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PREMILLENNIAL...BAPTISTIC...CALVINISTIC...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).

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WHOLE NO. 257

The Horse Racer Exactly Right

The train for Saratoga Springs was crowded. At Albany a well-dressed man sat by my side. Almost immediately he turned to me and said: "Are you interested in horse races?" I felt somewhat ashamed to acknowledge that I did not know there were any races going on. I thought of the joke a friend pulled off on me one beautiful spring morning. "Fine day for the race," said he. "What race?" I asked innocently. "The human race," he replied, with great glee. But the stranger at my side was a punster, so I said: "I am going to the mountains, and I have to change at Saratoga. What races do you refer to?" "The annual horse races at Saratoga," he repeated. The conversation began. My friend was a well-to-do "book-maker" though he did not call it so. He was a professional horse racing man, very keen minded, and genial. I had never mixed with a horse-racer before, and I thoroughly enjoyed the inside information he passed along. Little suspecting that I was a minister, after a while he launched into a tirade against the preachers of Saratoga Springs for opposing the races. He said the racing men were exceedingly generous and contributed largely to the up-keep of the churches. "Why," he continued, "horse racing is the most honest business in the world. It is more honest than the furniture business. The chairs and tables you buy are stained and sold for real mahogany or oak. Horse racing is more honest than the grocery business. The foods you are adulterated. It is more honest than the shoe business. We do not get real leather nowadays." I assented. There was some truth in his charge of deceitfulness in business. Encouraged possibly by my assent, he went on: "What is your business, sir? I can tell you that horse racing is more honest than your business." That was too much for me. "No! No!" (Continued on page four)

The Colporter

In the survey of denominational activities submitted to the North-Atlantic Baptist Convention, there is incorporated a fitting recognition of the colporter. One of the oldest types of ministry is the colporter — the man with his Bible and religious books, who spends his time in the open country. It is not his business to organize churches. He visits from home to home, carrying the gospel to the fireside. We have always had a considerable group of representatives in the sparsely populated sections. Many of our people have supposed that the day of the colporter was passed. The fact is, however, that the demand for his services has constantly increased. (Continued on page two)

As Goes The Seminary So Goes The Denomination!

By Charles W. Koller,
Chicago, Ill.

What the heart is to the human body, the seminary is to the denomination. If the heart is sound, sending forth a pure, healthy blood stream, the whole body enjoys good health. But if the heart is unsound, or the blood stream which it sends forth is impure or unhealthy, no amount of good care at other points can overcome the deficiency and insure a healthy body. The seminary "makes" the preachers who, in turn, "make" the churches. If the church is to be prayerful, gracious, and spiritually effective, the preacher must set the example. The church is not likely to rise above the spiritual level of its pulpit. With a spiritual midget in the pulpit, we may expect to find spiritual midgets in the pew. Revivals usually begin in the heart of a spiritual preacher; and without zealous leadership of the preacher a revival will not long endure. The church is not likely to advance beyond the intellectual limitations of its pulpit. What the preacher does not know he cannot reveal, and the balance which he does not possess he cannot impart. A hobby-riding ministry produces cranks, controversies, and schisms. A lopsided ministry begets a lopsided constituency. An unbalanced spiritual diet produces unsymmetrical saints. The church is not likely to extend beyond the missionary horizons of the pulpit. A pot-bound, self-centered preacher will unconsciously propagate his own type, as will the big-hearted man of God with a world vision. The missionary, anti-missionary, and missionary ideals of the pulpit in corresponding actualities in the pew. And the man in the pulpit is not likely to rise above the spiritual, intellectual, and missionary level of the seminary which prepared him. To a degree which few persons realize, the preacher's ministry is predetermined by the seminary — in spirit and attitudes, as well as in theology, ecclesiology, and procedures. This fact lays

heavy responsibilities upon the seminary. It must not only give the student his dues, but it must also safeguard the interests of the denomination as well. Being a school for the soul as well as for the mind, the seminary must maintain the student life at its spiritual best. It must emphasize unceasingly the doctrines, the history, and the missions of the denomination. It must enroll only those who are mentally and spiritually qualified and must scrupulously eliminate those who would be a liability to the ministry and to the denomination. The denomination in turn must not neglect the seminary. From the seminary, our churches and our missionary enterprises and a thousand philanthropies derive a life blood. And with the seminary our denomination must ultimately stand or fall. (Ed. Note:) Mr. Koller is unknown to the editor, yet we echo a hearty "Amen" to the above article which appeared recently in The Watchman Examiner. What a challenge this article gives to (Continued on page two)

Why The Baby Wasn't Baptized

It was Sunday morning at a quiet farm house in southeastern North Carolina. Mr. and Mrs. Carroll were earnest Christian people—the one, a deacon in a Baptist church nearby, and the other, a member of a Presbyterian church a mile farther on. For a year or more, a boy babe had gladdened their home. On this particular Sunday morning the regular monthly sermon fell due at the Presbyterian church, and Mrs. C., with an anxious look, yet trying to smile, said as pleadingly as she could to her husband: "I think it's time we were having the baby baptized. Aren't you willing to go to church with me this morning and have it done?" "Yes, wife, most willingly," he instantly responded. "If you will only show me any authority in the Bible for it, and not only will we take the baby, but I also, will join the Presbyterian church." "Oh, very well," she beamingly replied, "I'll soon show you the authority." "Well, I'll get the buggy ready while you are finding it," he said, and walked out to the barn. Mrs. Carroll tripped joyously across the room to the table on which she kept her Bible and seizing it eagerly, began to turn its leaves rather rapidly at first feeling sure that her eyes would fall upon the words that she wanted; then more slowly, stopping to look here and there at special passages. Mr. Carroll, in the meanwhile, had hitched his horse at the gate and returned to the house. "Wife, have you found it?" "No husband, not yet." He quietly seated himself on the piazza and after having waited patiently for some minutes remarked: "We'll be late, wife, if you don't mind." "Really, it seems I cannot find it as easily as I thought. Suppose I get Mr. Tate (her pastor) to tell me where it is—would that do?" "Certainly, wife, all I want to see is the authority for what you propose to do. It matters not who finds it." "Well, we'll go at once, then," (Continued on page four)

