

WHEN YOU RECEIVE CHRIST INTO YOUR LIFE YOU RECEIVE A NEW MAIN SPRING!

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

The Baptist Examiner

The Paper With a National Circulation

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

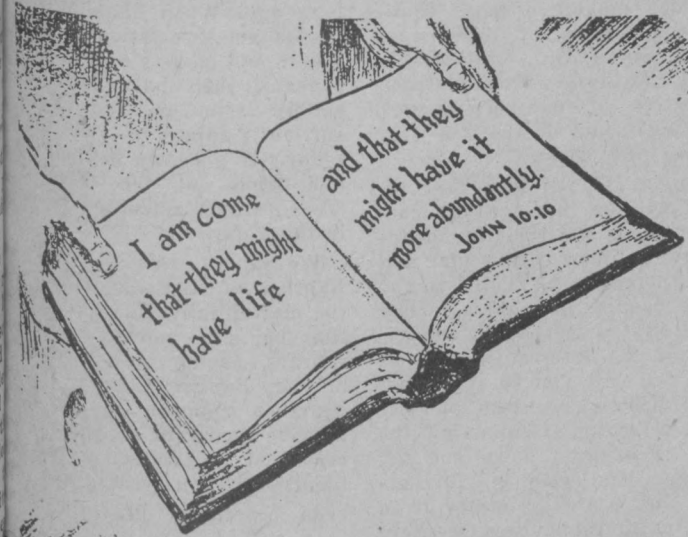
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

HOLE NO. 439

RUSSELL, KENTUCKY, SATURDAY, SEPT. 28, 1946

VOLUME 15, NO. 35

Our Kentucky Orphanages



SHOULD THE PROPERTY OF
THE KENTUCKY BAPTIST
CHILDREN'S HOME AT
GLENDALE BE SOLD?

BY H. S. ROBINSON
Campbellsville, Ky.

Is there a "machine" in Kentucky? Does that machine want the truth presented impartially? Is free speech suppressed among Kentucky Baptists? Does the machine want Baptists to know the truth?

You may answer these questions for yourself in the light of the fact that the following was refused publication in the Western Recorder. The editor gave as his reason that the board of managers had directed that nothing be presented therein relative to the merger of the homes.

Another question: For the sake of truth and to defeat low, corrupt, machine politics among Kentucky Baptists, don't you think, THE BAPTIST EXAMINER is needed? If so, then support it. Please!

This is an important question that confronts Kentucky Baptists, and will come up for consideration at the next session of the General Association of Kentucky Baptists.

The committee which has the matter in hand as to the Baptist Orphanages in Kentucky, are proposing to sell the Glendale property and the property of the Louisville Baptist Orphans Home in Louisville, Kentucky, and merge the two institutions into one new group with buildings that

(Continued on page two)

Mused Uncle Mose

"De Lawd has a good plan fo' sendin' de Gospel, but hit too simple. W'y, dey ain't even no place in it fo' one brudder to be 'stinguished 'bove anudder."

-- The First Baptist Pulpit --

"The Master Is Come And Calleth For Thee"

"And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee."—John 11:28.

Bethany was a small town about two miles distant from Jerusalem. A very remarkable family lived there, consisting of Mary, Martha, and Lazarus. It may not have been the largest house, nor the wealthiest, nor the finest, but Jesus loved to tarry there.

One day a small cloud came over the home as Lazarus, the brother, became ill. As this cloud increased in size, a message of urgency was sent to Jesus. For some reason best known to Him, Jesus delayed responding to the

request of these sisters until Lazarus had died. When Jesus knew that Lazarus was already buried, He returned to the city of Bethany and to the home of these friends.

It was with a note of complaint and in a tone of wailing that Martha met him, saying:

"Lord, if thou hadst been here, my brother had not died."—John 11:21.

Immediately Jesus gave to her the only message of hope that can ever come to a troubled soul—He spoke of the resurrection. He said:

"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. Believest thou this?"—John 11:25, 26.

I do not think it was what He said, but rather there was something in the way in which He spoke which touched Martha so that she ran to sister to speak the words of our text, saying: "The Master is come, and calleth for thee."

THE NEED OF THIS HOME WAS THAT JESUS MIGHT AWAKEN LAZARUS. Lazarus was dead. He had been dead for four days. Putrefaction, decomposition, and disintegration had already set in. He was bound hand and foot with the grave

(Continued on page three)

God Answers Prayer

I know not by what methods rare
But this I know, God answers prayer.
I know that He has given His word
Which tells me, prayer is always heard.
And will be answered, soon or late;
And so I pray and calmly wait.

