooms you will find a conglomeration of "pin-up girls" and movie stars. In such homes the radios blare forth "swing" and "jazz," and the whole atmosphere is spiritually unwholesome. Often you will see the mother, and nearly grown daughters going about in a condition of semi-nudity, wearing shorts or some other abbreviated garment that would have disgraced a burlesque show of a few years ago. Often you will see a collection of cars around such a home, and a card party in progress, and not infrequently cocktails are served. No family worship, no Christian conversation, — not even thanks at the table! This description, with minor variations, applies to thousands of homes of church members of this day. And remember, a church cannot rise higher than the home life of its members.

Organization And Methods Are Worldly

So many of our churches are

GAMBLING IS GAMBLING

By Oscar Gibson, Louisville, Ky.

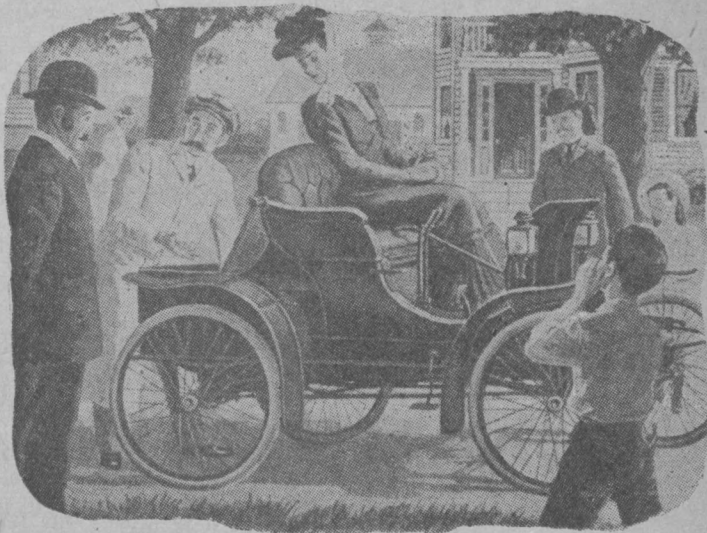
I noticed that during the State Fair, they allowed concessions to run, provided they were run in the name of a charitable organization. They stopped one man from operating his booth because it was not run in the name of charity. They left the impression that it would be perfectly all right for the State Fair to run gambling as long as it was done in the name of charity, and they also said the concessions which did run would be just like the kind that they run in the religious carnivals and picnics.

Thus the gambling which went on at the fair under the guise of charity was not supposed to be gambling. It would be perfectly all right for anyone, whether a Christian or a non-Christian, to indulge in this pastime. I wonder how long it will take us to get our eyes opened to the fact that gambling is gambling whether it is done under the guise of religion and charity or in a "bookie?"

So whether you gamble behind a garage, shoot craps for a nickel or a dime, or sit at the table and play cards at the fair or at a church picnic, and place your money, hoping to get something in return greater than what you put up, brother, you are a gambler!

The giving away of automobiles, the selling of chances by the so-called religious groups, for what they call charity, is nothing in the world but sham, hypocrisy, and a lie. They know that they will make thousands of dollars from the sale of one automobile. And they know that it is gambling, and often blood money they receive. Many a father and mother will go without food to help a child who is hungry, but they will not go without "the chance on an automobile."

AMERICA HAS COME A LONG WAY IN THE PAST FIFTY YEARS



"Hey, Mister... GET A HORSE!"

No unmixed blessing was the horseless carriage of half a century ago. Drive twenty miles and you would have to cope with a chronically steaming motor, flat tires, at least one mysterious breakdown, to say nothing of the best efforts of the local and vocal roadside gagsters as you attempted repairs.

Yes, America has come a long way, but God and the Old Book remain the same:

"For I am the Lord, I change not." — Mal. 3:6.