Salvation Vs. Reward

By W. S. Hottel

The doctrine of salvation and rewards is clearly taught in the New Testament. Salvation at once has to do with the sinner. He is lost, needs salvation and may be saved. Of course, there is also a sense in which salvation has to do with the believer. He is saved from the penalty, guilt, and pollution of sin; is constantly being saved from the power and habits of sin, and will yet finally be saved from the presence and last traces of sin, at the second coming of Christ. Rewards have to do with belief, and with believers only. There are no rewards for the sinner. Nothing awaits him save judgment, condemnation and eternal death. Rewards have to do with works, service and faithfulness. Rewards at (Continued on page four)

When A Church Needs A Revival

When the prayer meeting is thin and dull. Sunday night attendance small and when church festivals and entertainments are thronged and animated. When the church wants shorter sermons and more musical exercises, in which perhaps ungodly choirs shout lies to heaven. When professors do not find time for home religion, but time for business, politics, society and for outings which give the devil his innings. When devout saints feel despondent and discouraged and hardly know what to do. When the one great business seems to be to get money to run the church and it is transformed largely into a house of merchant. (Continued on page four)

The Base Of Truth

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." I Tim. 3:15. This language was addressed by Paul to the aged Timothy his favorite and most dutiful son in the ministry. Its purpose was to instruct him as to how to behave himself in God's church. 1. The first question that arises in the mind of every honest inquirer is what did Paul mean by a church of God? The context shows clearly that the church here spoken of is the kind of a church that has bishops and deacons. The first 14 verses of this chapter are taken up with the discussion of the duties and qualifications of bishops. (Continued on page two)

The First Baptist Pulpit

"God's Never-Ending Desire"

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."—2 Chron. 16:9.

My business with you in these words is very simple. I do not speak to you today as an entertainer, though what I have to say should be interesting. I do not speak to you as a teacher, though my message should be instructive. I am speaking to you simply as God's messenger, discussing the issues of your soul. Everyone of normal mentality,

has some desire upon which his soul is set. There is a goal or an ambition toward which he is striving. There is no normal individual but what this could be said of him in truth. With some, their goal and their desire is money. I have seen men arise early, work late, and deny themselves the actual necessities of life that they might amass some-

thing of this world's goods. Such an individual has money for his quest and his desire. In contrast, others are interested in learning, and their chief desire is that of an education. When I was in school in Cumberland college, I saw one lad so desirous of an education that he came to school with poorest type of clothing. (Continued on page three)

When The Mud Dries

A mother found her little daughter crying bitterly because of an unkind remark a schoolmate had made about her. "But, my dear, you know it is not true, do you not?" "Of course I do mother; but the other girls do not. They will believe it." And she began crying afresh. "Well, dearie, just wait and they will soon learn who is true and who is not. You remember when you got that mud on your pretty silk shirt, and I told you not to try to clean it until it was dry? After it dried, how easily it brushed off, and a little gasoline removed the stain?" "Yes, mother," replied the girl. (Continued on page two)

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Prosperity Given

A layman's convention was being held in a large middle western state, and at the afternoon session about 2,500 men were present to engage in a conference upon stewardship.

Late in the afternoon a man asked about the law of tithing. The answer was "that while undoubtedly the law of tithing was still in effect, giving to God the first fruitage of all the increase to the extent of a least the first tenth was to be more a labor of love than slavish obedience to a law."

This statement was immediately followed by a query from a man who said, "Do you mean to say that every child of God should feel an obligation to put aside the first tenth of one's income and use it for the Lord's work?" Gathering courage, he went on to say, "For instance, I have a wife and three children, and my wages are ten dollars a week. Do you really think that God would want me to give Him the first dollar and only have the remaining nine with which to support my family?"

The leader paused for a moment before starting his answer to the frank question, when a man's voice boomed over the audience with the remark, "Say, preacher, may I answer that last fellow?" "Yes," was the reply. So the man made his way to the platform, and this was his answer, given with an earnestness and directness that carried its own conviction into every hearer's heart.

"Most of you fellows know me, for I used to be one of the worst drunkards in all this city, but a year and a half ago God saved my soul for Jesus' sake. The moment I got into the house that night, my wife saw that something had happened to me, and when I told her at once that I had surrendered to Jesus, she sobbed out her joy for a moment or two, and then pulled me down on my knees beside her and began to thank God with a torrent of burning words. Then she said, 'Tom, let's start proper.' 'All right,' I answered. 'How much money have you in your pocket?' So I showed her all I had. It was about \$2.40. She took 25 cents from it and said, 'Tom, from this on, God gets the first tenth of every dollar we get, doesn't He?' 'Yes,' I said. And from that day to this we have kept our agreement. Here he paused for breath, then he went on to say: 'Now I have a wife and four children and my wages are \$11.00 a week; so God gets the first dollar and ten cents, which leaves \$9.90 for the family support.' Just at that point in his narrative, the man stopped again, gave a sort of hitch to his trousers and then raising his hands high above his

head, his great voice boomed out, "And mates! mates! I say that God and the \$9.90 go further than me and my wife alone could make the whole \$11.00 go."