I know not if the blessings sought
Will come in just the way I thought.
But leave my prayers with Him alone,
Whose will is wiser than my own.
Assured that He will grant my quest,
Or send some answer far more blessed.
—Selected

"The Unequal Yoke," With Its Many, Many Applications For Each Believer

ROY MASON
Tampa, Florida

In II Cor. 6:14, we read, "Be ye not unequally yoked together with unbelievers." People have asked the meaning of this. The passage has both a direct meaning, made certain by the context, and likewise it has legitimate applications. We shall give a few moments to both of these.

The Direct Meaning

Turn to II Cor. 6: for a brief study. Paul is talking about a Christian being a worker for the Lord. (v. 1) Then he talks about preserving a blameless ministry. (See vs. 3-10) Then Paul speaks to the Corinthians as his spiritual children to advise and admonish them. (vs. 11-13) There follows the admonition to keep free from the unequal yoke with unbelievers. The illustration of course is that of oxen yoked together. Avoid being yoked with unbelievers, he says. Then he shows how incompatible believers

and unbelievers are, as follows:

1. What fellowship has righteousness with unrighteousness?
2. What communion has light with darkness?
3. What concord has Christ with Belial? (He means the devil.)
4. What part has a believer with an infidel? (Or unbeliever)
5. What agreement has the temple of God with idols? (The church is here thought of as a temple.)

Then follows the call for separation — separation from the things that are not of God. We are told not to touch that which is unclean—to let it alone. The compensation for this is to be the love and fellowship of the Father, and the consciousness of dutiful sonship. (v. 17-18)

Applying This Scripture To Everyday Life.

The application of the Scripture will certainly "do things" for a Christian. Let us have the frankness, the candor and the courage to face the implications of this Scripture:

1. It Will Prevent A Christian From Marrying One Who Isn't a

(Continued on page four)

"IN HELL AT 6:16"

A young man purchased a motorcycle with hard earned money. The purchase was made one morning and that evening he got off from work at 6:00 o'clock. As he was leaving the office, some men who worked with him, asked where he was going. He replied "I am going home, and I am going to try out this new machine which I purchased this morning", and said he, "I will be home at 6:15 or be in Hell at 6:16." This he said jokingly as he mounted the machine and roared away from the office building.

On the highway the lad opened up the motorcycle to its maximum speed. Just as he was coming near to his home, two cars were coming toward him at the top of a slope. One car attempt-

(Continued on page four)

"Your Next Pastor," What Kind Of Preacher Should He Evidently Be?

His Qualifications

You probably are not restricting your choice to a Ph. D., or a D. D., but you certainly do want a pastor with Heaven's B. A. (Born Again!).

How big a man do you want? "Well," the chairman of one pulpit committee replied, "we want a man big enough to reach to Heaven when he's on his knees!"

A Bible Preacher? By all means! One mighty in the Scriptures, and "apt to teach."

A "Good Mixer?" Well, no, not that. Conditions being what they are today, one good "separator" is worth a dozen good mixers. You certainly want a man who hews to the line on the Biblical principle of separation.

A "Religious Isolationist" then? No, not that, either. You want a man who is brotherly, who values for himself and his church the fellowship of other brethren. You don't want the type of individual who prides himself on being a "lone wolf."

As a matter of fact, you don't want a wolf at all, do you? You

AN EYE ROLLED OUT

A certain pastor and his members often visited one of the county infirmaries in Kentucky for the purpose of conducting religious services for those of the institution that could not attend town services.

They would conduct the services in the building's main dining room.

One of the regular attendants of the worship services was an elderly man who had been afflicted with a cancer of the face. Most of the time he wore a mask to hide his face.

The disease was in its most dangerous stage. His nose had been eaten away, his lips were gone, half of his tongue was gone, half of his chin was gone and only the bone was left. One eye

(Continued on page four)

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.....50c

(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 continuation.

OUR KY. ORPHANGES

(Continued from page one)

would be erected near Buchel in Jefferson County.

Therefore, we most respectfully make the following objections to the sale of the Glendale property, or the removal from there.

We have fine property at Glendale, that is well located, and well adapted to the purpose for which it is being used. It has a beautiful campus and play grounds that are well shaded; a productive farm of 400 acres, that in addition to providing employment for the larger children, it provides a large portion of the food for the home, hence reducing the cost of operation; a modern dairy barn and a well selected herd of dairy stock, that provides sufficient milk for the institution; the health of the children at this home is evidence of proper sanitary conditions and adequate facilities, and statistics show that the over all cost of supporting a child in this home is much less than homes that are located in or near an urban center.

It being circulated that the buildings at the Glendale Home are out of repair—Now a visit to the Home will show the falsity of that assertion, and that the buildings are in good repair, some of them recently built.

It is claimed that a representative of the "Child's Welfare League of America," had stated "that neither home was suitable for a children's home," now the same person who made that survey, has written since, in which she said "that with some additional improvements that the Glendale Home would be the ideal Children's Home"—Then why not make those improvements? They have the money; and make it "The Ideal Children's Home."

