

"IF MEN SPEAK ILL OF YOU, LIVE SO THAT NO PERSON WILL BELIEVE THEM."

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

Devoted to Evangelism, Mis-
sions and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

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

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

WHOLE NO. 445

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BIG JOB AND SMALL SALARY PREFERRED

"A committee representing an oil company had an all night session. The main task was to secure a new manager for a division which they expected to open up in China. The chairman insisted that the manager must have four qualifications: he must be under thirty years of age; must be thoroughly trained; must have proved generalship; and must be able to speak the Chinese language. Many good men had been considered, but each was found to be lacking. Finally a young man addressed the chairman, declaring that he knew one man who could meet all the requirements. The man was then living in China, in the very city where the company was planning to establish headquarters. He was twenty-eight years old, had degrees from three colleges, had three years' study

of the Chinese language, and had full confidence of the Chinese people. Moreover, he had been valedictorian of his class in college and was recognized as a natural leader.

Someone asked how much salary this young man was getting and his friend startled the committee by answering, "Six hundred dollars a year." The chairman said, "There is something wrong." The young man's friend replied, "I know there is, but the wrong is not with my friend; it is with the system that employs him. He works for a Mission Board." After thorough questioning regarding the missionary, the chairman said to the committee-man, "You go to China and offer him the place." He was to offer ten thousand dollars a year. If that failed to secure him, he was

to offer twelve and even fifteen thousand dollars a year.

The young agent crossed the ocean and half of China, found his friend, and offered him the position at ten thousand dollars a year. The young missionary declined. The offer was raised to twelve thousand, and then to fifteen thousand, but was rejected. Finally the agent asked, "What will you take?"

The missionary replied, "It is not a question of salary. The salary is magnificent. The trouble is with the job. You offer me a big salary but a small job. I get a small salary, but have a big job. I would rather have a big job with a small salary than have a small job with a big salary. I thank you, for the confidence expressed in your offer, but I feel that I should be a fool to stop winning souls to sell oil."

Welcome

Since the General Association of Kentucky Baptists convenes in Ashland on Nov. 12-14, we both welcome and invite all of our readers who attend this meeting to visit us at our printing shop, known as Economy Printers, which is located at 205 29th Street. We'll be happy to see you.

We also invite you to worship with us at Russell, in our prayer meeting, at 7:30 Wednesday evening.

"Peradventure There Shall Ten Be Found." If Not, What Is In Store?

In these days of rampant riot, increasing immorality, unbridled greed and lawlessness, it is a source of peace and confidence for the child of God to go back and read again the incident of God's willingness to spare wicked Sodom if ten righteous people were found there. (Gen. 18: 3-33) Abraham's intercession was in vain so far as the city was concerned, for not even ten righteous people could be found in Sodom. God destroyed the city, but delivered righteous Lot, his wife and two daughters, although his wife was turned into a pillar of salt just outside the city. Our land is sore-beset with all kinds and degrees of sin and wickedness. The future offers no encouragement from the hands of man. As always our hope must be in God. Too long already we have been looking to "government" instead of to God. Too much have we been depending on "political pull" in-

stead of prayer, as we have sought to walk by "worldly wisdom" instead of the Word of God. The Lord has many righteous ones in this land of America. Many of us may be, and are, like Lot and his family, very weak and worldly, but we (those who believe in Jesus Christ) are "counted righteous" nevertheless on the ground of the perfect righteousness of Jesus Christ. We have ample ground for intercession as Abraham interceded for Sodom. Let us grieve over the sinfulness of our land instead of "gripe"; let us pray to God rather than petition Congress; let us be more concerned about righteousness than religion; let us love truth more than tradition. God is not dead. Neither has He relaxed control over the world and all that's in it. Nothing is lacking on God's part, but we are woefully wayward. To us today in the midst of our national disunity and distress God speaks as He did to Solomon long ago; "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." (II Chron. 7:14)

UNDER CIRCUMSTANCES

A certain Christian, who thought his own lot rather a hard one, and who always wanted others to know just how long-suffering he was, had a habitual and somewhat commonplace reply which he gave to all who asked him how he was: "Oh, all right, I guess, under the circumstances."

WHY NOT
EACH READER
GET ONE
NEW SUBSCRIPTION?