The Base Of Truth

(Continued from page one)

hops and deacons. Bishops and deacons in the New Testament were the officers of a local church. Phil. 1:1; Acts 20:28, and other passages conclusively show that each church had its own bishop and even more than one sometimes, and that no bishop ever had more than one church. This epistle was written to Timothy who at this time was probably pastor of the church at Ephesus. After discussing the duties and qualifications of bishops and deacons, Paul applies the instructions he has just given about bishops to Timothy himself, and tells him that if he (Paul) carries a good while, that he gave these instructions to him as to how to behave himself as the bishop of a New Testament church. The whole context is therefore conclusive proof that the church spoken of in this passage as the pillar and ground of the truth was a local church. "The American Commentary" on I Tim. 3:15 says:

"As a column with its base or foundation, sustains and lifts aloft the magnificent temple, displaying its splendor and strength, and the genius and skill of its architect, even thus is each church a column and base of the truth. It is God's institution, by which His truth is upborne and made known through the ages. It is not the author of the truth nor the authority on which the truth is published; but, receiving the truth from God as given in His Word, its office is to conserve and publish it as God's message to men. Without the church, therefore, the truth unpreserved and unproclaimed, would perish from the earth."

Strong's Theology, pages 10, 505, 551, says: "The safety and progress of the church is dependent upon her 'holding the pattern of sound words' (2 Tim. 1:13), and serving as 'pillar and ground of the truth' (I Tim. 3:15). Defective understanding of the truth results sooner or later in defects of organization and life." Again, "As the church expresses truth in her teaching, so she is to express it in symbol through the ordinances." Yet again, "The only organized body known to the New Testament is the local church and this is the only body of any sort competent to have charge of the ordinances."

I have given you these quotations from Baptist authors to show you that Baptist scholars of highest authority very clearly teach that this passage of Scripture refers to the local church and could not refer to any other kind. I do this that it may be clear to you and you may make it clear to others that Baptist scholars are very clear in their teaching that I Tim. 3:15 does not mean any kind of a Universal church, visible or invisible.

2. Having seen that it is the local church here spoken of in I Tim. 3:15, I want now to try to help you to see that each Baptist church is a support and stay of the truth. Paul first says that each local Baptist church is a support of the truth. That is what is meant by the word "pillar." As the American Commentary says: "The momentous relation of the church to the world as the pillar and

ground of the truth is in conserving and proclaiming Divine truth among men." The truth is not conserved and upheld in any community unless the Baptist church in that community does it. Truth falls to the ground if Baptists fail to uphold and support it. We weaken the truth every time we compromise with error, or go into any kind of union. All truth suffers when Baptists do not uphold and support it. So-called Baptist Fundamentalists, who are so strong for what they call fundamental truth, are the truth's worst enemies. A house usually has four corners. If Baptists uphold the Virgin Birth and Deity of Christ, His bodily resurrection, His vicarious atonement, the inerrancy of the Bible and other fundamental truths, and go into union with other fundamentalists who are non-Baptists, and fail to uphold the church organization, church polity, church perpetuity, church ordinances, church authority and church officials, their house is sure to fall, for it is like a house with two strong pillars or supports with the other two gone. Truth is a unit. You cannot compromise any of it without sooner or later all of its falling to the ground. It is the business of a Baptist church as the pillar and support of the truth, to support all of it and to conserve all of it, everywhere and all the time.

3. Each Baptist church is a base of supplies for the spread of the truth. At the base of the truth the business of each Baptist church is to proclaim Divine Truth; to make the truth known through all ages; to publish the truth as God's message. Cf. A base hospital and base of supplies in the army. Paul here sets forth that each local church ought to be a base of missionary operations. The commission was not given to individuals nor to boards nor to associations nor to conventions. The commission was given by the Lord Jesus to each local church. It is scriptural for churches to cooperate thru agencies in carrying out the Great Commission if they want to. But these facts should be borne in mind. The Commission was not given to any board, committee, association, convention, W. M. U. or any other organization except a local church. None of these agencies have any authority over the local church; but are rather subservient to the churches, to obey their instructions as to what they want done with the funds they entrust to these agencies. No church can shift its obligations or responsibilities laid upon it by the Lord Jesus as its head, to any of these agencies. These three principles need constantly to be borne in mind.

1. The commission was given to each local church by their Lord and Master.

2. No board or convention or any other agency has any authority over any church as to its methods, its work, its missionary operations, or its funds. Each church is sovereign and independent of every other church and of every missionary board or agency. It can work with or without them and be scriptural. There is only one power that has any authority over a Baptist church and that is the Lord Jesus.

3. The church cannot shirk or shift their responsibility and obligations for carrying out the Commission entrusted to them by their Lord to any board or agency. The responsibility is theirs, put on them

by their Lord, and He deals with them individually if they try to evade their responsibility. Churches may send out their own missionaries or they may cooperate with other churches in sending them out, or they may cooperate with associations, boards, or conventions in sending them out. All of these are scriptural. But the blame rests wholly upon them if the work is neglected.

The authority is in the Lord Jesus and we ought to use any method He tells us just so we get the gospel to the folks. Paul says the manifestation of the Spirit is given to every man to profit withal. I Cor 12:7. Every church ought to use all the plans the Spirit directs them to use. Again, each church as a base of supplies for the truth ought to remember that they are to lengthen their cords and strengthen their stakes, that they may be stronger bases of supplies for the truth. The New Testament never talks about Kingdom builders. That is a heresy of the invisible church folks. That is one of our failures to hold fast the pattern of sound words. The word oikodome occurs eight or ten times in the New Testament concerning building up local churches. Never once is it used in the Kingdom. The Kingdom comes and grows only as Baptist churches are built up, for they are the conservers and propagators of the truth. Pastors ought to indoctrinate their churches in all the truth that they may be stronger supports and larger bases of operations for the truth. Eph. 4:11-16. The command to make Baptists is as imperative as the command to make Christians. The command to indoctrinate Baptists is as imperative as the command to make Christians or make Baptists. The reason is, that only as Christians are gathered into Baptist Churches and these Baptist's churches are indoctrinated in "all things commanded by our Lord," do they become strong supports of the truth, and strong bases for the spread of the gospel to the ends of the earth. Matt. 28:18-20.

