

If We Honor The Word Of God, The God Of The Word Will Honor Us!

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism, Missions, and Bible Doctrines.

"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. 319

RUSSELL, KENTUCKY, SATURDAY, MARCH 25, 1944

VOL. 13, NO. 8



THE JEW

He could be vain of himself and not be ashamed of it. Yes, he could be excused for it. The Egyptian, the Babylonian, and the Persian arose, filled the planet with sound and splendor, then faded to dream-stuff, and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up, and held the torch high for a time; but it burned out, and they sit in twilight, or have vanished.

The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert, aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. **What is the secret of his immortality?**

Mark Twain

THE ANSWER: "The LORD'S portion is His people; Jacob is the lot of His inheritance." "I am the LORD. I change not; therefore ye sons of Jacob are not consumed." Deut. 32:9, Mal. 3:6.

"IF WE FAINT NOT"

By Dr. D. F. Sebastian, Plant City, Fla.

"Let us not be weary in well doing, for in due season we shall reap if we faint not." — Gal. 6:9.

Introduction

This is a very good text for the Lord's people today. It presents three timely and needed thoughts:

(1) A Timely Admonition: "Let us not be weary in well doing."

(2) An Encouraging Promise: "In due season we shall reap."

(3) A Qualifying Condition: "If we faint not."

"If We Faint Not," the last four words of the text we have chosen to call to your attention. There is much said in the Bible about "fainting" or becoming "discouraged," losing our spirit, morale, life, zeal, enthusiasm. There is never anything said in favor of fainting. Our text is a divine exhortation and warning against fainting.

At this season (July 14) when physically we are tired and feel a need of rest or vacation we need to bestir ourselves spiritually lest we faint in our hearts more than in our bodies. There are so many

things to cause spiritual depression and discouragement today. Worldliness and materialism and greed and sin and iniquity send their menacing floods upon us; like Elijah we feel that "It is enough, I will quit;" What is the use anyway?

Our text would call us to prod ourselves, bestir ourselves, wake up and rally our spirits and encourage our hearts and be persistent in well doing.

On a long journey with my family in the car I became exhausted in body and sleepy at the wheel. Instead of yielding to the "fainting tendency" I pinched myself, prodded myself, had my wife to prick me with a pin, finally I stopped at a filling station and washed my face in ice water to keep myself awake. As Christians we should use every means which God has placed at our disposal to keep awake and faint not in the work of the Lord.

We mention and discuss a few antidotes against "fainting" in the

Cause of the Lord.

I. PRAYER

"Men ought always Pray and Not to Faint." — Luke 18:1.

Here our Lord puts "prayer" over against "fainting." He is saying prayer will encourage and restore a fainting heart. Prayer tops the sources of divine refreshment and engages the dynamo of divine strength. A season of prayer, a long season of persistent prayer will bring new Life, new Hope, new Courage back to those hearts which have fainted by the way.

"O how praying rests the weary Prayer will change the night to day So when seems life dark and dreary Don't forget to pray."

"Fainting in Prayer" will open the gate for every other discouragement which the devil sends against you.

"Pray and Not Faint" means keep on praying, don't quit. Knock, Knock, Ask, Ask, Seek, Seek, Pray, Pray, like the widow until at last your prayer is answered. Go alone (Continued on page four)

Haman And Hitler Seriously Contested

A. C. Gaebelein

Condensed from "Our Hope"

They lived some 2500 years apart, but they have many things in common. Haman was an Amalekite, of a vicious tribe of people characterized by a satanic hatred of God, the God of Israel and the people of God. There was a continual warfare between Israel and Amalek. They were to be completely blotted out. We know nothing of the ancestry of Haman. He appears in the Book of Esther for the first time in the third chapter. He is called Haman, the son of Hammedatha the Agagite. The Persian king Ahasuerus promoted him suddenly from his obscure place to a place of prominence, so that he occupied a position above all the princes. Every Bible reader is familiar with the story of Esther and her God-fearing uncle. (Continued on page two)

CARD PLAYING

"No less an authority than Mr. Culbertson, the card expert," states Dr. Charles Weigle, evangelist, "has told in a magazine article how the American people had spent in one year the sum of \$10,000,000 for lessons on the bridge game. And in the same length of time they had spent \$100,000,000 on the game itself."

Collier's magazine of February 8, 1941, said, "The bridge game has caused an average of five murders (Continued on page four)

Professional Swallowers

"William Bartell of Chicago was a professional swallower. He could swallow all kinds of things, apparently with no ill effects. But at length he became overstocked on hardware and was compelled to have an operation for peritonitis. The surgeon found in his stomach two hundred and seventy-five different articles, including nails, tacks, screws, bolts, safety-pins, cartridges, parts of safety razors, and a can opener."