It never seemed to occur to him, until a friend once told him so candidly, that the Lord does not expect us to live "under the circumstances," but above them, "in the heavens in Christ," where we are blessed with all spiritual blessings (Eph. 1:3).

If you are like that melancholy Christian, get out from under the circumstances to the place where you experience the peace of God that passes all understanding and will keep your heart rejoicing, through Christ Jesus.

Mused Uncle Mose

"Dey's actual' jes' two kinds o' peoples in ouah chu'ch: some o dem spells ouah name 'Babdis' and de odders spell hit 'Baptist.'"

Does Rome Have The Right To Destroy Heretics And Those Who Differ?

Rome boasts that she never changes. In the matter of doctrine, this is a lie, for the doctrines of Rome today are fully 1,000 per cent more unscriptural than they were when the devilish institution formally began in 590 A. D.

Yet in the matter of persecution their contention is true. Rome never changes in this respect. The blood of 50,000,000 Baptist martyrs through the ages is a mute testimony to this truth, and if Rome had the power to do so, she would persecute today as in the ages gone by.

As proof of this, I cite a recent pronouncement as to this, published in "The Tablet," which is the official Roman Catholic newspaper of the diocese of Brooklyn, which is the largest Catholic diocese in the U. S. This was printed Nov. 5, 1938. It carried this statement in the issue mentioned above as an answer to a question on the use of capital punishment against heretics by the Catholic church in the Middle Ages. Here is a part of their statement:

"Heresy is an awful crime . . . and those who start a heresy are more guilty than they who are traitors to the civil government.

If the State has the right to punish treason with death, the principle is the same that concedes to the spiritual authority the power of life and death over the arch-traitor to truth and Divine revelation . . . A perfect society has the right to its existence . . . and the power of capital punishment is acknowledged for every perfect society. Now . . . the Catholic church is a perfect society, and as such has the right and power to take means to safeguard its existence."

Yes, it is true that Rome never changes in her attitude of persecuting God's own. Long ago, John said, "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." (Rev. 17:6).

Thank God, her day will sometime end! Read Mat. 15:13 and Rev. 17:16. May God's own faithful contend against this old whore (Rome) until Jesus comes.

MARK TWAIN'S ADVICE

Samuel Clemens (Mark Twain) was never known for his piety. But he advised a group of young unmarried men to seek their future wives in the prayer meetings. The prayer meeting is a revealer of interest and of character. And the prayer meeting does something to the one who follows it.

Also young women might be well advised to get their husbands out of the prayer meetings—not of those who have gone because of their interest in the girls but because of their interest in God.

One of the reasons for staying away from bad places is because bad people meet there, and if better people go there, they mix with the bad ones. How many blighted lives have come from a mixing with the wrong people at the wrong place!

—The Free Methodist.

-- The First Baptist Pulpit --

"Romans 8:28"

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." — Romans 8:28.

Sometime ago here in the Kentucky mountains I visited in a home of a medical doctor. It happened that that day he was ill and suffering considerably. In view of the great amount of medicine which he had on hand I suggested that he take some of his own medicine, to which he replied: "This is to give and not

to take."

Many feel thus about the Bible. It is one thing to believe the Bible; it is another thing to apply it. Our text doubtlessly is generally believed by most all professing Christians, yet there are very few who even dare attempt to apply it. Even at the very outset of this message I would insist that this text is valueless apart from the application.

Surely the poet had learned to apply it, who said:

"I cannot always know and understand the Master's rule; I cannot always do the task He gives in life's hard school; But I am learning with His help to solve them one by one; And when I cannot understand, to say, 'Thy will be done.'"

IT IS RATHER INTERESTING INDEED TO NOTICE THE SPEAKER OF OUR TEXT. Of course, it was none other than Paul. By this time he had been

(Continued on page two)

TIME IS PASSING

Time hastens without consent and leaves us empty handed. We think we will always have time to do what we need to do, but we are forgetting that from the standpoint of duty, "it's later than you think." We are told that "the night cometh, when no man can work."

If you have work to do—do it now.
If you have a witness to give—give it now.
If you have a soul to win—win him now.
If you have an obligation to discharge—discharge it now.
If you have a debt to pay—pay it now.
If you have a wrong to right—right it now.
If you have a confession to make—make it now.
If you have a preparation to make—make it now.
If you have children to train—train them now.
Time is passing and you are passing out of time.

