

Worldly Pleasures Trouble Us In Seeking Them, Do Not Satisfy Us
When Possessing Them, And Make Us Despair When Losing Them.
PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

Devoted to Evangel-
ism, Missions, and Bible
Doctrines.

The Baptist Examiner

The Paper With A National Circulation

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

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

WHOLE NO. 315

RUSSELL, KENTUCKY, SATURDAY, FEBRUARY 26, 1944

VOL. 13, NO. 4

A Scripture Which Is Badly Abused And Most Sadly And Woefully Misused

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us." — Luke 9:49-50.

This passage is often quoted by the "Unionists" to show that the Master favored union of all those working with and for Him. But the passage does not hint at such an idea. What the Master does teach is religious liberty. When John, the disciple of love, who was so zealous for the truth that he wanted to stop all who did not work with them, told the Master that he had forbidden some man to work because he was not going their way, the Master did not tell the disciples to go hunt him up and join him; nor did He tell them to hunt him and ask him to join in with them. He simply said let him alone. That is the Baptist contention and has been since the days of Christ. Let Catholics, Adventists, Jews, Christian Scientists, Russelites, the various Protestant sects, and even Agnostics and Infidels alone to do their own work in their own way. But that is a vastly different thing from going into any kind of "union" religious work or meetings with any of them. To get the demons out of folk was a good thing. Let any man that was trying to do that cast out as many as he could; don't stop him, was what the Master said. But He went right on His way and formed no "entangling alliances" with any workers of His day, except those who left all and followed Him. He did not stop those who differed from Him; He simply let them alone to go their way and He went His way, separate and distinct from all sects, schisms, religionists and reformers of His day. That was what He told the Baptists of His day to do. Baptists in the 20th century prosper best as they do what He said — attend to their own business and let the other fellow do his own work in his own way, without any help or hindrance from them.

A FLY AND AN IRISHMAN

In one of John Wesley's meetings, many years ago in Dublin, Ireland, an Irishman who was quite opposed to the preaching but very fond of music, determined to attend one of the meetings in order to hear the singing. He resolved to stop his ears as soon as the preaching began. After the hymn he sat with his head down and fingers pressed in his ears.

But as he sat there a fly lit upon his nose. The man moved his hand to drive it away and in so doing, nine words reached his ear: "He that hath ears to hear, let him hear." From that moment this man, who was an ungodly tavern-keeper, had no rest in his soul. He listened eagerly to the Gospel and became a converted man! — Gospel of Light.

Ed. Note: "The word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit." — Heb. 4:12.

The Bible

All that Homer had to say has been told in 20 modern languages.

All that Shakespeare wrote has been translated into 40 languages.

All that Tolstoy declared to the world has found expression in 60 languages.

Bunyan's Pilgrim's Progress talks today in 118 different languages.

But the Bible in whole or in part is today translated into more (Continued on page four)

A Noted Baptist Preacher Writes On "The Glory Of The Ministry"

WILLIAM WARD AYER

Calvary Baptist Church, New York City

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." — I Timothy 1:12.

To Timothy, a young minister and Paul's own son in the faith, the great apostle presented this sublime evaluation of his high calling, portraying the glory of Christian service.

THE GOSPEL MINISTRY IS A GLORIOUS CALLING.

First, because of the One who calls. The true ministry is not a mere profession, but a divine calling. God's great messengers through the

years have been deeply conscious of this calling. Moses heard the voice of God from the blazing bush, calling him to the task of delivering God's people from the land of Egypt. Amos the shepherd said, "The Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy" (Amos 7:15). Isaiah received his call in beatific vision in which he saw the Lord and heard Him ask, "Whom shall I send, and who will go for us?" Isaiah responded, "Here am I; send me!" (Isa. 6:8).

"Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet" (Jer. 1:5) said Jehovah to Jeremiah. John the Baptist was ever conscious of his God-sent mission, and Paul seemed wide-eyed with wonder that he had been called to preach the unsearchable riches of Jesus Christ marveling that unto him, who was "the least of all saints," this grace should be given. The Lord had enabled him and counted him faithful, putting him into the ministry.