"There are churches that have made themselves, or have been made by their leaders, professional swallowers. Their main purpose is to get 'additions,' and they will swallow anything that comes along. Their standards are carnal and their methods commercial. It seems never to occur to them that the true church of Christ is built only (Continued on page four)

GOD'S MESSAGE FOR THIS HOUR



Elder L. W. Arnold

This is the title of the new book of sermons by Elder L. W. Arnold. (Continued on page four)

Liquor In History

The Bible tells us in I Kings 20:16-21 that Ahab surprised and defeated Benhadad, King of Syria, when he found him and thirty-two kings "drinking themselves drunk in their pavilions." That was 2,800 years ago.

The Bible tells us in Daniel 5 how Cyrus conquered Babylon on a night when Belshazzar and a thousand of his lords were having a big cocktail party. That was 2,500 years ago.

Alexander the Great conquered the world and then booze and vice mowed him down at the age of 33. At first he was a temperate man, but as his victories piled up, they turned his head, and he became a drunken beast. Plutarch, the historian, tells the sad story of his downfall through liquor. Alexander's end came in a carousal. Plutarch says "there he drank (Continued on page four)

A Sermon On The Two's Of The Bible

By Louis W. Arnold

"I am the way, the truth, and the life." — John 14:6.

In my study of the Bible, I have been interested in numbers that occur frequently. There is the number seven that comes up again and again. After He had finished creation, God rested the seventh day; the Jews were to remember the Sabbath day to keep it holy; the seventh year, the land was to lie idle; Enoch, the seventh from Adam, prophesied; Pharaoh dreamed of seven full ears of corn and of seven withered ears, of seven fat cattle and of seven lean. According to the interpretation of his dream, there followed seven years of plenty and seven of famine — these from the first book in the Bible. Then in the last book in the Bible, we find the seven spirits, the seven trumpets, the seven vials, and the seven judgments. Surely this could not (Continued on page two)

JOHN BARLEYCORN

The trouble with getting high is that you do so many low things. Alcohol drives one to drink.

Alcohol is a pickling agent; no wonder the drinker gets into pickles.

Celebrate tonight in such a manner that it will not be a headache tomorrow.

Drinkers get a lot of inside inflammation but fail to heed it.

"Smoke a Camel and smell like (Continued on page four)

The First Baptist Pulpit

"THE PARABLE OF THE LABORERS"

(Read Matt. 20:1-16)

This parable, like most of the balance has been badly abused by the commentators.

Luther declared in the early part of his ministry that this parable taught an equality of rewards in the kingdom of God, yet later on confessed that he knew not the meaning of the parable.

Calvin said that the heart of

the parable was a warning — that and eleventh hours was to represent the summons given to Adam, Noah, Abraham, Moses, and the apostles.

Still others who have written upon this parable insist that God does not regard the length of time but the fidelity with which one works. And then finally there is the (Continued on page three)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
Per Year in Advance 50
(Domestic and Foreign)
Send Remittances to Russell, Ky.
Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

A Sermon On The Two's Of The Bible

(Continued from page one)
be without significance.

Again, there is the number forty. How often we find it. Moses was forty years of age when he slew the Egyptian and fled to Midian. Another forty years had passed when God called him to lead the children of Israel from their bondage. For forty years he led them through the wilderness, according to the forty days that the spies spend in Canaan—a year of wondering for each day of spying. He stayed forty days and nights upon the mount. Jesus likewise spent forty days and nights upon a mountain.

There are other numbers that recur frequently, but none have fascinated me so much as the number two.

There are two Testaments, and they tell of two roads. There is the broad road that leads through the wide gate. It is an easy road to find, and there is much company along the way; but beware, it grows rough and rugged toward its end and leads to a devil's hell. There is the narrow road that enters through the straight gate. All who would follow it will find its beginning at the foot of a rugged cross. It is the blood-sprinkled way. It is not an easy way, but it is a glorious way, and it leads to heaven and home.

Just as there are two roads, there are two masters. One is God, the other the devil; one is holy and just, the other is a wicked deceiver. Man cannot serve two masters; he must serve one or the other, and everyone who hears this message is serving one or the other. Those who are serving the devil will reap the wages of sin which is death. Those who are serving God will one day walk the streets of the new Jerusalem and sing the praises of the King of Kings.

Again, there are two births. If you have been born once, you travel the broad way and serve the wicked deceitful master. If you have been born twice, praise God you are on the narrow way . . . the King's highway, and you are bound for the city above.

I find again in the Word the mention of two natures. When you are born once you receive a physical nature . . . an Adamic nature. In it is the tendency to go astray. It is only by being born

again that you can receive a new nature which will make you hunger and thirst after righteousness. And when there are two natures, there is a conflict until the old man is subdued, "crucified, reckoned dead, brought into subjection."

Further I find there are two deaths—a physical death and a spiritual death. Those who have been born only once die twice, while those who have been born twice die only once. The man who has been born once is not saved and must die the second death in the lake of fire and brimstone. But those who have been born twice can arise and shake the gates of glory with their shouts of victory as they cry, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55).