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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AT LEAST ONE

"It seems that Dr. and Mrs. Paul James of Atlanta have a little lad, Edward, some five or six years of age. Next door to their home in Atlanta there lives another Christian family with a boy of Edward's age.

"One day play developed into a misunderstanding. The quarrel between the two boys waxed warm and long. Suddenly little Edward drew himself up and said, 'It's time one of us acted like a Christian. How about you?'"

Sounds almost like a grown-up attitude!

Too often in a quarrel or disagreement, though both are professing to be Christians, neither

(Continued on page four)

ROMANS 8:28

(Continued From Page One)

a Baptist preacher for at least twenty-five years since his conversion.

The speaker of this text was one who knew sorrow. From the very day of his conversion, Paul's life had been characterized by sorrows. When God called Ananias to visit Paul that he might receive his sight, after his experience on the roadway to Da-

mascus, God revealed that Paul's life was to be one of suffering. Listen:

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake." — Acts 9:15, 16.

Even a few days after Paul began his ministry he barely escaped with his life from the city of Damascus.

"But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket." — Acts 9:24, 25.

A little later from the city of Antioch he and his companions were expelled by bodily force.

"But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." — Acts 13: 50.

Passing on to Iconium there was an attempt on the part of both Jews and Gentiles to kill him.

"And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them." — Acts 14:5.

At Lystra Paul was stoned and left for dead.

"And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead." — Acts 14:19.

In the city of Philippi he and his companion, Silas, were beaten, made fast in the stocks, and put in prison.

"And the multitude arose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." — Acts 16:22-24.

If you would read a general resume of his sufferings, then read Paul's experiences as he recorded them to the church at

Corinth.

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." — II Cor. 11:24-28.

While it is true that the speaker of our text was one that knew sorrow, it is also true that he was one who knew Jesus. He had met Jesus on the road to Damascus. When this miraculous experience came to him, he thus became personally acquainted with God's Son. At the time the words of our text were penned he had journeyed with Jesus for fully twenty-five years.

Of course, Paul wrote this by inspiration. It is wonderful to know that coupled in his inspiration was his experiences. In view of the fact that he knew both sorrow and Jesus, he was thus capable of speaking the words of our text.

II

IN THE LIGHT OF OUR TEXT, MAY I INSIST THAT THERE IS GOOD IN ALL THE PROVIDENCES OF GOD. Of course, it is true with each good providence that comes. It is easy enough for us to believe our text when the flowers are blooming and when the birds are singing. It is easy enough to believe it when health, joy, and love are ours. It is easy enough to believe it when we have money in each pocket and when we have neither cares nor worries. Naturally, we believe that there is good in these pleasing providences which come to us.

However, much of life is far from pleasing. The old song reminds us that "Spring would be such dreary weather if 'twas nothing else but spring." Much of our life is far from springtime. There are many dreary days and many sad experiences

in the pilgrimage of life. In other words, there is much evil and many reverses which come into the life of each of us.

In spite of how badly we feel as a result of these experiences, our text covers all of life's experiences. Even in the evil that comes to us and in the providences that seem so adverse, we can know that these are but a part of the "all things" of our text.

In these years that I have been your pastor I have observed sorrow over and over again. I have seen the widow clad in sable garments, eking out a pitiable livelihood by washing while her children cried for bread. I have seen a mother bending low over the casket with grief too deep for tears. I have seen children weep disconsolately when loved ones were buried.

I have seen all this and many other experiences and sorrow and have turned away to ask the reason why. It is then that with infinite tenderness our Lord whispers from Heaven the words of our text, when He says:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." — Romans 8:28.

Out in California a heavy downpour of rain produced a sudden swift rise in a stream which washed away a mill. However, after the floor waters had receded the owner went out to survey his loss and found the ground covered with gold. The flood which had beggared him had likewise made him wealthy.

In a western state a severe earthquake completely ruined a valuable spring which was the chief source of water supply for an entire large ranch. Next day there came up in its place a bubbling oil well. Thus the earthquake which seemingly wrecked the owner of the ranch actually brought wealth untold to him.

Over in South America there is an unusual flower of the cactus specie. When the wind blows, beautiful flowers protrude from lumps on the stalk. It is likewise true in our Christian experience that when the winds of adversity beat hardest against us, the flowers of grace most beautifully appear.