This sense of God's call is the underlying glory of the ministry, the gleam and the glow so necessary to perseverance in service. Lose this glow and nothing is so drab, commonplace, and depleting. No burden is quite so heavy as the burden of trying to do the work of the Lord, without a vision of the (Continued on page two)

The
BIBLE
contains
3,566,480 let-
ters, 810,697
words, 31,173 verses,
1,189 chapters, and 66
books—39 in the Old Tes-
tament and 27 in the New
Testament. The longest chap-
ter is the 119 Psalm; the shortest
and middle chapter, the 117th Psalm.
The middle verse is the 8th of the 118th
Psalm. The longest name is in the eighth
chapter of Isaiah. The word "and" occurs
46,627 times. The word "Jehovah" 6,855
times. The thirty-seventh chapter of Isaiah and
the 19th chapter of the second book of Kings are
alike. The longest verse is the 9th of the 8th chapter of
Esther; the shortest verse is the 35th of the 11th chapter of
John. In the 21st verse of the 7th chapter of Ezra is found all
the letters of the alphabet but "j." One of the finest pieces of
reading is the 26th chapter of Acts. The name of God is not men-
tioned in the book of Esther. The Bible contains history, poetry,
astronomy. It is a library all in one book, and in the 20th chapter of
Exodus you will find the Ten Commandments. In the 5th chapter
of St. Matthew will be found the Beatitudes. The Bible tells
one how to treat his friends and enemies. It is the
"world's best seller." It reveals the mind of
God, the state of man, the way of
Salvation, the doom of sinners,
and the happiness
of believers.
READ IT TO BE WISE,
BELIEVE IT TO BE SAFE
PRACTICE IT TO BE HOLY.

A PREACHER REPLIES TO A CALL!

Dear Brethren:

Doubtless you will remember the invitation you extended to me to come over to Macedonia and help the people in that section. You will pardon me for saying that I am somewhat surprised that you

should expect a man of my stand-
ing in the Church to seriously con-
sider a call on such meager infor-
mation. There are a number of
things I should like to learn before
giving my decision. I would appre-
ciate your dropping me a line, ad-
dressed to Troas...

No mention was made of a sal-
ary I was to receive. While it is
true that I am not preaching for
money, there is the certainty that
these things must be taken into
account. I have been through a
long and expensive course of train-
(Continued on page four)

The First Baptist Pulpit

"SELAH!"

"All scripture is given by inspira-
tion of God, and is profitable for
doctrine, for reproof, for correc-
tion, for instruction in righteous-
ness." — 2 Timothy 3:16.

I have a subject which everyone
should remember. It is a subject of
only one word, and I think a word
which is more misunderstood than

possibly any other word in all the
Bible. It is the word "Selah,"
which is used seventy-three times
in the Psalms and three times in
the prophecy of Habakkuk.

In spite of the fact that it oc-
curs seventy-six times in the Bible,
if you ask the majority of Bible
students as to its meaning, their

answer will invariably be, "I don't
know." I remember when I was in
Cumberland College shortly after I
began to preach, that I asked the
professor of Bible as to its mean-
ing when I first noticed this word.
He made the usual answer, "I don't
know." Since that time, I have ask-
(Continued on page three)

LISTENING FOR WHAT?

Two men were walking along a
busy New York street when one of
them asked his companion if he
heard a cricket. His friend laughed
and replied that no one could hear
a cricket with the din of trolleys,
motorcars, and trucks. The other
stopped, lifted up a stone, and
picked up a cricket and showed it
to his friend. "How could you hear
it?" the incredulous friend asked.
"I will show you," and taking a
coin from his pocket he tossed it
in the air. When the coin struck
the sidewalk, several men near by
put their hands to their pockets
and looked to see if they had drop-
ped any money. "You hear what
you are trained to listen for," the
nature lover observed. "My ears
are trained to hear birds and in-
sects and all the sounds of nature."
Our Lord knew all about the many
noises of earth that drown out the
still small voice of God's Spirit
(Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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Rambling With The Editor

Elder R. G. Holland of Laurel, Mississippi, writes: "I'm getting much good from the paper. I feast on its food. I get much help in preaching from your messages. I'm going to use your outline on 'Marks Of A Good Baptist' next Sunday, with it fitting our needs here. I'm anxious to get into the sermons on the parables which you have been publishing, but I'm away behind in my reading."

Then here comes Cpl. Chris Williams of Kessler Field, Mississippi, with four more subscriptions for his friends back home. He says: "I am enclosing \$2.00 for four subscriptions for your wonderful paper. I thank God for it and I want it to be a blessing to my friends at home." Thank the Lord for a Christian man in the Army who is trying to serve God!