"Heaven and earth shall pass away, but my words shall not pass away." — Mt. 24:35

"Jesus Christ the same yesterday, and today, and forever." — Hebrews 13:8.

run after the pattern set by the institutions of the world. Where did they get the whole brood of church clubs and auxiliaries? Got them from the world. The lodges have auxiliaries, and churches have patterned after them. Take the children's organizations — the "R. A.'s" and the "G. A.'s" — study them and you will find that they have copied a whole bunch of stuff from the world. The truth is, the whole auxiliary system is unscriptural and anti-scriptural, and is an affront to the Christ who started his church without any of those things. They exist on the assumption that he didn't have sense enough to organize His church properly—that modern "experts" are needed to tinker with it, and get up to where and what it should be.

Then the METHODS are worldly. Do you recall how Baptists copied the war schemes of the first world war, putting on a huge drive for 75 millions of dollars, and setting up quotas, four minute speakers, and what not? And churches put on their every member canvasses, and signed people up to give so much and all that. Very often a church office is run almost identically with an office of a well run business of the world. Same business methods. Same techniques. Same everything. Where is the room for faith? Where is the room for the leading of the Spirit of God? Where is the room for the operation of the supernatural? Do you suppose we have reached the place where some churches don't especially need the Lord? You say, "What would you suggest then, if these methods are objectionable?" We would suggest junking the whole business — auxiliaries, every member canvasses, drives, campaigns, pledges and the like. After looking at us to see if we have gone plumb stark crazy, you will probably exclaim, "But a church can't be run like you suggest!" To which we mildly reply, "Yes, brother, it can." They ran them that way for centuries, and the writer has been pastor of a church for 18 years where we

have no auxiliaries, and no financial drives, and where we have never yet taken a pledge from anybody, yet we are not in debt, and always have a surplus of funds on hand. God isn't dead. It is still possible to run on a faith basis and to get along.

Worldly In Their Living

The common run of church members are worldly in their living — so worldly indeed that the unchurched around them often hold them in contempt. Now does some one try to say just here that the writer does not know what he is talking about — that we are making a hasty and unwarranted generalization? No, we are not talking out of our imagination. We are not just guessing. We have been on the air with a chain of radio programs covering most of Florida and spilling out into other states, for a number of years, and we receive letters from church members in different communities week after week. More than sixty thousand letters have been received, and these letters have told us very plainly of conditions that exist in many different communities. Many express their sorrow over the worldly state of the churches in their communities. We have had reported instances in which pastors dismissed prayer meeting early so the members could get into the picture show for the last show. Others have told of Sunday Schools that met, had a brief lesson and loaded into buses and went off to the beach for a picnic for the rest of the day. Some have told of sin rampant with no word of rebuke from the pulpit. Still others have reported beer guzzling men and cigarette smoking women as teaching in Sunday School. Some have deplored the fact that they belonged to a church of dancing, movie going people who seemingly had no scruples about living just like

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AND HE MADE IT ALL!



"The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." — Psalm 24:1.

A BULLDOG EVANGELIST

(Continued from page one)
get acquainted.

Soon one lad ran to ask me if I had a "Get Right With God" card I'd give him. A minute later the boy was making the card fast to the collar of that dog, attaching it securely right over the name plate on that strip of leather, which was entirely in keeping with the size and general proportions of the dog.

In the early part of this campaign, I had been appealed to by many who were interested in a certain man whom nearly all referred to as the ringleader of his group of working men. It was the opinion that if only he could be reached for God, his whole group would follow his lead. He was at the head of our prayer list for some days; we put forth our best effort to reach him, but seemingly to no avail. One night, however, as soon as the invitation was given, that man rushed to the front, was saved, and left with new light shining on his face. From his lips was a song of joy.