On a field of battle a soldier lay, as he thought, mortally wounded and dying of thirst. As

he lay there famishing for lack of water, a shell tore by him and struck a rock slightly beyond, which in turn uncovered a spring whose waters flowed down beside him to quench his thirst. Thus that which seemed evil in his life proved to be a blessing. It is often thus with each of us.

In the manufacturing of white sugar, lamp black is often used. It would seem impossible to those of us who know not the secret thereof to understand how white sugar might be made from lamp black. Many times in our own lives the dark shadows of adversity, when mixed with the peaceful sunshine of prosperity, produce a pure white soul.

Therefore, it makes no difference whether our experiences be good or evil, we have the assurance that they are a part of the "all things" spoken in our text.

III

LOGICALLY, WE ASK AS TO WHY THERE IS GOOD IN ALL OF THESE PROVIDENCES. It is necessary in answering this to realize that there is an all-wise God above who is ruling and controlling. Listen:

"Behold, he that keepeth Israel shall neither slumber nor sleep." — Psalm 121:4.

How wonderful it is to know that day and night, winter and summer, through cold and heat, in prosperity and adversity, that God rules and reigns. It is thus that He brings good in our lives through all of the providences that come to us.

In this respect let us learn a lesson from the words of Jesus in teaching His disciples to depend upon Him. He said:

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." — Mt. 10:29.

Later, in discussing the same truth, He said:

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." — Luke 12:6, 7.

Here is a lesson we may learn in "sparrow mathematics." The sparrow was a common article of food in Palestine. So cheap was it that you could buy two sparrows for a farthing, and the buyer were willing to spend two farthings, the seller would even throw in an extra sparrow. We learn this from Jesus' words when He said that two sparrows were sold for one farthing, the five sparrows were sold for two farthings. In other words, the sparrow amounted to so little to both the buyer and to the seller that an extra one was thrown in whenever the purchaser would spend as much as two farthings. Here is a most interesting lesson. That little sparrow which meant so little to both parties could not fall to the ground without the Father in Heaven taking knowledge of it. What a blessing it is to know that Jesus Himself said: "Ye are of more value than many sparrows." — Luke 12:7. Isn't it wonderful to know that:

"His eye is on the sparrow, and I know he cares for me."

We, like the little sparrow, are unforgotten before Him. It is because of this that we find good in all of life's providences.

What a blessing it is that God is still on His throne. That where John saw Him when He wrote the last book of the Bible

"And I beheld, and, lo, in the midst of the throne, and in the midst of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven

(Continued on page three)

A HELPER TO THE TRUTH

The bulk of my reading for the past thirty-five years has been Christian literature, and principally Baptist literature. In these years I have been a subscriber to many Baptist papers.

For about two years I have been a subscriber to THE BAPTIST EXAMINER. As I look back over these past two years, it is with a deep feeling of appreciation for the privilege that has been mine to keep informed and to be fed on the many wonderful truths contained therein. These were vitally necessary for the growth and expansion of my experience both as a Christian and a Baptist.

I can say without minimizing any of the others that I consider THE BAPTIST EXAMINER the most orthodox paper published, along all lines as to the faith once delivered to the saints.



MR. AND MRS. T. A. HALL
Milford, Delaware

Favorite Verse

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." — Psalm 37:5.



NOVEMBER 9, 1946

THE BAPTIST EXAMINER

PAGE THREE



ROMANS 8:28

(Continued from page two)

horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." — Rev. 5:6.

He is not today the "lowly Nazarene," but rather He is the lordly Nazarene. He is on His throne. Sorrows come to us in multiplied forms. As Shakespeare once said: "Sorrows come not single spies, but in battalions." If one seeks to do right his character is often assailed. The religious, economic, and industrial world is shot to pieces. Our churches, instead of being bulwarks of God, are but little more than strongholds of weakness. In spite of all this, God is still on His throne. He is still in control and therefore He brings good out of all of life's evidences.

pastures green? not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways where heavy shadows be:

Out of the sun-shine, warm and soft and bright,
Out of the sun-shine, into darkest night,
I oft would faint with sorrow and fright.