When The Mud Dries

(Continued from page one)

wonderingly. "Well, so it is with character. A little mud will not hurt it, if the character is strong and pure. Your friends will soon see who is the offender. Do not try to explain matters and clear up false reports. Just wait till the mud dries and it will brush off easily."

And so the girl was comforted. Even so may we "grown ups" take comfort in the thought when the tongue of slander assails us, and unkind, untrue reports are started about us, that the "mud will brush off." If we keep our lives clean and honest and true; if we live faithfully up to the golden rule; if we do good to those about us and stand strong for the right, let come what will, we need not fear the mud stains of slander.

They will brush off. — Standard

The Colporter

(Continued from page one)

creased. In the rural sections of the Eastern states are thousands of people who are untouched by any church. The colporter is the only minister of the gospel they ever see. In the West are thousands of ranches whose people never attended a church service. There are hosts of children who have grown to manhood and womanhood without ever having seen a Christian minister. Except as

these people are reached by the colporter, they will have no touch with religion. To many of these ranches the colporter is a visitable visitor from heaven. A single visit a whole family has often been led to change its life. This is no time to call in the colporter. We believe the number should be considerably increased and that we should make a determined effort to get the gospel into the nooks and corners of the world. We have, therefore, approved the increase in the budget which will enable us to send out more of these men into the byways of the nation.

We need to dignify the work of the colporter. His ministry is binding. Long after the preacher is gone, the printed page remains to influence not only individuals but families and communities. Frequently, through the ministry of a good book or paper or tract left in the home, a life is won which, in turn, blesses the whole world. One of America's greatest preachers was led to Christ through reading a tract placed in his hand by a Christian worker. He will take a line upon line to convince our people that the right kind of a colporter is one of the most important men among us. Every pastor and missionary should make it a part of his work to give out the leaves of healing wherever he goes. Many a life will get greater results from the work than from his messages at the pulpit, as helpful as they may be. — Texas Standard.

Amen and Amen! We believe in colportage work. None better.

As Goes The Seminary So Goes The Denomination

(Continued from page one)

churches, preachers, and especially Baptist schools! What a challenge especially to the seminary in Louisville!

Questions Answered

1. Are Hades and Paradise the same as heaven and hell?
No. Hades is the present place of the departed lost souls before the resurrection of the wicked. After they are resurrected and judged they are cast into the lake of fire. That is hell. Paradise is the abode of the righteous dead until after the resurrection and ascension of the Master. Now the righteous go to heaven and be with Him.
2. Can an unmarried man be a deacon in a Baptist church?
He can; but in the light of I Tim. 3 we doubt if he ought to be.
3. Is it necessary for him to have children if he is married?
No, but if he has any, he ought to have them under control.
4. Please explain Rev. 20:13-14. This is the last judgment. The dead and living that have not been previously judged, will then be judged. After that judgment death and Hades will be cast into the lake of fire.
5. Is there an intermediate state between death and the judgment?
Yes. The judgment does not take place until after the resurrection.
6. In what way does God call men to preach?
By His Word, by His Spirit and by His providences. If you have any doubt about the matter be sure that these three agree.
7. Did Israel leave Egypt the 14th or 15th of the month of Abib?
Moses says the 15th. Numbers 33:3. He calls it the month of Abib. Ex. 13:4.

Darkness cannot put out the lamp; it can only make it shine the brighter.

God's Never-Ending Desire

(Continued from page one)

and absolutely barefooted, without any shoes at all. He was anxious about the matter of education that clothing counted nothing with him. Learning and education was the supreme desire of his life.

With others their chief thought was that of military glory. In this respect we often are reminded of Alexander the Great who conquered the world and then sat down on the shores of the Aegean sea and wept because there were no more worlds to conquer. Truly the pursuit of his life was that of military glory.

Many a young man knows what it is to have some quest upon which the soul is set. It may be that his quest is a bride. Within the last month, forty-two young men have stood in my presence and pledged themselves to love, cherish, and protect the one of their choice. This meant from the standpoint of matrimony, their quest for a bride was over, and in the realm of marriage they had achieved the desire of their soul.

With others, their desire is that of pleasure. Many a young woman dashes about from one social gathering to another much like a butterfly flits about from one flower to another. I have even known some men who seemingly with no other thought in their mind than that of earthly pleasure. In this respect, we are reminded of the words of the poet:

Measures are like poppies spread
Which the flower and the bloom
is dead;

Like a snowflake on the river,
A moment white, then gone forever.

With others, seemingly the all-consuming ambition is that of power. I am satisfied today that in the battlefields of Europe that power and position are the actual principles back of the dictatorialism of the totalitarian states. They care not how many mother's lives they give their blood to drench the battlefields of Europe; they care not what it costs by way of death and suffering and family devastation; — their desire, their quest, their search, their pursuits for fame.

I leads me to declare that man likewise has a desire. To use a earthly figure of speech, there is one thing upon which God has set his heart. God's endless quest is that of God seeking man. Men do not seek God, but rather, God seeks man. In the early chapters of Genesis, Adam, when he sinned, was from God. Hitherto the voice of God had been the sweetest sound that ever fell upon his ears, now that he has sinned, Adam is from the presence of God. In the garden, He said, "Adam, where art thou?" It was necessary that God search for sinning man. Right then God's quest for man began.

From that day in Eden and all through the Bible, God is still searching for man. If you will turn in the last book of the Bible, you will find that God is still searching for a human race that has gone astray from Him. Listen: "Come, and let him that heareth the voice of the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, he shall take the water of life freely." (Rev. 22:17).