I sat by his side and asked him how it all happened. He told me this story. Said he, "I was not feeling well today, so I remained at home from work. I was trying to get some sleep on the couch in the living room this afternoon, when I was startled by a fierce and prolonged barking at the rear of our house. I finally decided to go and see what it was all about and as I opened the rear door, in bounded a fierce, ugly looking bulldog, entirely strange to our neighborhood. At first I was somewhat frightened by the beast, but I soon discovered signs of friendliness coming in dog fashion from both ends of this disturber of my peace, so I sat down in a chair, and he immediately came and very lovingly put his big head into my lap, and there staring me in the face, attached to his collar was one of those "Get Right With God" cards. I there and then decided that if God was sufficiently interested in me to send that bulldog after me in this

way, I'd better give up and here I am and happy that this 'Bulldog Evangelist' came for me."

Have you ever done as much toward leading a soul to Christ as did that dog?

—The Gospel Beacon



MODERN DEPARTURES

(Continued from page one)
the world. Beyond question, there are all too few churches that hew to the line, and whose people live lives that are separated unto God.

What Has Produced This Situation?

Why do we have so many churches and so many professed Christians who are saturated with the worldly spirit? We mention several things that serve to contribute to this condition:

1. THE PREVAILING EVIL OF OUR TIMES. Because iniquity abounds, the "love of many has waxed cold." The low moral standards of these times, and the solicitation to sin that is on every hand, serves to pull people down spiritually.

2. LOWERED STANDARDS IN THE MINISTRY. Men in seminaries have reported a prevailing worldliness among students for the ministry. They tell of ministerial students who are cigarette suckers and movie fiends. Many among Baptists go from a worldly B. T. U. into the ministry where they perpetuate their worldliness and later perpetrate it on others. Seminaries ought to fire all of the cigarette suckers and movie fiends forthwith, for such are not fit for the ministry.

3. FALSE STANDARDS OF SUCCESS. To our way of thinking this is the thing that is mainly to blame. We have had false standards of success set up for both churches and preachers. These standards are of denominational origin. A preacher is considered a great success if he succeeds in putting all of the denominational organizations into his church — keeps them functioning — and puts on the special days, drives, study courses and what not prescribed for him by the various "headquarters." He may be a punk preacher, a consummate worldling, and a doctrinal heretic, but if he is a good denominational

servant he will be considered a success. Likewise a church may be lousy with worldliness, and without spiritual power in the sight of God or man, but if the church has the prescribed organizations, and keeps the prescribed activities going, and kicks in with the money to the "whole program" it will be considered a great church.

Thus church and preacher may be a great success outwardly in the sight of the "brethren" while at the same time abomination in the sight of God.

How often the report concerning some preacher as published in the denominational paper reflect just what we have been saying. "Bro. So and So has been pastor at a certain place for six months. He is known to be loyal to the 'whole program' and during his pastorate he has put in a brotherhood and several other auxiliaries, while his Sunday School has nearly reached the A-1 standard. He has taught in two study courses, etc., etc." Perhaps at the same time the church is spiritually as dead as a mackerel, with only a handful at church and less than a handful at prayer meeting, with few if any souls saved. Perhaps the members haven't been led to grow an inch in spirituality and consecration. Whatever consecration they have, is consecration to the church machinery — not the Lord.

The Bright Spots In All This

Amid such conditions as we have outlined, there are individual Christians in many worldly churches that keep aglow a warm spiritual life, withdrawing themselves from the ungodliness of the world around them. We hear from many such persons, and very often they express sorrow concerning the conditions that exist in their churches. Then, too, there are fine, spiritual pastors who dare to preach the whole truth—men who lead their people to break with the world and to live separated lives. Such preachers as a rule are the men who preach to overflowing congregations. They are not controlled men. They are not stooges of any ecclesiastical system. They seek to please God and to do His will rather than "succeed" in the ecclesiastical sense. Here and there throughout the nation are strong, virile, old-time Baptist churches, true to the fundamentals of the faith, led by God's called men who receive their orders from Heaven rather than from ecclesiastical headquarters. Such men and such churches always have a good hearing. May their number multiply. If we had such Baptist churches and preachers all over the land, we would take this country for the Lord. Yes, and missionary and other causes that are worthy of support would profit immeasurably.