About a century ago Baptists divided almost equally in number, one-half being missionary and the other half anti-missionary. While Missionary Baptists now number nearly six million, the anti-missionary crowd have less than one hundred thousand. God cannot prosper an anti-missionary people and keep His Word.

We are most happy to have a long letter from our friend and brother in Christ, J. B. O'Neal of Walton, Kentucky, (87 years young). Brother O'Neal was an inspiration to this editor when he was a boy preacher. All down through the years, he continues to be such. Concerning THE BAPTIST EXAMINER, he says: "I do not mean to flatter you, but undoubtedly it is the best Baptist paper I have ever read." May the Lord give him many years in His service yet.

In response to our calendar which we sent out recently carrying pictures of the editor's family, we received a most appreciated card from Leo Stogner of Riggs, Kentucky. Ditto concerning many, many others whose names and addresses we do not have the space to mention.

Sometime ago The Baptist Messenger told of a missionary in China who was offered a salary of \$14,000 by a steel corporation, although he was only getting \$1800 a year as a missionary. He declined

the offer, saying that he would rather have a big job with a little salary than a little job with a big salary.

Our eternal thanks to Elder William Kretschmer of Grayson, Kentucky, who continually sends us subscriptions which he picks up from his friends here and there. May the Lord raise up more like him who have the interest of this paper at heart.

THE BAPTIST EXAMINER is about the only Baptist paper that contends for all the truth of all the Bible, both in the articles published and in the books which we recommend and sell. You can safely invest in any books advertised in THE BAPTIST EXAMINER.

Here's a little poem sent us by the editor's uncle, Ira A. Jackson of Boise, Idaho. It carries a good sentiment:

"I often say my prayers
But do I really pray,
And do the wishes of my heart
Go with the words I say?
I may as well bow down
To gods of wood and stone
As offer to the living God
A prayer of words alone;
For words without the heart,
The Lord will never hear,
Nor will He to those lips attend
Whose heart is not sincere."

Elder L. G. Whitehorn of Spiro, Oklahoma, who is bringing out a new book entitled "The Church That Jesus Built," says concerning THE BAPTIST EXAMINER: "I am a reader of your splendid paper and have been for a long time."

A NOTED BAPTIST PREACHER WRITES ON "THE GLORY OF THE MINISTRY"

(Continued from page one)
Lord. Visionless gospel ministers become mere traders in the religious market, crying their wares from Sunday to Sunday in drab tones of necessity — pathetic figures in the presence of apathetic hearers, doing a ministerial chore with neither grace nor graciousness — selling their talents to the highest bidder and offering a sermon pittance for a pittance of salary.

Emerson once said that men whose work is carried on under lofty arches and domes acquire a dignified stride and a certain stateliness of demeanor because of the stateliness of their surroundings. Some such experience as this must come to the minister of the gospel. Only when the preacher feels his pulpit placed under the cathedral arches of eternity has he the right perspective. Only those who sense that they labor primarily for God can endure.

Life is a tedious treadmill when the gleam is lost. Many a discouraged servant of God knows this all too well. Moses lost his gleam amid the murmurings of his cantankerous people. He smote the wilderness rock twice in anger and said, "Must we fetch you water out of this rock?" This petulance was costly — it lost him the promised land. Every minister of God who in the petulance of discouragement loses the vision divine and endeavors to carry God's load in his own strength, loses also the promised land of supreme achievement and blessing.

The ministry is glorious because

of the message. Our theme is good news — not good advice or condemnation, but the grace of God in Christ. Good news — glorious news! Good news about a loving God, about sins atoned for, about deliverance from sorrow, about a stingless death and a defeated grave — news the world sorely needs today. Our Lord proclaimed it in His first sermon in the synagogue at Nazareth, His home town, when He preached good tidings to the poor, deliverance to the captives, the opening of the prison house to those who are bound. How that message must have thrilled the people of Nazareth! How it must have thrilled His own soul as He presented it!

One must be sorry for the preacher who has nothing to preach except man's latest economic and social plannings. Of course, we must on occasions preach to the "times," but in the main we preach to the "eternities." Economic and social schemes come and go, but the need of sinful man and God's remedy for him remain the same.

What a message we have! Angels would gladly tell it, but God has commissioned men to proclaim it. Paul sets it forth in radiant phrases in his Ephesian epistle. This revelation was given to him, he boasts — the revelation of the gospel, "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is the grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:7,8). Thus the apostle reveals in the message.