Thus, from our last glimpse in the Bible, we find God still in pursuit of man. Therefore, from the early chapters of Genesis when sin began to the closing chapter of Revelation, you find man hiding from God, while God seeks for man.

Throughout the entirety of the Bible in between Genesis and Revelation, you find that this is true. The prophet Isaiah speaks thus in God's behalf on at least two occasions. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18). "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. 55:1).

The record of God's search for man reaches its climax in the ministry of the Lord Jesus Christ. When Jesus came to this world, He announced the fact that He was here in search of man. "For the Son of man is come to seek and to save that which was lost." (Lk. 19:10). When Jesus told the story of the shepherd who had lost the sheep, He said that ninety and nine were safe in the fold, and that he was looking for that one that was lost. You will notice that the sheep was not looking for the shepherd, but that the shepherd was searching for the sheep. This then would indicate to us the fact that God has an endless, never-ending, all-consuming desire, — namely, that of searching for lost mankind that the elect may be brought unto the Lord Jesus Christ.

Just about a year ago when I was engaged in a series of revival meetings in North Carolina, the pastor there, Brother Frank Cale, told me about a book which he had read entitled "The Hound of Heaven." It sounded almost blasphemous and irreverent to me at first, for as the title indicated, the author pictured God as the "Hound of Heaven." Francis Thompson, the author, described in this book his own personal experience in which he felt himself pursued by a loving God in which there was no escape, and eventually as a hound brings its quarry to bay, so God eventually by continuous searching, succeeded in alienating the heart of Francis Thompson from the things of this world and binding him to the Son of God.

The Psalmist had somewhat the same experience. Listen: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." (Psa. 139:7-10).

I recognize the fact that there are many today who talk about man seeking God. I remember sometime ago hearing a man over this same radio station declare that every sinner ought to get right down on his knees where he was and seek God until he found Him. How utterly foreign such language is to the spirit of the Scriptures, for no sinner would ever seek God in his own strength. I say that God is ever seeking for man, and that His desire above everything else, and the quest of His soul, is that man be brought to Jesus. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8).

II

In view of the fact that God is ever seeking for man, we inquire how it is that God is seeking for man.

First of all, He is seeking for man through the Bible. Each of the texts of the Bible is one of God's means of bringing men to Jesus. Listen to these:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23).

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Joshua 24:15).

"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).

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37).

"Prepare to meet thy God." (Amos 4:12).

Whenever you read either of these texts, you can be sure that through the text God is seeking man. For example, sometime ago a man told me that he preached on Amos 4:12, "Prepare to meet thy God." He said that one man came to the services and apparently was disinterested until he quoted that text near the end of the sermon, and it gripped that disinterested sinner to the extent that he became convicted of his sins. As he walked on his way home, every time that he would take a step the echo from his footfall would be, "Prepare to meet thy God." Whether it was the right foot or the left one that struck the pavement, the echo was the same, "Prepare to meet thy God." Thus, through this text God sought out this man and brought him to the Lord Jesus Christ and he was saved.

Reuben Torrey was dealing with a man one day privately, and was unable in any respect to get the man to listen to him until in the course of their conversation Mr. Torrey quoted John 6:37 to him several times. Listen and I'll quote it to you: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." As he continued to quote this text, this young man became suddenly interested, and the result was that ultimately he was saved.

That which is true of this text is true of all the Bible. In the texts of the Bible God is ever seeking man that he might be saved.

God is prosecuting this endless, never-ending task of seeking men through the sermons that one hears. In fact, the Bible declares that preaching is God's appointed way whereby salvation comes to the lost. Listen: "For after that in the wisdom of God the world knew not God, it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21). How strangely God works in that He takes the sermons that men preach and uses them for the salvation of the lost.

I remember when I first became pastor in Russell, over eleven years ago, that we took a tent down to Raceland to hold a revival meeting there. At that time, one young lady who was a nurse in the Kings' Daughters Hospital, visited her aunt in Raceland quite often and attended the Holiness church there just as a matter of

having some place to go, and as a matter of entertainment and to make a sport of many things they did. One evening after we started our tent meeting, she attended services with us. I preached that night on Gal. 6:7 — "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Though I did not know she was present until afterwards, the message gripped her heart. She wasn't saved immediately. In fact, we closed that meeting and moved the tent to Russell and began preaching here, and she was still unsaved; but during our first tent campaign in Russell, that young woman became a child of God. She told me later that from the time that she heard that first sermon that the words of that text and the message that was preached, gripped her to such an extent that she was never able to get away from it; and in all her wakeful hours for approximately two weeks between the time that she heard me for the first time and the time of her conversion — during that entire period of time, that in all of her work that she went about in a daze remembering the text, and ultimately that sermon brought her to the Lord Jesus.

I remember years ago when I was just a boy preacher that I said some things contrary to the Ku Klux Klan, which organization I never did have any respect for. As a result of what I had said, a man came to church one Sunday evening to give me a whipping. I didn't know that he came for that purpose until six months later. However, since he arrived at the church house just as we were ready to start our evening service, he didn't get to see me before the hour of worship and since it was cold, and since one of the deacons insisted upon him coming inside, he came in and sat rather patiently through the service. The next Sunday night he didn't get there until we were just ready to start services, and on this second Sunday evening, his boy was saved. The third Sunday evening his girl was saved, and the fourth time he came to the house of God, he himself was saved. Some six months later, the deacon who had insisted that this man come into the church house the first time, told me how close I came to getting a whipping. I tell you, beloved, the Word of God given in the power of the Holy Spirit in a sermon form is just one of God's ways of seeking men for Jesus.