The property at Glendale has the advantage of being out in the state, in easy reach of hundreds of rural people and churches who make annual visits to the home with worthy contributions of poultry, eggs, butter, meat, canned goods and vegetables from substantial farm homes in that section, because the home is near them, they take pride in its success, they would not take these things else where. Another feature of advantage for this home is that it is located one-quarter mile from Gilead Church and one and a half mile from the large consolidated school at Glendale, where the children attend church and school, thus mixing with the people of the community in a manner that will enable them to become normal individuals in their church and school life, and not institutional persons who know little or nothing of the ways of the out side world, as might otherwise be the case.

Children in this home have a better opportunity to grow into normal men and women than if they were in a large institution where they would not have these outside contacts. The main aim in caring for these Orphans, is to bring them up in such a manner, that they will make the best Christian Citizens, and know how to cope with the out side world, when they leave the home. Care for them and train them in such a way, as you would want your children taken care of, if misfortune over took you, and your children had to be placed in the Home.

A sale of the property at Glendale would entail a great loss. A loss in the money that would be derived from the sale, and a loss in building elsewhere, at a time when materials and labor are at the highest peak in history. Furthermore, under the statue law of the state of Kentucky, before the

Glendale home (property) could be sold or clear title made, a suit would have to be brought in the Hardin Circuit Court to get permission for such a sale, and this same statue says that "the proceeds must be invested in the same County". Which would be Hardin County. And, a sale of the Glendale property would be in controvention of wills, and bequeaths, that have been made, by which large sums of money have been paid to that institution at that place, vis, at Glendale.

The idea that bequests would be more liberally made after the institutions are merged, is not well founded. These people, who by their solemn last will and testament willed their property and money to the Glendale Home, did so with the expectation that their money would be used there at that place. That was evidently in the mind of the testator. Now, is it right, or Christian, for a committee or anyone else, to disregard these "sacred trusts" that had been thus imposed, and sell the property? Would good people in the future be interested or inclined to will money to an institution if they knew that the property they were helping to finance would be sold at a sacrifice, or at all, at some future date because of the whim or idea of a committee of others. You can see at once that such a move would discourage people from making bequeaths. The last will and testament of a donor is a sacred document, and should be respected.

The writer has written as many, or more wills, than any man in Kentucky, and it is my candid opinion that a sale of the Glendale Home would most materially reduce the number and the amounts of any legacies. People do not like for the ideals for which they make a bequest, to be defeated by others who may not agree with them. Then wills that have all ready been made to the "Kentucky Children's Home at Glendale" would be a nullity, if the Home was gone, or the charter changed and the property would revert to the heirs of the testators or others, under a residuary clause that may be in the will, many thousand dollars would be lost.

The claim that it would be cheaper to operate after consolidation is not well founded, but on the contrary the expense would be

increased and there is the possibility that enlarging to such an extent would invite more government meddling and control, that would be expensive and very distasteful to Baptists. Centralization is not Baptists; Baptist churches are each independent bodies and must remain so.

We would suggest that a better plan would be to provide additional buildings at Glendale in order to meet all sanitary and health regulations and take care of more children, then build another orphans home in Eastern Ky. thus making a more equitable distribution of orphanages in the State. Our brethren in East Kentucky are already strong supporters of our orphanages, and they would do more if they had one near them.

Now, as to the idea that receipts will be increased by consolidation, is not well founded—the fact is that any new idea and new call that is presented to the people usually gets most money at the first presentation, and after that the interest wanes, as proof, we call you to remember the 75 Million Campaign, and our recent Educational Campaign, the latter is bogging down and the manager has resigned, furthermore, this is a bad time to go in debt for anything, because there is every indication of a "Boom Burst" period just ahead.

Under the law of Kentucky, money designated for a particular named institution or at a particular place, cannot be used for other purposes or another institution or another place nor can same be used, where, in violation of any reservation, or any limitation, or any dedication, or any grant. Use of money or property, of same, contrary to law can be enjoined by the Courts.

As to the Louisville Baptist Orphans Home, the trustees have always been most agreeable and obliging, and when the writer was on the State Board of Missions, they did everything they could to conform to the wishes of the General Association. At that time we had two prominent lawyers to look into the articles of incorporation of the Louisville Home, and these attorneys said that if they should change their articles of incorporation of the Louisville Home, they would be in serious danger of losing their endow-

ment. The interest of Kentucky Baptists is to care for our orphans and to have them cared for by Baptists. Then, what difference does it make to Baptists whether trustees of the Louisville Home are elected by the Baptist churches of Louisville or by the General Association as long as they are Baptists and take care of Baptist children.