Milton said, "To be a poet, one's whole life must be a poem." And to be a preacher one must be possessed by his message. There is a glory in being the living channel of the living and life-giving message, to have one's mind operated upon by the Spirit of God, to have one's lips (though they be lips of clay) the instruments of divine purpose, to have one's whole personality worked upon by the Spirit to the end that God may do the work which is paramount in this day — the winning of men and women to Jesus Christ.

It is a glorious calling because of the associations of the ministry. For a generation now the popular mind has portrayed evangelical Christians as narrow, ignorant, acrimonious — vastly inferior folk. Yet as a minister I have had association with really superior people — with lives that God has touched and transformed.

For strengthening of character, for encouraging glimpses of virtue and sheer nobility, give me the associations of the gospel ministry. Eternity alone will tell what I have learned in the sickroom and in the house of sorrow. My character has been strengthened by observing obscure heroism among God's people. I have handled the jewels of life.

The ministry is also a perilous calling.

Paul had a dual sense of glory and responsibility. While the glory of the ministry exalted him, the perils of his high calling filled him with reverential fear. There echoed in his soul, like the tolling of a solemn bell, the solemn possibility, "when I have preached to others,

I myself might become a castaway."

Yes, there are grave perils in this glorious calling — perils always accompany privilege. Most folk think of the minister as living in a stormless, sunny haven, a wearer of soft raiment, a purveyor of soft things, sheltered against life's sterner realities, unlike the man in the office and the factory. "Our lives are battlefields," says the pew to the preacher, "yours is a garden." Perhaps — but oh, the battles in the garden!

The struggle for existence takes place in gardens. There life fights against silent, vicious, deadly enemies. The law of the survival of the fittest, the struggle for existence is continuously operative in gardens. Superficial observers of gardens never see the struggle, but it is there in all of its deadliness. The battle in the office and in the factory is a kind of superficial battle. It is noisy, sweaty, metallic. But the garden warfare is basic, and the life of the universe depends upon victory in that warfare. It was in the Garden of Gethsemane that Christ won His battle that made possible the salvation of the world upon the cross that followed.

The ministry is rich in privilege, but it gives no guarantee of moral security. Too many, like Lot, have started the pilgrim journey to Canaan only to land finally in Sodom and its sin. There is no tragedy comparable to that of leading others into the pathway, and then stumble from it yourself.

First, there is the peril of the "heights." Dr. Jowett speaks of the deadening familiarity with the sublime. Mountaintops are exhilarating. The sense of highness with panoramas of beauty spread out before us exalts the soul. But many live on mountaintops and lost all sense of the majesty of the heights.

The minister is always in danger of losing the sense of the high privilege of the heights upon which he continually lives. It is tragic to lose Jesus in the temple, to live with the Book and lose its power, to let prayer become an unpleasant duty, to have church services become a chore, and conversions become commonplace. Many a minister degenerates thereby into a mere guidepost on the road to heaven, orthodox enough, faithful enough in routine matters, but lifeless and uninspired. He is always in danger of becoming a mere professor when he should be a pilgrim. It is possible for the minister to become counterfeit without scarcely knowing it. The high experiences that most folk know only on special occasions are his daily privilege. Glorious experiences can become drab if we do not guard the sense of the heights on which we live.

Second, there is a peril of the "depths." The minister lives in the midst of human suffering. Sorrow continually comes to his door and unless he watches carefully he may become calloused to the bleedings of life. What other men encounter only once or twice in a lifetime is his continuous experience. He walks among the sick and dying. Things that haunt the spirits of others for weeks may pass over him in an hour, and his great temptation is to shield himself in cold professionalism against these sorrows.

Third, there are the perils of "spiritual pride." Some of the severest defeats I have known have

come in the midst of great success. Peter, at Caesarea Philippi, heard the commendation of the Lord, "Blessed art thou." A little later, because obviously his soul was lifted up in pride, he heard, "Get thee behind me, Satan." Pride of achievement is a terrible snare. Our responsibility is not only to preach Christ crucified, but to preach Him in a crucified way.

The story has been told of the young Scottish theological student asked to preach in a church with one of the great high pulpits. These were common in the old land. With great confidence and considerable speed he climbed into the high place, feeling he would sweep the congregation with his oratory. But he scarcely had he given out his text, before his thoughts began to flee. And his well-prepared sermon went from him. He stumbled and halted through twenty minutes of piteous effort, and then climbed down from the pulpit to weep out his chagrin on the front pew of the little church. After the others had gone, the good old Scotch mother in Israel endeavored to comfort the boy, giving him this admonition: "Lad, die, if ye had gone up as ye came down, ye would have come down as ye went up."