But that is not all. There are two resurrections—a resurrection of the just and as resurrection of the unjust. Those who have been born twice will have part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6). But those who have only been born once will come forth "to everlasting shame and everlasting contempt" (Dan. 12:2). Listen, Bud, there is a spark of immortality within you. Have the old body buried where you will, do your utmost to destroy it, but you can no more dispose of the immortal soul than you can dispose of a drop of water. You may alter the composition of water, but you cannot destroy it. Just so, you may change the composition of your body into ashes and scatter it upon the waters of the seven seas, but God will gather up the fragments and clothe your soul to stand before Him in judgment. There are two resurrections, and I want to be in the resurrection of the just.

Still that is not all. There are two places. When I think of this my heart begins to sing and I want to shout, "Hallelujah, praise the King!" I want to join with the host that John heard singing when he was on the Isle of Patmos. And the song they sang—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5:12). Just two places—a glorious eternal heaven. I am going there. That is why I feel like shouting. The other—a horrible hell of fire and brimstone where the wicked die forever, yet never perish. That is the place I don't want you to go. That is why I give you truth straight from the shoulder. Only the God-called preacher will tell you the truth and tell it to you for your own good. There are two places and you must spend eternity in one of them.

But there is only one way. That way is Jesus. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). There is only one time. There is no promise in the Bible in the future tense. The time then is now. God says "behold, now is the accepted time." There is only one result from not being saved and that is to be hopelessly, irreparably, eternally lost. Let me plead with you, just now, to take Jesus as your own personal Savior that you may travel the right road and go to the right place. Some of you who read this message are

many miles from home. I may never see you in this land but I hope to see you and hold your hand and greet you face to face in a far better and brighter land above.

— The Wayside Missionary

Haman And Hitler Seriously Contested

(Continued from page one)

cle, Mordecai. While it is true that none of the names of the Deity are found in the history of the Book of Esther, nevertheless God is seen everywhere. God's providence, God's wisdom, God's omniscience, God's watchcare over His covenant people and God's power in deliverance, stand out prominently from the beginning to the end of the story of Esther, as well as the triumph of right and wrong.

Haman, the wicked, when he discovered that the one man who stood erect in the gate of the king's palace, was Mordecai, the Jew, concocted a scheme to use this incident to exterminate the entire Jewish race throughout the Persian Empire. In order to accomplish this he used a lying trickery and accused the Jews of all kinds of wrong doing to obtain his vicious end. "It is not to the king's profit to suffer them," to do the things, Haman declared, they did. In other words, their presence was far from being profitable, they were a misfortune. He obtained the permission of the king to proceed against them. He used some kind of spiritism, a form of occultism to ascertain the most propitious day for their complete extermination. Then followed a nation-wide propaganda to put the devilish plot into execution.

For a time it looked as if Haman might succeed. But above all the, diplomatic trickery was the watchful eye of Jehovah. He knew and saw all the scheming of the enemy, while His death-doomed people did not know some of the details of Haman's plottings. Step by step He prepared for the deliverance of His people and for the complete overthrow of Haman. Yes, God can afford to wait in sending deliverance to His hard pressed people; He can let them come to the point of utter despair. It is then when their extremity spells God's opportunity; when the enemy comes in like a flood God lifts up a standard against him.

So it is in the story of Esther. In every Persian province the proclamation, announcing the day of disaster and death for all the Jews in the great empire, were displayed. Before each were gathered weeping and lamenting Jews, as they read their own sentence of death. But God was there and read the same proclamation. He laughed at Haman and his Antisemitic followers and held them in derision. God also had His instrument prepared in the defeat of Haman. It was the noble Queen, who in that crucial hour fasted and prayed for help, repeating her heroic decision, "If I perish, I perish." How blessedly she reminds us of Him Who did more than offer to give His life, He Who died for our sins and, lest we forget, Who died for that nation, so that Israel's ultimate salvation is the result of His own sacrificial death, as Esther's readiness to perish led

to the death deliverance of her doomed people.

And ere the fateful day of the cruel extermination of the Jews through Haman came, he and his sons were swinging from the gallows; Haman in the middle and five gallows on either side. How vividly it reminds us of that final beast of Daniel's vision with the little horn in the midst of the ten horns!

Haman's beastly, satanically conceived plot, Haman's defeat and final doom, are past history. But in current history another one, much like Haman, the Amalekite, occupies the center stage. His name is Adolf Hitler. We know a little more about him than we know of Haman. He is an Austrian born in that part of Europe which once belonged to the Roman Empire. He did not come from an Amalekite nobility, but from poor surroundings. If the devil possessed the knowledge of the future, which he does not, he might have summoned at his birth the host of demons to rejoice in Hitler's birth as a chosen vessel to execute his own plans in opposition to God's eternal purposes. Of Hitler's youth we know nothing, except that he made a meagre living by paper hanging and by daubing now and then on canvas with different colors, which he tried to sell as paintings. In the first world war he was nothing but an obscure corporal, nor is there a record which credits him with deeds of heroism. How then did it happen that this man in 1942 is the great world-figure, wielding a power obtained by his onward march of conquest? Where did his knowledge, his inspiration and his phenomenal power come from? His German dupes attribute it all to God. He himself mumbles something to the same effect; he likes to palm himself off as the man of destiny. So did different deluded wicked leaders in past ages. Surely the deeds of Hitler show what power is behind him. His deeds are evil; he follows in the footsteps of the unseen being whom our Lord called "the murderer and the liar from the beginning." A future historian would have no difficulty in proving that this man is the greatest murderer of all history.