The writer has always been a strong supporter of the Louisville Home, we have known since the days of Miss Mary Hollenworth, the beloved matron long ago. When Miss Mary attended an Association some years ago, she would make a speech for orphans, then have Miss Mary simply stand up, and this was a sufficient appeal to cause the fellows to go down in their jeans and bring out the 'Five' and the 'Tens'; which amounted to money in those days.

We submit this so that Kentucky Baptists can weigh the matter fully. The writer feels that he is no novice in Baptist Affairs, having been a member of the Baptist Church for 64 years—a member of the State Mission Board for six years, moderator of the Russell Creek Association seven years, and been practicing law for 64 years.

YOUR NEXT PASTOR

(Continued from page one)

Lord for guidance in each situation—tries to take it just as it is, took Jericho. If he lacks experience, your church will not do it, see that he gets plenty of it, let's not make any hard and fast rules about experience, shall we?

And Age? Ah, here's another point at which rigid rules are wrong. If the New Park Baptist Church of London had such rules in 1854, it is probable they would not have called the year old boy-preacher from Waverly beach, and so would never have known the ministry of Charles Haddon Spurgeon. On the other hand, it is to be feared some pulpits committee's have rejected God's man because he was past middle age. Never assume that the fire is out just because there is a little snow on the roof. Age hardens and sours some men, while others are mellowed and made more fruitful. On the one hand are some to whom advanced age brings added depth in preaching and increased vision and resourcefulness in leadership and on the other hand are some who suffer from hardening of the intellect long before hardening of the arteries. In general, the fewer restrictions of this sort, the easier it will be for the Lord to have His own way and place in His own man.

HOW TO PROCEED

If possible, visit the man's own church before inviting him to yours.

Find out how he stands in his own community. Does he pay his debts?

Get his statement of doctrinal views. Find out what he believes and whether he has conviction and the courage to stand for them.

If he measures up thus far, and if, after much prayer, his name is still on mind and heart, invite him to the church for a week of Bible teaching or evangelistic meetings. (Don't ask him to come for a Sunday to "candle date." Almost anyone who has been preaching for awhile should be able to dig up two good "candle" sermons with which to make a good impression. On the

(Continued on page four)

A HELPER TO THE TRUTH

I really enjoy reading the *Baptist Examiner*, because it stands for, and proclaims the truth.

It is soul reviving.

It stands firm against heresy.

It strictly teaches repentance.

It teaches one Lord one faith One Baptism.

It earnestly contends for the faith once delivered to the saints.

It is of more value than rubies, it is more precious than gold.

Its teachings will stand when the world is on fire.



E. L. SMITH
Chenoa, Ky.

Favorite Verse

"For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."—LUKE 2:11.



SEPTEMBER 28, 1946

THE MASTER IS COME,
AND CALLETH FOR THEE

(Continued from page one)

Of course it is easy to see that he was beyond physical help. Nothing but the power of God could avail in regard to Lazarus.

Lazarus perfectly illustrates the spiritual condition of every individual who is outside of Jesus Christ, since all sinners are dead to God. Paul declared that this was the condition of the unregenerate Christians before they were saved.

And you hath he quickened, who were dead in trespasses and sins.—Eph. 2:1.

This is precisely true of every individual today who knows not the power of God to awaken the power of God today to awaken men to Jesus.

However, the lost are not the only ones who need to be awakened. We need a spiritual awakening among all Christians within our town. We need a spiritual awakening within our church. Each individual stands in need of

There are many fancied needs which we think are important. If we were to go about town and ask those whom you were to go to the greatest needs of the city, you would find a multiplicity of fancied needs. Some would insist that we need more money while others would say that we need more prosperity in general. Some would say that we need a better educational system and others would say that we need cleaner politics. Some would say that we need more drastic enforcement laws while others would say we need stricter laws concerning vice and immorality. It is possible that in a measure several of these are really needed. However, that which we need above all else is a baptism of the Word of God and energized by the Holy Spirit—the kind that warmed this world's cold heart 2,000 years.

I insist, beloved, that our church needs a spiritual awakening. Years ago, I read in an Associated Press dispatch how a man next door capitalized on the rigidity of the church services. He merely placed water and the ingredients of ice cream in a pan in his house, and when the church met for worship services the spiritual atmosphere of the church froze the water into ice and the ingredients into ice cream. All seriously, there are many churches that are so cold spiritually that an individual's spiritual fervor would be completely chilled by attempting to worship there.

I say then, beloved, that not only did the sisters need Jesus to awaken Lazarus—we as a church and all Christians in general need a spiritual awakening while the world dead in its sins needs to be awakened and made alive by the Lord Jesus.