Many times the message does not bear fruit immediately. A lad ten years of age heard John Fernel preach on I Cor. 16:22 — "If any man love not the Lord Jesus Christ, let him be accursed." Eighty-six years past by, and when he was an old man ninety six years of age, he remembered the text and he reasoned that he did not love Jesus and therefore it must be that he was accursed. Pondering and meditating over that text of a sermon preached eighty-six years before, he became a child of God. I say then beloved that every sermon that is delivered which honors God's Word, and which is delivered in the power of the Holy Spirit, is just one of God's ways of seeking after man.

There are still other ways whereby God seeks man. Through the influence of Godly friends, and through the prayers of Godly companions, and devoted fathers, and pious mothers, God seeks the lost. I shall never forget the hour when as a young man I was awakened sometime in the night to find my mother beside my bed praying that God might save her boy. How

many hundreds of the redeemed today can trace their conversion to the fact that somebody prayed. Maybe it was a mother, or a father, or a loved one, or just a companion — yet through those prayers, salvation became a reality. This is just another of God's ways of seeking man.

Still again, God seeks the lost through the Holy Spirit. Listen: "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more." (Jn. 16:7-11). Every time that the message goes forth from the messenger and you feel a definite conviction that you ought to put your trust in Jesus, it is nothing more than the Holy Spirit seeking to alienate you from the things of the world and to lead you to an acceptance of the Son of God. If you come into God's house and the Holy Spirit walks up and down the aisle of the building, though unseen to you, He is there to lead you from the things of this life to things of God. It is thus through the Holy Spirit doing His work that God seeks the lost that they might be brought to Jesus.

Perhaps the greatest way whereby God carries on this endless never-ending search for man is through the cross of Calvary. On the day that Christ died, two other malefactors were crucified with Him. They were thieves, and they were dying for their own sins. Yet not so with Jesus for there was no sin in Him. The Bible gives us His spiritual pedigree. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26). The two thieves were dying for their sins, but since Jesus had no sins, we ask as to why he was dying. The Scriptures themselves tell us. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." (I Cor. 15:3). "For he hath made him who knew not sin, to be sin for us; that we might be made the righteousness of God in him." (2 Cor. 5:21). "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 Pet. 3:18).

Thus, I would remind you beloved that this desire on the part of God for the lost, and this search which He conducts, is a never-ending quest on His part, for throughout the Bible, through the sermons you hear, through the prayers of loving hearts that pray for you, through the work of the Holy Spirit, and through the cross of Calvary, God prosecutes this quest and this pursuit that man might be brought to Christ.

III

A question logically follows: Why is it that God is thus seeking for man? It isn't in order to cheat man and to make man miserable. He doesn't want to blast your hopes. It isn't His desire to thwart you in your earthly purposes. He doesn't want to take away from you the happiness that you have. He doesn't desire to make you miserable. In contrast, beloved, He is doing it to keep you from being miserable, and instead of cheating you, He is bringing to you the greatest blessing of all the world — namely that of

your salvation. Listen: "I am come that they might have life, and that they might have it more abundantly." (Jn. 10:10). "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1:15).

Therefore, beloved, knowing the terror of God, I would beseech you today that since Christ is seeking for you, that you receive Him. Let Him come into your heart; don't run from Him, don't deny Him, don't reject Him, instead, receive Him, confess Him, and publicly acknowledge Him to be your Saviour.

Several years ago a yacht landed at the wharf of Inverness, Scotland. Two young men disembarked and started out for a walk. Later, in the darkness they became lost. At the door of a farmer's cottage they plead for entrance, but were refused. A mile or so away they were received. One of these two young men was the crown prince of England, who later became George V of England. What shame and humiliation must have been the lot of him who had refused these two admission. Well beloved, your king — the King of Kings, is knocking at your heart's door today asking for admission. My prayer to God in your behalf is that today you will let Him in. May this search, this pursuit wherein God is desiring your salvation — may it come to an end today with you definitely receiving the Lord Jesus to be your Saviour.

The Horse Racer Exactly Right

(Continued from page one)
I said very decidedly, "mine is honest clear through." "You will pardon me," he broke in: "I have been on the inside of different bus- your work is and I will show you innesses and know. Tell me what that horse racing is more honest than your business." Then very calmly I said: "I am a preacher of the gospel of the Lord Jesus." For an instant he was literally dazed—but only for an instant. Then like a flash he spoke out positively, "That's not a business, that's a — a SACRIFICE!"

We parted at the station, but I could not forget his definition of the gospel ministry. He went to the race course, and I to the little community tucked away in the mountains.

The very next day the village pastor said to me: "I have to go over to the mountain to Lake — for a meeting. Will you come?" As I had never seen this famous lake, I went along. The Adirondack preacher was to be moderator of a church meeting to call a pastor. After walking along the lake front till dark, I went to the church. The meeting had just begun, and objections to the candidate were soon offered by the members of the church and congregation. "He is too old," was the complaint. "He is no youth," said the moderator, "but he is unusually experienced." I thought to myself, the horse racer was right, the ministry was a sacrifice. The church sacrifices experience and age to the inexperienced physical enthusiasms of youth.

Then the matter of salary came up. The moderator announced that the church had previously paid a thousand dollars a year, and ought to pay that or more in this instance. The church, however, pleaded poverty. The sum to be offered went down to \$900, \$800 and \$600 was being mentioned by the con-

gregation, when I leaned over to the Rev. D. M. —, of New York, who happened to be present, and told him the story of the horse racer's idea of the ministry. Almost before I finished, the moderator called on Mr. M to speak. He arose and retold my story. The effect was striking. No one dared to suggest calling a pastor at \$600 a year. Without any further argument, the candidate was called at \$800. I thought again; the horse-racer was right, the ministry is a sacrifice — not a money making business. Fifteen dollars and a half per week offered to an expert pastor — a specialist in soul culture; while others get twelve to fifteen dollars a day for laying bricks one upon another. The horse-racer was right, the ministry is a sacrifice.