The same power which whispered into the ear of Haman to exterminate the Jews, which guided Haman in his vicious schemes, the same power which claimed that the presence of the Jews in the Persian Empire was the Empire's misfortune, is the power behind Hitler. That power of evil and for evil changeth not. From the birth of Anisemitism in Egypt under the Pharaohs, throughout the ages of history its goal is hatred of the people Israel but the powers of darkness never reach that goal; they did not reach it in the past, they will not reach it in the future.

And so Hitler, like Haman, declares throughout the German "Reich," as well as in the stolen territories, that "the Jews are our misfortune." He has cruelly robbed them, killed them by the thousand, driven them half starved and half naked from country to country, and demands now from the enslaved peoples of his barbarous war fare that they fall in line with him and "rid the world of the Jews." And like Haman, Adolf Hitler is a spiritist, he consults soothsayers,

astrologists to get guidance about his military campaigns and to find out the right time to act. Gradually the evil spirits will lure him to his doom.

The God of Israel, Who so wonderfully demonstrates in the history of the Book of Esther His omniscience and His loving care over His people, is the same covenant keeping God. He changeth not. His power is undiminished. He knows all about Hitler as He knew all about Haman. He permits Adolf Hitler to go all the length of his rope, till the hour comes when that rope encircles his neck. Exterminate the Jews? It is the hopeless task, inspired by Satan, the task which brings judgment and the curse. Haman found it out. And so will Hitler. May it be soon!

Editor's Note: Don't forget God's promise to the Jews: "And I will curse him that curseth thee"—bless them that bless thee, and Gen. 12:3. God still lives and will keep His promise. If you want to be on God's side, be sure you are on the Jews' side.

RAMBLING WITH THE EDITOR

Violet Culpepper of Dertoit, Michigan, sends us a new "sub" for her sister in California. She says: "I think every Christian should have this paper in their home. It's next to the Bible with me."

* * * *

Sister Lena Sapp, of Lake City, Florida, recently sent THE BAPTIST EXAMINER a gift of five dollars, and said: "I enjoy reading your paper so much. You take up so many different subjects that I've always wanted to hear explained. It helps me realize the importance of a closer walk with God."

* * * *

Brother I. W. Martin, Georgetown, Kentucky, says: "I think of you and pray for you your wonderful activity. I don't see how you stand up under the work you are doing for the cause of Christ. Yet I am sure He sustains you. The Examiner is a good Baptist paper. Am glad you kept the 'faith once for all delivered to the saints.'" (Ed. Note: Brother Martin has spent 47 years in the ministry. He was an inspiration and help when I was just a boy preacher in Georgetown College).

* * * *

Recently I suggested to Brother G. B. Grivett of Sugar Grove, N. C., that he send us some subscriptions for THE BAPTIST EXAMINER, and if so, we would send him a copy of "A Systematic Study of Bible Doctrine" by Elder T. P. Simmons for his efforts. In response, he says: "I'm sending you not only the six which you suggested, but twelve. You see when I like a thing and believe its good, I go out and try to spread it." May God raise up many more like him. Later, Brother Trivett has sent us four more new "subs." Thank the Lord for such a "helper to the truth."

* * * *

In sending in two new "subs" for THE BAPTIST EXAMINER, Mrs. C. W. Snell of North Kenova, Ohio, writes: "Yours for a bigger circulation of a good Baptist paper." Many thanks, my sister, you have helped make it such.

Parable Of Laborers

Continued from page one)

common of all interpreta- whereby each of these labor- are said to represent sinners. this interpretation, those who to work early in the morning sent those who are saved in life, whereas those who hired in the third, sixth, and hours, represent those who saved later in life. And final- those hired in the eleventh hour sent old sinners who are sa- It has often been said of the tion of some old person that was an "eleventh hour sinner" that he was brought in at the tenth hour."

is just isn't so. This is a false pretation from beginning to ere are at least four reasons this is not true. First, salva- is wholly a gift of God and not come as a result of our s. or the wages of sin is death; the gift of God is eternal life hgh Jesus Christ our Lord." — 6:23.

cond, salvation is not a matter works. Of this we are taught hghout the Bible. Listen:

"ore we conclude that a justified by faith without deeds of the law." — Rom. 3:

et by works of righteousness h we have done, but according his mercy he saved us, by the ing of regeneration, and re- ing of the Holy Spirit." — Ti- 3:5.