The rewards of the calling. Thank God these are many. First, there are personal rewards. These are largely subjective. They are the development of the mind, the broadening of the soul, the creation of eternal character.

Temporal rewards are more the monetary. Ministers of the gospel are sometimes underpaid, but they know the joy of touching lives, being the instrument of God, transforming families and homes. There is rich satisfaction in knowing that ministers and missionaries are scattered over all the world as a result of our having communicated to them the truth committed to us.

There are the eternal rewards. We expect to hear from the faithful servant. This anticipation is exemplified by Paul's great song: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (II Tim. 4:6-8).

In that day every sacrifice made for the cause of Christ will pass into insignificance before the glory that shall be revealed in us; every heartache, all misunderstanding will be over, and our glorious ministry will then be glorified in the presence of Him who is our glory, praise and song.

Hotel Directory

Charleston, W. Va.

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341 ROOMS — ALL WITH BATH
Rates \$2.50 Up

Charleston, South Carolina

ST. JOHN HOTEL
W. E. Ivey, Manager
No Liquor Served

"SELAH!"

(Continued from page one)

many others and always with the same answer.

I have a very definite conviction that there is no word in the Bible that was just put there to fill up space. Rather, I believe that there isn't a word in God's Book but what has a most definite meaning for us today. My text declares this truth when it says that "All scripture . . . is profitable." Well, since this Scripture is profitable, then these seventy-six Scriptures concerning the word "Selah" are profitable too.

As I began to study the meaning of this word, I found that the Hebrew literally meant "to lift up."

Jameison, Fausett, and Brown concerning the word "Selah": "It probably denotes rest or pause . . . intimating something emphatic in the sentiment."

Another old commentary — Cummings and Brown, say that it means "Think of that."

I like these definitions. I think they express what the writer meant as he used this word. I believe that every time it is used that it does indicate something emphatic in the sentiment so that it must God's way of marking passages of special interest for us. Every time we read the word we are to pause and meditate upon the sentiment, and "think of that."

It is just as though you might underscore passages of special interest in a book. By so doing, we mark the book thereby indicating that which is emphatic in the sentiment. Then truly we can say today that wherever the word "Selah" is found, that God has thereby underscored or marked for special emphasis, passages which will be of particular interest to us.

I have gone through the seventy-six instances of the use of this word, and have found that they may be collated and collected into eight groups. In other words, if I have understood them, there are eight themes thus taught in these Scriptures which God has marked for our special emphasis.

I

Theme No. 1: God is a sovereign God.

"He ruleth by his power for ever; his eyes behold the nations; let not the rebellious exalt themselves. Selah." — Psalms 66:7.

Oh how little of the sovereignty of God is preached today! I heard of a preacher sometime ago who kept lamenting in a message the failure of man, and repeated again and again the expression, "Poor God, poor God." My impression is that the congregation should have joined in the dirge by way of refrain, saying: "Poor preacher, poor preacher."

I heard of another Armenian sometime ago who preached on the subject "What God Owes Man." Ah, dear me, as if God owed man anything! Such messages as preached by these two ministers are but an indication of the trend of the day, for in the majority of churches, man is exalted whereas God is abased.

Yet this is not true in the Scriptures. In the Bible, God is magnified and man is minified. There is no teaching in all the Bible which is more pronounced than the truth that we serve a God who is sovereign and supreme. Listen:

"The Lord of hosts hath sworn, saying, Surely as I have thought,

so shall it come to pass; and as I have purposed, so shall it stand: That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" — Isaiah 14:24-27.

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." — Isaiah 46:9-11.

Here are Scriptures which might be multiplied again and again which declare the marvelous truth of the sovereignty and the supremacy of God. That which He purposes, comes to pass. That which He proposes, no man can disannul. He knows the end from the beginning. His counsel shall stand and shall not be destroyed. He has His way in the elements of nature. Certainly no one can read these Scriptures without bowing in the presence of the sovereign God of the universe.

It is rather interesting to notice how that He is sovereign over every realm. In Egypt He controlled the frogs. Read Ex. 8:5, 13.

In Egypt He likewise controlled the flies. Read Ex. 8:22.

His sovereignty is also indicated in Egypt in His control of the cattle.

"Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. And the Lord appointed a set time, saying, Tomorrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one." — Ex. 9:3-6.