Less than a month ago I stood by an open grave into which was lowered the body of one of our missionaries who had spent more than a half century on the foreign field. Two years ago, broken in health, he resigned and returned to his native land, to be rewarded with \$25 a month by the great and wealthy Presbyterian church he had served so faithfully. If he had gone into the United States Navy, as one of his relatives did, he would have been pensioned on \$4,000 a year long ago. The horse-racer was right, the ministry is a sacrifice.

At the last Presbytery, one of our pastors told me that he had not been able to get away for a vacation in the summer for he had to save the money to pay last year's coal bill. The horse-racer was right, the ministry is a sacrifice.

If it were a personal sacrifice only, for the minister alone, very few of "the cloth" would object—but it affects others. Last week I was told of a brilliant girl who craved an education that was denied her because her father was pastor of a very poor church. She is now working in a department store, and with her meager wages is supporting her aged parents. The horse-racer was right. The ministry is a sacrifice.

In yonder cemetery is a grave I visit. The doctor said she died too young, as a result of her birth and childhood in an Asiatic mission field. The horse-racer was right, the ministry is a sacrifice—for others have to suffer, too.

But there is another side — thank God, there's another side. Sacrifice is not all suffering. The reverse side is joy and peace and at last reward. Take the mountain village pastor who moderated the meeting I mentioned. He is the most loved and honored man I know in all that territory.

Said a girl to me: "No wonder our family loves him. He inspired us to get an education and five of us have graduated from the university; two are missionaries in India, a sister is a mission worker in New York, and the fourth, a high school teacher, winning boys and girls in school and church to Christ." That pastor knows the ministry is a sacrifice, not a money making business; but he also knows that the sacrifice brings more real joy and peace than all the selfish pleasures of the worldling.

In the same village church I had preached one summer as a student, more than twenty years ago, and this was my first visit since. A woman came up to me on the Sabbath and said: "It was your preaching when you were here

before that brought me to Christ." Then I, too, knew the joy of the sacrifice of the ministry.

The horse racer was right, but to him a sacrifice was only suffering. God's ministers know sacrifice is also joy and peace in the Lord. The Psalmist understood this rarer sacrifice. He wrote: "New will I offer in this tabernacle sacrifices of joy? I will sing yea, I will sing praises unto the Lord." Ps. (27:6). The horse-racer was only partially right. The ministry is a business — it is our Lord's business. It is also a sacrifice — but it is a sacrificial service of joy. — Presbyterian.

Salvation Vs: Rewards

(Continued from page one)
tainmen's for faithful service, sincere toil and patient suffering.

We need to distinguish between salvation and rewards. To confuse between them means to do harm to the New Testament teaching concerning both of them. It will mean the perversion of the doctrine of salvation by grace through faith, and to introduce works and legalism. To introduce and teach legalism is to strike a blow at the cross and the finished work of Christ. Yea, it brings one under the CURSE OF GOD. (Gal. 1:6-9). Observe carefully: The gospel Paul preached was distinctly the gospel of the grace of God.

I. Salvation and Rewards Differ.

1. They differ in purpose. Salvation is for the purpose of deliverance and safety — deliverance from darkness, sin, its power and consequences, Satan and his power and the wrath to come. (Acts 26:17,18; 1 Thess. 1:9, 10; Col. 1:13, Rom. 5:9,10).

Rewards are for the purpose of compensation for service, toil, faithfulness and suffering. (Matt. 5:11, 12; 10:41, 42; Luke 14:12-14; Col. 3:22-24).

2. They differ in the nature of their bestowment. Salvation is a free gift, it is bestowed by grace upon faith. (Eph. 2:8,9).

Rewards are a future attainment, received at the judgment seat of Christ, when the Lord comes again. (2 Cor. 5:10; Matt. 16:27; 1 Thess. 2:19; 1 Peter 5:24; Rev. 22:12).

II. Salvation.

In reference to salvation we learn a number of things in the Scriptures. We learn —

1. That salvation is wholly of the Lord. He is its source, channel and giver. (John 2:8; Ps. 3:8; 37:39). It is interesting and instructive to notice the expressions in the Psalms — "The God of my salvation" and "The Rock of my salvation," implying its SOURCE, STABILITY AND SURETY. (Ps. 24:5; 27:9; 118:14; 140:7; 95:1).

The Lord Jesus Christ is the Saviour of the world. His name denotes His office and His QUALIFICATION. Jesus—Jehovah, Saviour. (Matt. 1:21). Compare Luke 1:69; Acts 5:31; Hebrews 2:10; 5:9. Let us carefully observe —

(1) HE IS THE ONLY SAVIOUR. (Acts 4:12; John 10:9; 14:6).

(2) HE IS THE MIGHTY SAVIOUR. (Is. 63:1; Heb. 7:25). Note "Uttermost" means of degree and time.

2. That salvation is all of God's grace, love and mercy. (Eph. 2:8; 2 Tim. 1:9; Titus 2:11; Rom. 5:8; Titus 3:5; John 4:9-11).

3. That salvation is received by faith. (Acts 16:31; Rom. 1:16; 10:9; Eph. 2:8).

By faith the sinner depends upon Christ who took His place on the cross, dying in his stead, and, who now represents believers in

the glory. Thus the merit of the character and work of Christ is put to his account, and he is saved and safe. (Rom. 4:25; 5:1; 1 Cor. 1:30; 2 Cor. 5:21). Note: Salvation is obtained and not attained. It is Divinely and graciously bestowed and not humanly wrought or merited.