or by grace are ye saved thro- faith; and that not of yoursel- it is the gift of God." — Eph.

ird, these men wanted to If you will read verses 3 to ou will find that those whom householder accosted in the sixth, and ninth hour, were looking for work. They into the market place— place where laborers were and were waiting and hop- some one would hire them.

is, this certainly is very dif- not to sinners, for no sinner is the least interested in his spir- al welfare until the spirit of God ns to work effectively in his t.

ourth, verses 11 and 12 are f sufficient that this could not sent sinners who are being sa- for in these verses those who hired in the beginning of day murmured against those who were hired at the eleventh hour. Whoever heard of some old man being angry because he was hired at the eleventh hour? It just does not make sense in any wise to let these la- rers represent sinners who have come to a saving knowledge of

us. therefore, in the light of this use of false interpretations, we to God's Word to study it as its actual meaning.

I the householder represents God. every one of the parables where- a householder is spoken of, he says prefigures God the Father. an example, notice this Script-

There was a certain househol- which planted a vineyard, and ed it round about, and digged vinepress in it, and built a to-

wer, and let it out to husbandmen, and went into a far country." — Mt. 21:33.

Here it is clear that the house- holder represents the Father. In other parables wherein this ex- pression occurs, the meaning is equally as obvious. Therefore, it is only logical to believe that in this instance the householder is a per- fect picture or representation of our Heavenly Father.

II It should not be difficult to un- derstand that the vineyard into which these individuals were sent to labor, is symbolic of the world. This was a common figure which Jesus used. Listen:

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard." — Matt. 21: 28.

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine- press in it, and built a tower, and let it out to husbandmen, and went into a far country." — Matt. 21:33.

Here are two instances wherein you can easily see that the vine- yard symbolizes the world. The world is spoken of today as "God's moral vineyard." Hence, in this instance, it doubtlessly symbolizes the world.

III Since the householder represents God and the vineyard symbolizes the world, then the laborers evi- dently represent saved people.

When God saves us, He saves us to become His servants. As I have often said, we are "saved to serve." Actually, the Word of God goes deeper than that, for it declares that we are elected to serve. Again and again the Scriptures insist that saved people are saved to labor in God's moral vineyard. Listen:

"For we are his workmanship, created in Christ Jesus unto good works." — Eph. 2:10.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." — Titus 2:13, 14.

"This is a faithful saying, and these things I will that thou af- firm constantly, that they which believed in God might be careful to maintain good works." — Titus 3:8.

I think that those who were hired in the first hour represent the Jews who were saved in Jesus' day, and that the hiring of laborers at different hours later represents the Gentiles who were saved and who go to work at different per- iods of the gospel dispensation.

It is quite manifest that it is God who seeks the laborers and that the laborers do not seek Him.

Every summons and impulse to work in God's vineyard is from the Lord. It is a "call" from God.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." — John 15:16.

In this connection it is interest- ing to notice that every impulse heavenward comes from God. It is God who elects us.

"According as he hath chosen us in him before the foundation of the world, that we should be holy

and without blame before him in love." — Eph. 1:4.

It is God who calls us. "More- over whom he did predestinate, them he also called." — Rom. 8:30.

It is God who saves us. "This is a faithful saying, and worthy of all acceptation, that Christ Je- sus came into the world to save sinners; of whom I am chief." — I Tim. 1:15.

And now in this instance, it ap- pears that it is God who seeks the laborers, for it is the Lord who thrusts out the laborers. This is not man's work, but the work of the Holy Spirit. In the early days of Christianity, it was God who called forth the first missionaries. Listen:

"Now there were in the church that was at Antioch certain pro- phets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Nanaen, which had been brought up with Herod the tetrarar, and Saul. And they ministered to the Lord, and fasted, the Holy Spirit said, Se- parate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Spirit, departed unto Se- leucia; and from thence they sailed to Cyprus." — Acts 13:1,2,4.

In connection with the hiring of these laborers, it is certain that the Lord is always looking for more laborers. In the first, third, sixth, and ninth hours, He went out to hire those who had been saved. It is thus that the Lord has, through the ages, sought to interest and thrust out in His service, laborers.

Yes, it is true that God is al- ways seeking laborers, but it is also true in many instances He finds us unwilling to do the task where- unto He is calling us. I think the poet has well expressed it when he says:

"I will go where you want me to go, dear Lord,

Real service is what I desire, I will sing a solo at any time, dear Lord,

But don't ask me to sit in the choir.

I will do what you want me to do, dear Lord,

I like to see things come to pass, But don't ask me to teach girls or boys, dear Lord,

I'd rather just stay in my class.

I will do what you want me to do, dear Lord,

I yearn for the Kingdom to thrive I will give you my nickels and dimes, dear Lord,

But please don't ask me to tithe.

I will go where you want me to go, dear Lord,

I'll say just what you want me to say;

I am busy just now with myself, dear Lord,

I'll help you some other day."