In Daniel He controlled the lions that they did not harm His

servant.

"Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lion's mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." — Dan. 6:21, 22.

In the days of Jesus, He controlled the fish.

"Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: take that, and give unto them for me and thee." — Matt. 17:27.

The Scriptures reveal that He is sovereign over the angels.

"And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the Lord commanded the angel; and he put up his sword again into the sheath thereof." I Chron. 21:15, 27.

In the Old Testament, we find Him controlling the Red Sea so that the water divided that the children of Israel might pass over, and yet devastatingly came together for the destruction of Pharaoh and his army when they attempted to follow in pursuit of Israel. Read Exodus 14:15-26.

His sovereignty is aptly manifested in that He brought a flood of water upon the world in the days of Noah. Listen:

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die." — Gen. 6:17.

He was sovereign over Nebuchadnezzar's furnace, for though three Jews were thrown bound into an over-heated furnace, they walked unharmed in the flames thereof.

"And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." — Dan. 3:23-25.

Even the winds and the waves were subject to His will when Jesus

was here in the flesh.

"And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." — Mark 4:38, 39.

From these, and many other Scriptures, it can be noticed that God is a sovereign God. He does as He pleases. He is supreme. He works after the counsel of His own will. He does that which He proposes and no one can disannul, change, nor hinder.

This is one of the themes which God has marked for our meditation. Thus, when we read of the sovereignty of God, He Himself says "Selah," meaning, "think of that." Certainly it is marvelous for us to think of and to meditate over, this glorious truth — the sovereignty, the majesty, and the supremacy of God.

II

Theme No. 2: We are to render thanksgiving unto God. Listen:

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah." — Psalms 68:19, 32

"Praise Him, Praise Him! Tell of His excellent greatness; Praise Him! Praise Him! Ever in joyful song!"

Isn't it wonderful that God does daily load us with benefits! Every day we eat God's food, drink God's water, enjoy God's sunshine, breathe God's air, and live off God's bounty. Because of this, He commands that we are to sing praises unto Him.

It isn't just enough to bow our heads at mealtime to thank Him, nor have we sufficiently praised Him when we come together at the Thanksgiving season to render our thanks unto Him for His goodness; but every day we are commanded to render our praise and thanksgiving unto God.

This is just one of the Scriptures that God has marked for our benefit. When thanksgiving is enjoined upon us by His command, He then says, "Selah — think of that."

Certainly we ought to thank God for everything which comes to us. We ought never to pray without thanking Him for that which He has already done in our behalf.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." — Phil. 4:6, 7.

In fact, we ought to thank Him for everything which comes to us in life. There isn't an experience which comes in His providence, but what comes from His hand and is ultimately for our good and for His glory. Hence, we are to thank Him for all things. Listen:

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." — I Thess. 5:18.

Did you ever contrast the way in which a chicken and a pig each drink? You will notice a chicken will dip its bill into the water and then raise its head apparently to let the water trickle down its throat, and seemingly, it appears to me, in an act of thanksgiving unto the Giver of every good and perfect gift. In contrast, you know how a hog eats without my describing it. Well, there are an awful lot of God's creation who call themselves humans, who act the same as the hog — they never pause to thank God for anything at all which comes into their lives. Oh, how few there are like the chicken who lift their eyes in meditation, and from their hearts bless God and praise Him for all of His benefits unto them.

Here then is a truth which God has marked in the Bible for our benefit — this truth that we are to praise Him for His goodness and benefits unto us.

III

Theme No. 3: God preserves us from our enemies. There is no truth which is more emphatically taught in the Bible than that God preserves us daily from all of our enemies. Listen:

"He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, unto the midst whereof they are fallen themselves. Selah." — Psalms 57:3, 6.

"Many there which say of my soul, There is no help for him in God. Selah. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he lead me out of his holy hill. Selah." — Psalms 3:2-4.

Here are more instances of the use of this wonderful word "selah." In these few verses it is used four times. God has thus marked — even repeatedly marked this truth for us that He will preserve us from our enemies.

ONE PICTURE LIKE THIS IS WORTH MORE THAN A THOUSAND WORDS

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There is no one who stands for the Word of God but what will find that there are plenty who will become offended thereby and thus become enemies. This was the experience of practically every prophet of the Old Testament. It was the experience of all the men of God of the New Testament. Every one of the faithful apostles suffered martyrdom in some form or other except the Apostle John, and he barely escaped, though he was severely and sorely persecuted. The Apostle Paul, of whom it would appear that he would be loved by everyone, said, at the close of his ministry: "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." — 2 Tim. 3:12.