II
IT IS RATHER INTERESTING TO NOTICE WHAT THESE SISTERS DID. They sent for Jesus. It is conspicuous that they sent for Him instead of going for Him themselves. Well, people today expect revivals to come in that manner. Instead of getting together with God themselves, the average church usually sends for an evangelist or singer with the expectancy that he bring a revival in his vest pocket. Certainly our modern churches have drifted far from the New Testament pattern. In other days, parsons, preachers, and church workers became concerned since their boys and girls were going to Hell in carloads. Accordingly they

would say, "Something must be done; we must have a revival." However, today it is otherwise, for the majority of churches expect a revival to come by sending for someone else whom they hope will re-introduce them to the fellowship of Jesus.

Let me insist that Mary and Martha ought to have gone for Jesus instead of sending some one else, and likewise may I say that if you want a revival you need to get right with Jesus yourself. When you leave this service, go to your home and get in your bedroom by yourself and there with a piece of chalk draw a circle all about you. Let a revival begin thus in the middle of the circle and accordingly that revival will reach out unto others.

It is conspicuous that when Jesus came to Bethany that only one of the sisters went out to meet Him. Martha, always bustling about doing something, went out to meet Him, but Mary tarried in the house. Of course, this is the way that revivals begin. No family, no church, and no community is ever aroused all at once. Just as here we see one of the sisters going out to meet Jesus, so usually revivals begin in this manner.

Time and again I have gone away from home for revival meetings and have always had the experience of meeting someone on the third or fourth night who hadn't been there before. These individuals usually explain their carelessness by saying, "I didn't get over before because I didn't know the evangelist had arrived." Such lying hypocrisy! Usually at the end of the meeting when the church was revived these individuals would be the loudest in their insistence that I stay a week longer.

Yes, beloved, just one sister went out to meet Jesus, and revivals usually begin but with the Holy Spirit working in the hearts of a few.

It is indeed conspicuous that the one who came to meet Jesus was not spiritually fit to talk with Mary until she had talked to Jesus. I am sure that these sisters had doubtlessly talked together before Jesus arrived, yet Mary sat with her lips closed and her teeth clinched; Martha had no influence over her. However, when Martha met Jesus and heard the ring of His voice, a new light shone in her eyes and a new tone came into her voice as she with a new power in her testimony said; "The Master is come, and calleth for thee."

I insist, beloved, that if we want and truly desire a revival that we must first meet with Jesus and then we will be spiritually fit to meet with others. God can literally and truly change not only our church but this city if only those who loved the Lord could be induced to meet first with Jesus. I contend that that which the majority of our church members need is a new experience with God. Before you will ever be able to lead others upward and Heavenward, you must of necessity have such an experience.

III
THE ACTIONS OF JESUS AT THE GRAVE ARE HIGHLY INTERESTING. First of all, He showed that He was deeply concerned over the death of Lazarus and this family in that He wept. I am sure that if Jesus had never been concerned, He would never have thus wept. Let me tell you, beloved, that revivals do not begin until Christians become concerned. Revivals do not begin by inviting a preacher, or by appointing committees, or by organizing choirs. Revivals rather begin when father and mother become concerned over the spiritual

condition of their loved ones.

I am sure that in this church there is not a home but what there is someone unsaved. It may be a husband, wife, or child. There will never be a revival in our church that will affect that home until the saved members of that family realize that these who are lost are on the road to Hell and actually become literally concerned as to their spiritual condition.

I remember hearing a preacher tell of an experience of his in his first pastorate. For months they had gone on with no conversions; no one had been saved. Finally, he asked the leaders of the church as to what was wrong. None of these could offer any suggestions. There was one man in church who did not pray publicly; he could not sing; neither could he speak. However, the next morning, it being winter and a heavy snow on the ground, he hitched his horse to the sleigh and drove into town. When he came to the blacksmith shop, the smithy said, "What in the world has brought you here?" Standing there beside the forge, he said, "Your father and I were boyhood friends. When he died, I promised him I would look after you and try to lead you to Jesus. I never have spoken to you one time about your soul." Then his voice trailed off into broken sobs. That was all that he said. Shortly afterward this blacksmith was saved. When he gave his testimony, he said: "I have never been moved by a sermon in my life until that winter morning, but when I saw this man standing sobbing in my shop I said to myself."

Listen, beloved, Jesus was concerned when he came to this tomb of Lazarus—so much so that He wept. When the world knows that you are concerned, they too will be interested in salvation.

Then as Jesus stood there by the grave He ordered the stone removed. Of course He could have done it Himself, yet He never does for us what we can do for ourselves.

Ordinarily, I don't ask you to throw stones. I imagine that the majority of us throw entirely too many. Just as Jesus commanded the stone to be removed from the mouth of the tomb, so today there are many stones that we need to remove.

Surely the stone of indifference needs to be removed. So many people who are never indifferent to popular appeals are so careless and indifferent concerning the cause of Christ. Whenever I note the indifference of the average church, I think of the words of Jeremiah, when he said: "Is it nothing to you, all ye that pass by?"—Lam. 1:12.