IV At the end of the day, each of the laborers was to receive his pay. Of course, this pay which each received was the reward for ser- vices. Throughout the Scriptures we are given to understand that we are to be rewarded when we come to the end of life's day Listen:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Re- joice, and be exceedingly glad; for great is your reward in heaven."

— Matt. 5:11,12.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." — Matt. 5:42.

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great." — Luke 6:35.

"Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour." — I Cor. 3:8.

This parable indicates that a lot of folk will be surprised in the matter of rewards. It was thus in this parable. Those who went to work in the first hour, "supposed that they should receive more." They were surprised in the matter of their pay, just like many folk will be when they get to heaven. There is much that we do today that we think we will get a reward for that will prove to be absolutely valueless in God's sight; and there is also much perhaps that we have done that we have not thought of as being valuable at all, that may bring us abounding and eternal rewards.

One of the best illustrations in the matter of folk being surprised as to their rewards can be seen growing out of that which people do just to be seen of others. Lis- ten to the words of Jesus:

"Therefore when thou doest thine alms, do not sound a trumpet be- fore thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward." — Matt. 6:2.

Jesus said that those individuals who did things merely to be seen of men, had already received their reward. Of course, that reward was that they had been seen of men. That's all the reward they will get. We might as well write them out a receipt and stamp it "paid in full" for when they were seen of men, they had their only reward. They are going to be sur- prised when they stand in God's presence to find that there will be no additional rewards for them. Certainly there are going to be an abundance of surprises in that day.

The sovereignty of God is quite manifest in this parable in the way in which He hands out His rewards for the Scriptures show that God bestows rewards as it pleases Him. The householder said, "Is it not lawful for me to do what I will with mine own?" We, likewise, need to remeber that God is so- vereign. He is sovereign in His choice of us; He is sovereign in our salvation, both as to the time, place, and manner; He is sovereign in the way in which He chooses us to work; and He is likewise so- vereign in the manner in which He bestows rewards upon us.

This parable does not teach that all will be rewarded alike. Many have seemed to think that that was the meaning of the parable, but not so. There is no truth more prominently taught in all the Bible than that there shall be degrees in Heaven. Listen:

"Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but

he himself shall be saved; yet so as by fire." — I Cor. 3:8, 14, 15.

These, and many other Scrip- tures, reveal the truth that we will not all be rewarded alike. If this parable were to teach that, then it would be contrary to all the bal- ance of the Scripture.

Here then is a remarkable revel- ation as to the matter of rewards. Christians will be rewarded not by the length of service, but by their faithfulness in their service. This was true, first of all as to the Jews and Gentiles. The Jews tho- ught that since they were called first, that they should receive the greater reward. The Lord Jesus reveals that it isn't our length of service, but our faithfulness which counts in the matter of rewards. Therefore, instead of the Jews be- ing first, this honor shall go to the Gentiles. Notice verse 16:

"So the last shall be first, and the first last: for many be called but few chosen."

This is also true as to sinners. Any man who is sent by the Lord into His fields of labor even at the eleventh hour, who is as faithful in his service as one who has had more time for service, will receive just as much reward. If a man only lives a few minutes after he is called into service of our Mas- ter, if he is faithful in those few minutes, he will receive just as rich a reward as the man who has been saved for years. Would to God that each of us might re- member that our rewards are not based on the length of our ser- vice, but upon our faithfulness in service.

It is rather interesting to notice that there is nothing positively stated in this parable as to whe- ther those hired in the third, six- th, and ninth hours did any work at all. The scriptures declare that "they went their way." It thus is not clear whether they went to work or not. The indications are that they did not, but rather, they merely went "their way." Well, if they are saved, they will get no reward. Listen:

"For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have minis- tered to the saints, and do minis- ter." — Heb. 6:10.

Here's a Scripture which teaches that God will reward us for each and every deed which we do in His name, yet if we have done nothing, we can expect no rewards. There will be many who are sa- ved but who will be without a re- ward throughout eternity.

In closing, may we notice that the rewards were received at the last hour of the day. Sometime

Hotel Directory

Charleston, W. Va.
DANIEL BOONE HOTEL
341 ROOMS — ALL WITH BATH
Rates \$2.50 Up

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

life's little day is going to end for each of us, and the next event of importance for the child of God, will be the hour when he shall be rewarded. Listen to Paul's description of this day:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." — II Cor. 5:10.