We, therefore, need not be surprised today when we have difficulties, heartaches, hardships, and even persecutions heaped upon us as we try to carry on in the name of the Lord Jesus Christ. Ever since I've been in the ministry, this has been my experience. I have had anonymous threatening letters mailed me by the hundreds. I have had enemies who have not only sought my physical life, but have attempted even my ministerial and civil destruction. Yet, I have had a conviction in it all that the God who preserved and cared for His saints in the past, will continue to care for me.

To give you a particular illustration of this truth, I remember a few years ago that a man came to church one Sunday night to give me a whipping. He got there late and was not even planning to come inside until one of the deacons insisted that he do so. At the close of the service, he asked if he might talk to me the next day, but since I wasn't going to be in the community the next day, I was unable to see him. He promised that he would come to church early the next Sunday night and talk to me before the service began, but was prevented from doing so. However, on that second Sunday night, one of his children was saved. The next Sunday night another was saved, and the following Sunday night, he, himself was saved. I didn't know that he had a sinister intention when he came to the house of God that first Sunday evening. I didn't know that it was his expectancy to bring bodily harm to me. It was some six months afterward that this deacon jokingly told me how near I had come to bodily harm.

Yet, this experience does not stand by itself. Right here in this church a man came and sat within four seats of the front with the expectancy of hurling a stone at me one night many years ago. Yet before this service was over, instead of his hitting me in the head as he intended, God broke his heart and he was ultimately saved.

I cite these as examples out of my own experience showing that God does preserve us from our enemies. In many instances He calls attention to this truth in the Scriptures and marks it with the word "selah." Here is something for us to think about. Here is something for us to pause over and meditate upon. We have a God who can take care of us even in the midst of our enemies.

IV

Theme No. 4: God will bring about a resurrection. This is another truth which He has marked for us with the word "selah." Listen: "But God will redeem my soul

from the power of the grave: for he shall receive me. Selah." — Psal. 49:15.

And what a blessed truth this is! How wonderful it is to know that He is going to redeem our body from the grave.

I am sure that there isn't a one of us but what from time to time think about the prospect of death. Within a few years, each of us will doubtlessly be in our graves. Yet, we have the assurance that we will not be left there forever. There's to be a resurrection. "Selah" — "think of that."

Looking backward across life's experience, about all that we can see is graves and graves and graves. There are graves of fathers and mothers, brothers and sisters; graves of sweethearts and loved ones. There are graves of gray-haired grand-sires and little babes scarce more than a span long. All of those graves are filled. The grass is growing on many of them. Out in the future before us about all we can see is the same — graves, graves and graves. Unless Jesus comes, mine is out there and yours is out there. They are all open and waiting. Some day, unless Jesus comes first, each of us will come to that grave and will go down into it, but thank God, we will not go into it alone. Listen to these glorious Scriptures:

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" — John 11:25, 26.

"For we know that if your earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens." — 2 Cor. 5:1.

What a joy then it is to be able to say:

"I know that my Redeemer lives; What joy the blest assurance gives! He lives, He lives Who once was dead; He lives, my everlasting Head.

He lives and grants me daily breath; He lives and has conquered death; He lives my mansion to prepare; He lives to bring me safely there.

He lives, Ah glory to His name; He lives, my Saviour still the same What joy the blest assurance gives! I know that my Redeemer lives."

This then is another of these truths which God has marked for us. He wants us to meditate upon it. He wants us to pause over it and consider it well. Surely it is a wonderful truth — this truth about a resurrection. "Selah" — "think of that."

V

Theme No. 5: God comforts us. In all the problems, troubles, sorrows, and perplexities that come to us, we have the assurance that the God of all grace stands by us to comfort us. Listen:

"Thou art my hiding place; thou shalt preserve me from trouble; and shalt compass me about with songs of deliverance. Selah." — Psal. 32: 7.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah . . . Be

still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah." — Psal. 46:1-3, 10, 11.

It is true that each of us are subject to the problems which often cause our hearts to ache and the tears to start from our eyes. Yet, it is also true that there never comes an experience like this without God to stand by us to comfort us.

When the disciples of John the Baptist took up his headless, lifeless body following his death at the hands of Herod, it was with sad hearts and distressed souls that they contemplated not only his death, but their own future. The Scriptures tell us that they went away and told Jesus. In Him they found comfort and through Him there came peace and relief from the sorrows that filled their souls.