4. That salvation is a present possession. (John 3:16, 36; 5:24; 6:47; 2 Tim. 1:9; Titus 3:4,5; 1 Peter 1:3). Note: "Hath," "hath saved us," "saved us" and "hath begotten" all denote an accomplished and past act.

5. That salvation is set before us under seven aspects in the New Testament. They are—

(1) DELIVERANCE FROM SINS PENALTY. (1 Peter 3:18; John 5:24; Rom. 8:1).

(2) DELIVERANCE FROM SINS POWER. (Rom. 6:7-14; 8:2).

(3) DELIVERANCE FROM THE POWER OF SATAN. (Acts 26:18; Col. 1:13).

(4) DELIVERANCE FROM THE POWER OF THIS EVIL WORLD. (Gal. 1:4; 6:14; 1 John 5:4).

(5) DELIVERANCE FROM THE CLAIMS AND POWER OF THE LAW. (Rom 7:4; 7:4).

(6) DELIVERANCE FROM THE WRATH TO COME. (Rom. 5:9; 10; 1 Thess. 1:9,10; 5:9).

(7) DELIVERANCE FROM THE PRESENCE AND LAST TRACES OF SIN, WHEN JESUS COMES AGAIN. (Heb. 9:28; Phil. 3:20,21; 1 John 3:12).

III. Rewards

Certain things are well and clearly marked in the New Testament in relation to rewards.

1. Rewards are earned by work and faithful service. (Luke 19:12-19; 1 Cor. 3:11-13; 9:24,25; 2 Tim. 4:7,8).

2. Rewards will be given to believers at the first resurrection and the judgment seat of Christ, or when Christ returns and receives His people unto Himself. (Luke 14:14, with 1 Cor. 15:23; 2 Cor. 5:10; 1 Thess. 2:19; James 1:12; 1 Peter 5:2-4; 2 Tim. 4:8; Rev. 2:10; 22:12).

Note the expressions "at the resurrection of the just," and "at that day," which declare the time when the rewards will be received.

Let us remember that rewards are attained and not obtained.

3. Rewards are promised by God as a means of inspiration and encouragement.

They are promised—

(1) TO WEAN BELIEVERS FROM THE PURSUIT OR EARTHLY RICHES AND PLEASURES. (Heb. 11:8-10, 24-27).

(2) TO INSPIRE TO UNSELFISH AND LOVING MINISTRY. (Matt. 10:41,42; Luke 14:13,14).

(3) TO ENCOURAGE UNDER SUFFERING AND PERSECUTION. (Heb. 12:2,3; Matt. 5:11,12; James 1:12; 2 Thess. 1:6-10).

(4) TO INCITE TO FAITHFULNESS IN DUTY. (Col. 3:17-25).

(5) TO INSPIRE TO MISSIONARY ENTERPRISE AND PERSONAL SOUL WINNING. (John 4:35,36; Dan. 12:3; 1 Thess. 2:19, 20).

(6) TO INSPIRE LOVE FOR THE LORD'S APPEARING. (2 Tim. 4:8).

4. Rewards will be given according to the measure of the capacity for service and responsibility in life. (Luke 19:12-19).

5. Rewards will be forfeited through carelessness, faithfulness and compromise. (Rev. 3:11; 2 John 1:8; 1 Cor. 3:12-15). — Wonderful Word

When A church Needs A Revival

(Continued from page one)

dise with the world.

When, regardless of God's wis-

dom in organizing the church into a consolidated body, with the minimum of spiritual power and minimum of frictional machinery, it is recognized into a confederation of worldly clubs and trumpery societies, needing the executive ability of a railroad president to run them, with an abundance of oysters, ice cream and fun.

When flagging interest seems require many rally days, holidays and jolly days, often robbing Lord of His day.

When the preacher instead of being a gospel specialist, under special commission, is literary,acular and sensational; a trumpet of "new thoughts" booming every worldly craze up to date.

When the pulpit issues no inspired life and death appeals to sinners to flee the wrath to come and no agonizing prayers are offered in their behalf, indicating falling away from the faith for all delivered to the saints.

When the unconverted fall from attendance on the sanctuary and appear utterly thoughtless and unconcerned in sin.

When for a long time no sinners have been converted, neither saint nor sinners are alarmed, so that we have a "sionless church and an indifferent world," and God and angels look down on a "church asleep" dying sinners in her arms.

Then a revival is needed. P. Marvin.

Why The Baby Wasn't Baptized

(Continued from page one)
she said, feeling greatly relieved and believing the matter to be good as settled; for she did not doubt her pastor's ability to take her to the authority at once. Taking the baby in her arms, she joined her waiting husband and they were soon rolling briskly toward the church. Mr. Tate, driven up just a few minutes in advance and Mrs. Carroll, in a highly elated mood, almost ran where Mr. Tate was waiting while her husband was saying his horse, and eagerly said, "Ta'e, I asked Mr. Carroll, would be willing for me to have the baby baptized today and I would only show him any authority in the Bible for it. Just tell me where it is to be found and I will show it to him." Mr. Tate, a man highly respected for his sincerity looked straight in the face and said, "Carroll, it isn't there."

He tried to explain their position by saying something about basing their practice on "infancy" and not on authority, but it did not satisfy her. She was indignantly surprised and greatly disappointed. She walked quietly toward church without saying a word to her husband.

After the services were over they were driving home, she said, "Mr. Carroll, I don't want my baby baptized. Mr. Tate said there is no authority in the Bible for infant baptism. I don't want you to join the Presbyterian church, but I want to join the Baptist church, because I know it must have authority for what it does or you wouldn't do it. I as I have never seen before, necessity for basing the practice of a church on the direct authority of God's Word, and not on tradition, sentiment, or inference. Argus.

Nothing will show more completely what we are than the trials which we meet and how we meet them.