The word for "judgment seat" is the word "Bema." The bema was the place where the judge sat to hand out the rewards for those who had successfully competed in athletic contests. Paul uses this same figure of speech as to our rewards. What a glorious day it shall be when we come up into His presence to be rewarded for the deeds which we have done. The service that we rendered that seemingly was not appreciated, the trials we have under-gone, the burdens we have patiently borne, the heart-aches and persecutions that have attended upon our path, and all the difficulties which have been ours to experience, will be forgotten in that glorious day. Certainly it is true that then these problems of life will seem nothing. As the old song has said:

"The sands have been washed in the foot-prints
Of the Stranger on Galilee's shore —
And the voice that subdued the rough billows
Will be heard in Judea no more.
But the path of that lone Galilean
With joy I will follow today;
And the toils of the road will seem nothing,
When I get to the end of the way;
And the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me my path-way,
Knows just what is needful and best.
I know in His word He hath promised
That my strength 'till shall be as my day;
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me a trial too much;
And His people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him,
In the city of unending day;
And the toils of the road will seem nothing,
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of that city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be bright and as clear as the day;
Then the toils of the road will seem nothing,
When I get to the end of the way;
And the toils of the road will seem

nothing,
When I get to the end of the way."

"If We Faint Not"

(Continued from page one)

and on your knees, buckle on the Armor of God in prayer and arise to fight on. "When the outlook is dark try the uplook." When you feel "faint" take a good dose of prayer and supplication. You will find a great tonic for your soul.

II. REMEMBER HIS MERCIES

"As We have Received Mercy, We Faint Not" — II Cor. 4:1

Paul had enough opposition, burdens, trials and persecutions to have caused any man to "faint," give up and quit. But he says, "Seeing we have received mercy we faint not." When he turned his eyes back to the blessings which he had received. God has marvelously blessed him in times past. The God which has blessed can still bless. Past mercies are grounds for expectations of more mercies. "When upon life's billows you are tempest tossed,

When you are discouraged thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done."

His mercy has been abundant and His Grace sufficient thus far, surely He will not forsake me now. Through all the dark days He has shown his face, through all the deep valleys he has led by his hand through all of life's affliction He has never forsaken me. When I see this I faint not.

"Through many dangers, toils and snares,
I have already come
'Tis Grace hath brought me safe thus far
And Grace will lead me Home."

III. CONSIDER CHRIST

"Consider Him that endured such contradiction of sinners Against himself, lest ye be weary and faint in your minds" — Heb. 12:3.

Nothing will cure fainting spirit like this text. Just review if you please, the life of our blessed Lord. What He endured at the hands of sinners in His life. All Hell was arrayed against Him from the cradle to the cross. Born under the shadow of Herod's bloody sword, fled to Egypt for refuge as babe, tempted of the Devil 40 days in the Wilderness, misunderstood by friends, slandered and hounded by enemies every step of his life until at last arrested and outraged by injustice, robbed and ridiculed in mockery, scourged and crowned with thorns, buffeted and spit upon, and at last put to open shame on the cross, on which He died between a frowning heaven and howling world. Every drop of His blood was shed in the battle of righteousness. When you become discouraged because of the criticisms of enemies "Consider Him" and you will take courage.

"Must Jesus bear the Cross alone,
And all the world go free?
No; there is a cross for every one,
And there's a cross for me."

"Must I be carried to the skies,
On flowery beds of ease
While others fought to win the prize
And sailed through bloody seas?"

You men and women of God that have been insulted, slandered, cri-

ticised as workers in the church, "Consider Christ." Are you going to faint and quit because your feelings have been hurt or because you have been slighted? Are you going to quit your class or your church and go home in seclusion or go away to some other church where you are "coddled" and flattered and honeyed? No, when you consider Jesus and what He endured for truth, surely you will take courage and not faint.

IV. HOPE OF HARVEST

"In due season we shall reap if we faint not." — Gal. 6:9.

There is a harvest time coming but we must be patient in hope. Jas. 5:7: "Behold the husbandman awaiteth for the precious fruit of the earth and hath long patience for it, until he receiveth the early and latter rains." There is a seed time and a harvest and in between there are many dreary days of labor, toil and patience. "Ye shall reap if ye faint not." The farmer must not faint and give up in the midst of the season, he must work with his eye on the reaping time. "He that goeth forth and weepeth scattering precious seeds shall doubtless come again rejoicing, bringing his sheaves with him."

"He that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together." (Jno. 4:36).

"In Due Season" — In God's own good time ye shall reap. Do not faint or lose sight of the fact that God keeps His promises and His appointments and that every faithful deed will be recompensed and every sacrifice will be returned. If you are living for the present you will surely faint. If you look on the world around you, you will surely be discouraged. But lift up your eyes unto the Harvest Day, which will come on in due season.

CONCLUSION

I conclude with the most marvelous Scripture I have ever read: "Hast thou not known? hast thou not heard that the Everlasting God the Lord, the Creator of the ends of the earth fainteth not, neither is weary: He giveth power to the faint and to them that hath no power he giveth strength. Even the youths shall faint and be weary and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles. They shall run and not be weary, and they shall walk and not faint." — Isa. 40:28-31.

"They that wait upon the Lord" will be renewed in strength and not faint. Wait upon Him means trust in Him, rest your case in His hands. Pray to Him, meditate in His goodness. Run not before Him nor be impatient about His promises. God is Almighty and Everlasting, why fret and fume and fight and faint? Wait upon the Lord.