I held a revival meeting in a church near Richmond, Kentucky several years ago. One man who came to every church service was indeed a peculiarity to me. He always had a knife and a piece of wood in his pocket upon which to whittle. As you would see him approaching the church you would notice his whittling. Just as soon as the service was dismissed and he came out of the church building, he would start whittling. I went to his home for dinner and all afternoon as he sat about the house talking to me he whittled continually. During the whole time of the revival meeting he never made anything as a result of his whittling. He never carved any object. He just merely whittled his time away. Well, beloved, there are just a lot of folk like that today. They are indifferent to the cause of Christ and their lives are wasted and useless as the labor of this man in his whittling. Yes, surely we need to remove the stone

of indifference.

Then, beloved, there are other stones that we need to be sure that we remove. There is the stone of enmity, jealousy, and back-biting. In the average church this is a stone of formidable character. In the majority of churches there is entirely too much back-biting caused through enmity and jealousy. Let's be honest today! Do you hold anything in your heart against your pastor? How do you feel about the balance of the members of the church? Would to God that you would roll away this stone that the power of God may be manifested.

It is rather conspicuous that when this stone was rolled away Jesus was ready to exercise divine power. This He did not exercise until the stone was removed. It is just as true that sons, daughters, husbands, and wives will be won to Christ when all professing Christians roll all stones away.

A little lad was playing by the seaside. A number of stones, some large and some small, were lying in the path leading from his home down to the sea. He took his little bucket and covered over a number of these stones with sand. There was one big ugly stone which was too large for him to move. When he failed, he tried to cover it over with sand. When his mother called, he was busily engaged in carrying sand, and he said, "What if Jesus should come tonight to find me; He would have to stumble over this stone!" What a question this is for a child of God! Are there any stones that Jesus would have to stumble over if He would come tonight for you? May God grant that you might roll all these stones away that Jesus

might exercise all his power in our behalf.

You will notice that when the stone was removed, Jesus called the dead to life. This will be true today in our own experience too. When we remove all stones that may be hindering, the flood gates of Heaven will be opened and God's power will be poured out.

When our Lord fed the 5,000, by the use of a lad's lunch—five loaves and two fishes—he miraculously provided for the multitude. He could have just as miraculously caused the food to pass from His hands to theirs, yet He did not. Instead, He said to His disciples, "Give ye them to eat." He has provided the Gospel feast for sinners and He speaks to us today as to the disciples of old. He wants us to carry the bread of life to the world.

Several years ago, an American preacher was preaching from the pulpit of the famous Scotch preacher, Robert Murray McCheyne. He asked if there was anyone present who knew McCheyne personally. There was one there who had heard him preach, yet did not remember the text, the sermon, nor his pulpit manners. He did remember that McCheyne came along when he was at work by the side of the road. McCheyne had said: "Jamie, I am going to see your sick sister. I am afraid she is not going to live." Then he put his hand on Jamie's head and said: "I want to see you saved; I must see you saved." This man said: "I've forgotten everything else about McCheyne, but I can still feel those fingers on my head yet."

Beloved, that lad is still by the roadside. Men, women, boys and girls are still waiting for the same touch. The Master is come (Continued on page four)

The Long-Faced Christian

ROM.8:18

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

There once lived a long-faced Christian
With countenance grave and sad
His face bore the gloom of the lonely tomb
For he seldom if ever was glad.
The world so impure he could scarce endure
And he frowned as he walked about.
The Devil was winning the fight he was sure
For his oil of gladness ran out.

None dreamed that he fed upon Heavenly bread
But a diet of lemons and pickles
When bowed with affliction he wished he were dead
And free of the thorns and the prickles.
Off' when the unsaved heard him moaning and sighing
And mournfully wiping his eyes
"That fellow's religion is just for the dying"
With a shake of the head they'd surmise.

God took him at last home to Heaven
There he looked all about with delight.
No troubles no burdens, no sorrows
No heart-ache, no sickness, no night.
But when with his Saviour in Glory
He finally stood face to face
His heart was so saddened and sorry
His breast full of shame and disgrace.

The trials of earth now seemed nothing
And these words he was heard to declare
"Oh, had I been willing to suffer,"
"Oh, had I been willing to bear."
My life was unfruitful, I've tasted
The cup of regret, now I see
Had those years down below not been wasted
Heavens joys would be double for me.

—Wilda Schrock Oatley

He's Surely, Surely Coming

I see it, yes, I see it—that longed for, looked for day.
When Jesus shall be with us, and never go away.
By the eye of faith I see it; its coming draweth nigh;
That blessed day is coming, is coming by and by.

O, weary ones, take courage; ye fainting ones, be strong;
The time is drawing nearer, the strife will not be long:
"A little while," says Jesus. Oh, work and watch and pray!
He's surely, surely coming, no more to go away.