"GO YE"

(Continued from page one)

It is easy to attend conventions for the deepening of the spiritual life. It is easy to sing consecration hymns. It is easy to hold up your hand and say you are

WILLING TO GO

to the heathen, but it is another thing to go! And it is another thing to let your child go, or even your money. Yet consecration, if it is worth anything, will bear being tested. And the Missionary cause does test us. In response to God's claims upon us we may take an interest in Christian work generally, and even double our offerings—and

go on living comfortably at home as we did before. But this going to the heathen! this parting with our child!—it touches us in a vital part; it pulls down our home over our heads. Ah! this is a real test. It will cost something. Now, what is our consecration good for? Is it still unflinching "Yes, Lord"? Or is it a sad retreat under some plausible excuse?

We talk of the light and consecration and enthusiasm and interest in Missions of the present day. But with it all, Satan is able to lull the consciences of God's men and God's women with specious and beautiful excuses, and keep vast districts, perfectly accessible to us and full of our perishing fellowmen, free, from the molestations of any ambassador of Christ—all undisturbed in his own power!

The only way to evangelize the heathen is to go to them. And God has told us to go. But we do not go! And so the heathen perish, and Satan laughs, and the heart of God is sad. All the time we try to think God is pleased with us! But how can He be pleased with us while we who might go, stop at home, or keep our children at home, and without our money instead of doing what He tells us?

Look at those fears and excuses of yours, my brother. What are they really worth? Why, half of them are dressed-up ghosts. And the rest—well many perhaps most of them, I believe we should be quite ashamed of in any other cause of Christ.

But in the service of Christ, any excuse almost is good enough, or bad enough. We are ready to jump at it, put it on a pedestal, religiously trot it out on every occasion, and faithfully hide ourselves behind it when any moving appeal looks in our direction. Yes, it is astonishing how, with a little nursing, and petting, and magnifying, we can bring to God with a most complacent conscience, excuses which in time of war, for example, it would be a perfect disgrace to mention. Yet we are His faithful soldiers all the same! And we expect Him to applaud us and say, "Well done,"

when He returns.

And how can He say, "Well done"? Imagine our Lord turning to His church today and saying, "Well done, good and faithful servants!" Why there would be millions of sad, neglected heathen standing by, who with one accord WOULD TESTIFY AGAINST US.

"Well done" to know of a Savior themselves, and never to give us a chance? "Well done" to stay at home and feast themselves and their children to the full, and not bring us and our little ones even a crumb? "Well done," to keep singing of the joy of being saved from hell and of going to heaven, and never so much as to tell us there was a hell to be saved from or a heaven to go to? "Well done?" nay, disgracefully done! He cannot say it.—Tract.

EDITOR'S APPEAL

(Continued from page one)
I do thank God for every one who has taken time to write as well as make an offering.

The following is a sample of this correspondence:

Dear Bro. Gilpin:

Repton Baptist Sunday School is hereby sending you an offering to help you in your work. Several of our members take your paper and we think it really fine.

May the Lord continue to bless you in your work for Him! Offering enclosed \$3.50.

Miss Natalie Jo Hendrix, Sec.
Repton, Kentucky

From the very depths of the heart of this unworthy servant there arises a song of thanks giving over this contribution and letter. Why He should have ever saved me, called me to edit, preach, and used me to edit this paper that it might be a blessing to others is beyond me, yet this sinner saved by grace bows his head in humble thanks to God for His goodness.

Remember, the editor receives no salary. Every penny contributed is used for our printing ministry. May it please the Lord to lead you in sending a gift.

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Even though I do not see eye to eye with Bro. Simmons on some things, I am glad to recommend the book to our Baptist people, and to all people who love the Truth. You can't study this book, fellow Christians, and fail to grow in grace.

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