It is thus with us today. God comforted in the days of the Psalmist; He comforted the disciples of John the Baptist; and He comforts us today. These Scriptures concerning Him as our Comforter, are thus marked for our meditation. They are for us to think on.

VI

Theme No. 6: God secures us. There is no truth more prominently mentioned in the Bible than the truth of the security of the believer, and yet there is no truth more commonly disputed and disbelieved than this. However, it is one of those precious truths which has been thus especially marked for our edification. Listen:

"Thy seed will I establish for ever, and build up thy throne to all generations. Selah. Also will I make him my firstborn, higher than the kings of the earth. My mercy will I keep from him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah." — Psal. 89:4, 27-37.

Isn't it wonderful to know that though we sin, God may be forced to chastise us because of that sin, yet at the same time, He has promised that He will never utterly forsake us. The Psalmist even goes so far as to point to the moon and the sun to tell us that our salvation is just as secure as these. As long as the sun and the moon shine in the heavens, so long will our salvation remain secure in Him.

If the Devil or an Armenian preacher could remove the sun and the moon from their places of shining, then and then only would a soul be in danger. Until that time, we are eternally secure in Him. "Selah" — "think of that."

VII

Theme No. 7: A message for sinners. In connection with these truths which our Lord has marked particularly for us, He has also

marked a message which is of especial interest to the unsaved. He not only warns them of the danger of Hell, but gives a message of peace and pardon. Listen:

"The Lord is known by the judgment which he executeth: the wicked is spared in the work of his own hands. Selah. The wicked shall be turned into hell, and all the nations that forget God." — Psal. 9:16, 17.

"Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah." — Psal. 85:2. Isn't it wonderful that the Lord warns the unsaved of the danger of a Godless life, and at the same time, lovingly gives a promise as to forgiveness. Yet, this is His way of dealing with the lost. All thru the Bible, He promises to blot out our sin and remember it against us no more. Listen:

"I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." — Isa. 44:22.

"For I will be merciful to the unrighteousness, and their sins and their iniquities will I remember no more." — Heb. 8:12.

This is just another of these marked messages. This is the message which is underscored for the lost. It is for their special interest that He thus says, "Selah" — "think of that."

VIII

Theme No. 8: God warns of death. Finally, God marks the thought of death for our meditation. Listen:

"What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? Selah." — Psal. 89:48.

Most folk don't like to think about death. That is true of even the child of God. We don't like to consider that which is out before us. Yet, it is true that death is coming to each of us. As the poet has said:

"Why should the spirit of mortal be proud? Like a swift flying meteor, a fast flying cloud A flash of the lightning, a break of the wave, He passes from life to his rest in the grave.

'Tis the wink of an eye, the draft of a breath, From the blossom of health to the paleness of death; From the gilded saloon to the bier and the shroud; O, why should the spirit of mortal be proud?"

Again and again God calls death to our minds as a warning.

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." — Job 14:1, 2.

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." — Prov. 27:1.

He has thus marked this thought of death and marked it well for us. He wants us to remember it; He wants us to pause and think about it; He wants us to meditate upon it; He wants us to be ready when that hour comes.

Here then is my message on this wonderful word "Selah." May you ponder over these Scriptures that the Lord has marked for your special benefit, and pondering, may you receive the Lord Jesus as your personal Saviour, and thereby be saved and begin to live for Him.

God bless you all!

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(Continued from page one) than 1,000 different languages and dialects.

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A PREACHER REPLIES TO A CALL!

(Continued from page one) ing: in fact, I may say with reasonable pride that I am a Sanhedrin man. The day is past when you expect a man to rush into a field without some idea of the support he is to receive . . . Kindly get the word to the good brethren to come together and see what you can do in the way of support.

You have told me nothing of Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

I recently had a fine offer to return to Damascus at an increase of salary and I am told that I made a very favorable impression on the Church at Jerusalem. You might mention these facts, and that some of the brethren in Judea have been heard to say that if I keep on, in a few years I might have anything in the gift of the church.

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Sincerely yours,
PAUL

— Author Unknown

LISTENING FOR WHAT?

(Continued from page one) when He warned, "He that hears to hear, let him hear."

Open my ears, that I may hear Voices of truth Thou sendest clear And while the wave-notes fall on my ear,

Everything false will disappear. — From the Sunday School Time

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