Ye suffering ones, press onward; ye sorrowing hearts, rejoice;
Soon face to face we'll see Him, and hear His blessed voice;
We'll see Him, and be like Him; we'll know Him as He is,
Our tears will be forgotten, in endless, perfect bliss.

We'll strive with nobler purpose; we'll work with better cheer,
If we will but remember His coming draweth near;
The burdens will be lighter, the trials easier seem,
If in our hearts we're ready, and wait and watch for Him.
—Selected



SATISFACTION

"The personal love of Christ to you, felt, delighted in, returned is actually, truly, simply, without exaggeration, the deepest joy and the deepest feeling that the heart of man or woman can know. It will absolutely SATISFY your heart. It would SATISFY your heart if it were His will that you should spend the rest of your life alone in a dungeon."

Is Such Satisfaction Yours?
—It may be.

Professing Christian, does the word at the head of this article express your experience to-day? If not, would it not be well to consider prayerfully whether you really know Him as your personal Saviour? And if you are really resting on His finished work for you on Calvary's Cross, and yet are conscious, as you honestly face the question before God and your own heart, that you are not finding your every satisfaction in Him, would it not be well to stop and consider and pray fervently: "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting?"

The satisfaction and practical joy in the personal love of a personal Christ is not necessarily a sign of an advanced Christian experience or a so-called "second blessing," but should be and may be the normal condition of even the simplest believer; indeed the simple ones are often those who enter into these things most readily, as these lines speak not of entering into or apprehending any deep truths or obscure doctrine concerning even the person of our beloved Lord, but simply heart-occupation with that adorable Person Himself.

These simple lines are penned with the earnest prayer that they may be used of God in His wondrous grace to win the hearts of some, and especially of the young in Christ, to find their complete satisfaction and joy in Him alone.

To this end, give heed to a word of real experience from one, who, for many years after he was saved, endeavored to the best of his ability to walk in a path of separation from the world; perhaps with some legality being occupied more with work for Him than with Himself; but on coming in contact with the temptations and allurements of a great city for the first time, worldly companions and worldly amusements soon won the heart and life from a clear and honoring testimony for Him. This went on for some time, until at length, through the blessed ministry of God's Word, the heart was won to Him, seemingly as never before, to find in the person of His dear Son every delight and satisfaction, and to see in the pleasures of the world the veriest "husks that the swine did eat."

But, dear Christian reader, be assured that such a dishonoring wandering from Him is by no means necessary. Let no one deceive you with the devil's lie that "you should dabble in worldly things so as to be better able to warn others against them." "They that touch pitch shall be defiled," and although it is written, and blessedly true, that "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," yet the effect of that defilement will remain with us until He shall come and "change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even

to subdue all things unto Himself." And when He does, in and grace, bring our poor wandering hearts back to Himself, what regrets are we filled with we were for one moment from sweet fellowship and communion with Him.

It is with a burning desire that some young hearts may be freed these regrets that these are written.

Let us now contemplate Him. Have you by faith seen the holy One of God, hanging that central Cross of Calvary, scorned and mocked by the rabble and—thought beyond all thought—forsaken of God for you? Have you seen Him thus your heart not been won to Him as to nothing else in the universe? O, dear reader! let from this moment be the "Christ among ten thousand," the "altogether lovely" to your soul. He will more than fill your with a satisfying joy and peace that will solve all the petty faculties of the day, such pleasures, companions, dress, talk, etc., and you will be able to sing truly—

"O Christ in Thee my soul has found,
And found in Thee alone,
The peace and joy I've sought so long,
The rest till now unknown."

"Now none but Christ can satisfy
No other name for me;
There's love and life and lasting joy,
Lord Jesus, found in Thee."

LAST CALL

Mr. Moody was finishing a series of sermons on Christ in October, 1871. This particular night the text was, "What shall I do with Jesus?" The fire bells were ringing, but this was no cause for great excitement in Chicago. The preacher closed the discourse with, "Now I want you to take the question with you and think over it, and next Sunday I want you to come back and tell me what you are going to do with it."

But this was no ordinary alarm. The "Chicago Fire" was on. Those going home from the meeting found the heavens ablaze. At one o'clock that night Farwell Hall, in which Moody had preached, was afire, and with thousands of other buildings was reduced to ashes during the awful hours which followed.

To Mr. Moody the material loss was a secondary thing. His great agony was that he had not pressed home the invitation that night. "What a mistake," he said. "I never saw that people again. Never since have I dared to give an audience a week in which to think of their salvation. 'Now is the accepted time.'"

Those words of regret should sink deep into the minds of those who call men to repentance. It is true, perhaps, that they have been invited many times and as many times turned away. But this may be the last call for some man. Let us make it.

A holy life will produce the deepest impression. Lighthouse blow no horns; they only shine.—D. L. Moody.

Louisa, Ky.