"We shall reap in due season if we faint not." Amen.

Liquor In History

(Continued from page one)

all the night and the next day till at last he found a fever coming upon him." And as he died in his debauch, one of the geniuses of his age, or any age. He died of acute alcoholism at the age of 33. That was 2,267 years ago.

History told us that the Roman Empire was destroyed by the

Goths and the Huns and the Vandals from the North, but now we have learned better. We know Rome was drowned — drowned in her own booze vats. That was 1,500 years ago.

History tells us that the Normans spent the night in prayer before they won the battle of Hastings, while the Anglo-Saxons devoted the night to drunkenness and debauch. That was 877 years ago.

It was on Christmas Eve, 1776, that our brave American patriots, led by George Washington, crossed the Delaware and won the Battle of Trenton when they surprised the Hessian soldiers who were celebrating the season with drinking and feasting. That was 167 years ago.

The Battle of Waterloo was fought near Brussels in June, 1815, and brought to an end the career of the bloodiest butcher of his time. History tells us that Marshall Ney, retiring to his headquarters on the eve of battle, "fell into a deep and prolonged sleep," after imbibing his favorite Burgundy too freely, and when he awoke . . . "he found himself apparently unable to give orders or to reach any decision." That was 128 years ago.

In March, 1918, when the German forces were near enough to Paris to see the towers and the city seemed doomed, all at once the spearhead of the advance suddenly broke. No one could tell why. What transpired, as afterwards reported by Prof. Hans Schmidt, of Halle, a commanding officer on the west front, was that "the Fernch had left a great supply of whiskey and other alcoholic drink as the surest means of retarding the German advance. Two whole divisions were found drunk ready to be cut down by the Allied Troops . . . the wine-drenched German troops were simply mowed down by the enemy machine guns." That was almost 26 years ago.

In this same World War, David Lloyd George, Prime Minister of Great Britain, said, "We are fighting Germany Austria, and strong drink, and the greatest of these is strong drink."

The verdict of the French Government is that alcoholism was the chief cause of the French army's collapse. That was four years ago next August.

And the Saturday night drunken spree made Pearl Harbor's disaster, next morning, possible.

Finally: "At the last it biteth like a serpent, and stingeth like an adder." — Prov. 23:32.

— Ralph Webb

GOD'S MESSAGE FOR THIS HOUR

(Continued from page one)

of Lexington, Ky. It contains eleven of Brother Arnold's best and most spiritual messages, and each of them is truly God's message for this hour.

The author of this book leads a busy life. In addition to preparing the manuscript for this book, he pastors the South Elkhorn Baptist Church of Lexington, edits The Wayside Missionary (monthly) and conducts a weekly radio broadcast over WLAP (Lexington) and WCMI (Ashland). It is seldom that so remarkable a book comes from an author who is so busy, yet this book is one which shows definitely on every page that it is

the outgrowth of positive inspiration from God. To distressed pastors and churches, to a world which is fraught with the horrors of a global war, to sinners who are Satan-tempted, and to saints who need His comfort, this book is especially recommended.

This book sells for \$1.50 and may be ordered from THE BAPTIST EXAMINER.

CARD PLAYING

(Continued from page one)

a year. It has also caused about 500 divorces annually for many years."

After all, the friendly game of cards is not so friendly unless you read James 4:4: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." — The Eleventh Hour.

JOHN BARLEYCORN

(Continued from page one)

one." — Dr. A. M. Steinhaus. Alcohol may inflate you for a moment but it soon leaves you punctured.

The proper use of drugs is one of mankind's greatest blessings; their misuse one of our worst curses.

Alcohol, like a tornado, will get you high and let you fall.

Alcohol blocks the higher brain centers and the result is a block head.

He hit the bottle, then hit a tree and crawling from the wreck said "Don't blame me."

— The Liberator

Professional Swallowers

(Continued from page one)

through the work of the Holy Spirit. Always, sooner or later there is serious trouble, and unless there is a surgical operation to remove the disturbing element the patient will die. God never intended either a human stomach or a church as a receptacle for everything that can be swallowed. A true church is a home, not an omnibus." — Dr. Gordon Hurlbut (in "Window and Wings"), Point Clear, Ala.

RAMBLING WITH THE EDITOR

Chaplain Henry C. Spraggins, Camp Pendleton, Virginia, says: "Your news of the Gospel has given me many moments of pleasant reading."

Judge E. L. Smith of Sylacauga, Alabama, sends us a nice check and adds that this is "for extension of my subscription to THE BAPTIST EXAMINER. May many others do likewise."

Mrs. Gurnie P. Harrell of Edenton North Carolina, in renewing her "sub," adds an offering to THE BAPTIST EXAMINER, and says: "I enjoy the paper very much. May God's richest blessings be upon you."

"I like your paper better than any paper I have ever seen. I like it so well that I am paying for subscriptions myself." — Eld. W. Talley, Ripley, Miss.