Dear Brother Gilpin:

"I get the Baptist Examiner sure do enjoy reading it more than ever. Am sending you one dollar. May God bless you and your work."
Mrs. M. V. Frazier

IN HELL AT 6:16

(Continued From Page One)

ed to pass the other car, thus making it impossible for the motorcycle to pass.

The motorcycle was travelling at such terrific speed that it was impossible to stop the machine or to bring it under control, and the motorcycle hit one car head-on. The motorcycle was completely demolished, and the boy was found lying near the curb, bleeding and his body mangled. The crash brought instant death.

He failed to get home at 6:15, but he was in Hell at 6:16.

WHEN AN EYE ROLLED OUT

(Continued from Page One)

remained yet, with a small portion of skin holding it in its socket.

On this particular afternoon, this man with the cancerous face attended the worship services with the rest of the inmates.

They seated themselves around the preacher and listened to the preaching of the gospel.

Suddenly in the midst of the sermon, the preacher stopped. A sick color came over his face and a horrified look appeared over his countenance.

The interruption was caused by a rolling object on the floor.

On the floor rolling toward his feet was an eye. A human eye. The eye had come from the man with the cancer on his face.

Sometime during that service, the cancer had eaten away the cord which held the eye in its place.

Sin is just like this. God's Word says, "will eat as doth a canker"—II Tim. 2:17.

THE MASTER IS COME

(Continued From Page Three)

and is calling for someone to lead others upward and Heavenward. May God grant that each of you who are saved will hear His call.

It may be that someone to whom this message comes is lost. May the spirit of God touch such a one. May it be with some unsaved one that "the Master is come, and is calling for you." May you hear His call and be saved.

THE UNEQUAL YOKE

(Continued from page one)

Christian — A Christian is unequally yoked, when he or she marries one who isn't. Moreover it is simply tragedy. There can't be much fellowship. Outlook is different; ideals are different; the conception of things harmful and right, different; notion as to how children are to be raised are different. And above all destiny is different. A child of the devil yoked onto a child of God—what a tragedy! Yet, often Christians get this yoke around their necks because they don't know what the Bible says against it. When the yoke is on—the only thing to do is to make the best of it, and try to win the unsaved one to Christ. (And that can't be done by nagging or getting mad either.)

2. It Will Prevent A Christian From Joining A Lodge or Like Organizations Composed Largely of Unsaved. — No Christian has any business under heaven belonging to a lodge, club, or organization of that sort, dominated by this world. This Scripture absolutely rules such out. A devout, spiritually minded Christian will either be a "kill joy" in such organization, or else he will be so grieved by what he sees that he will find himself unable to keep up his affiliation. Often prominent pastors belong to a whole string of things—the bats, the moose, the elks and what not. All of that is nothing in the world but the bid for worldly popularity. And it is spiritual adultery. (See James 4:4)

Often women prominent in church, aspire to be prominent in club life. We have never seen a woman of this kind that had a lick of spirituality.

3. It Will Prevent Business Partnerships With Unsaved People.—A saved man yoked with a child of the devil in business — how can the saved man be unhindered in prayer for God's blessing on his business? We have known some tragic failures to result from such partnerships. This is hard medicine we are administering, but these things said are so.

4. It Will Prevent A Christian From Belonging To A Church That Has Departed From the Truth and that perverts its mission too.

"YOUR NEXT PASTOR"

(Continued from page two)

other hand, some men are made nervous by the thought that they are "on trial," and are unable to do their best.)

A week with the church provides a better opportunity for getting acquainted, and if he is the Lord's choice for the pulpit, there should be rather general recognition of that fact on the part of the church before the week is over.

Present the name of one man to the church, and vote on him before hearing another. Nothing so divides a church as to have a string of "candidates," and nothing is so humiliating to true men of God as to be put in the position of seeming to "compete" for a pulpit, and of being lined up and checked against each other, point by point, like horses at a county fair.

Be reverent; be prayerful. The shepherding of your church is a matter of great concern to your Lord, and He will direct you to His choice if you will allow Him to do so! —The Baptist Bulletin

ARE YOU WATCHING DAILY?

I have a friend who was passing a summer vacation with his family in the country. One day he said to his little children, to their regret and his: "I must go into the city to-day, but I will return again and I want you to keep watching for me." As a result, the children came to their mother several times a day to wash their faces and comb their hair, that they might go to the station to meet their father, expecting him on every train. Never had they shown such friendship for soap and water before, nor given their mother such pains to keep them clean.

But suppose it had been different! Suppose the father had said: "I am going away and may not return for a long while." Do you think the children would have been looking for him, or continually preparing for him? Would they have kept themselves as clean as in this case?

Is it not something like this Jesus had in mind when He used the word "watch"? Would He not keep His church in daily expectancy of His Return? And because of the expectancy would He not stimulate us to holy living that we may not be ashamed before Him when He comes?