Only for this — I know He holds my hand!
So whether in the green or desert land,
I trust, although I may not understand.

whether on the hilltops high and fair
and in the sunless valleys where
The shadows lie—what matter?
He is there.

Where'er He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath lead me so!"

IV
IN VIEW OF THIS TEXT, WHAT SHOULD BE OUR ATTITUDE TOWARD ALL OF GOD'S PROVIDENCES? Surely there should never be any murmuring nor worrying on the part of God's people. Why should a child of God fret over life's experiences since it is all working together for his own good?

"Known unto God are all his works from the beginning of the world." — Acts 15:18. Since God knows all about these providences and since in His all-wise design He brings all things to pass for our good, then surely we should never grieve in any wise over these providences.

This should be our proper attitude. We should cherish the expectation of the future, knowing that ultimately we shall see that all things God has worked for our good and His glory.

So they said, who saw the wonders Of Messiah's power and love; Who sing, who see the glory In the Father's house above.

Over reading in each record Of the strangely varied past,

All was well which God appointed
All has wrought for good at last.

And thus while years are fleeting
Though our joys are with them gone,

In thy changeless love rejoicing—
We shall calmly journey on.

Till at last, all sorrow over,
Each our tale of grace shall tell,

In the heavenly chorus joining:
Lord, thou hast done all things well."

Ere I bring this message to a close, let me tell you of a personal experience whereby we can see the value of our text. In the ninth and last criminal trial which I was forced to undergo in Greenup Circuit Court, a member of a so-called Holiness Church was put on the witness stand to testify against me. All that he had to say was villainously and viciously untrue. He even quoted a friend of mine as making a terrible statement relative to my character. He was the last witness which the Commonwealth used, even using him on rebuttal. They used him at nearly 11:00 o'clock at night and since the man whom he quoted had moved to Elliott County — at least 75 miles away — and since there were no telephones in the community where he moved, there was nothing we could do to offset the lie which he told. However, a few days later some friends went with me one evening and we visited this man in Elliott County. We drove a considerable long distance and inquired from time to time as to the proper road. The last time that we asked for directions a lad of high school age came out from his home to tell us where the man lived for whom we were looking. He said: "Man, you will never find your way up that creek at night." I persuaded him to go along with me to act as our guide. We drove as far as we could and then started walking. It was true that it was a long distance and had this lad not gone we would never have found our way in the dark. When I told my friend the nature of our visit he immediately agreed to a very strong statement denying everything which had been testified to in court. Of course this made me happy to have this information and I presumed that this was the full purpose of my visit that evening. However, God had other plans. When I got back to the home from whence this lad had gone to act as my guide, I gave him a dollar for his services and came home. I had found out though that he and his mother were inclined to be Baptists and when I came home I put him on the mailing list to receive our paper. A few months later he wrote me saying that he had graduated and was soon to enter the armed forces for military service. He said that his mother enjoyed the paper very much and that he hoped we would continue to send it to her even while he was away. Naturally, I wrote him and told him that we would do so and further told him that when he got into camp that if he would give me his address

I would write him occasionally. Along about the first of the following year I began sending a letter to a number of soldier acquaintances — about 200 of them. Naturally, I included this boy in the list. Some four or five months passed by and he wrote and told me that he had been saved as a result of reading my monthly message to these service boys. I sent him a Testament and just before he went overseas he wrote me saying that he read it daily and prayed for me. He added these words: "My prayers don't sound very good but I mean them." Over in France he was shot down on the field of battle. He was carried back to England in an airplane. Since then he has been brought back to this country still suffering the effects of the war. The last time I had any communication concerning him he was a patient in a mental hospital in Virginia. I don't know whether the lad will ever get well or not, but I thank God that He in His all-wise providence permitted an old Holy-Roller to tell a vicious lie about me so that I made this trip out to Elliott County and thus met this lad and thereby led him to Jesus. Surely from this it is easy to see the truth of our text.

Let me tell you another experience. Following one of these trials of the past few years I was held in prison from Friday afternoon until Monday morning. There was no reason for it as I had plenty of bondmen to sign my bond, yet just because the court had power to do so they held me there for nearly three full days and nights. There were nineteen lads in the Greenup jail at the same time I was there. Most of them were in prison because of riding freight trains and the majority of them had had prison experiences before. One of them, who told me he had served nineteen years in various prisons and penitentiaries, on seeing that I was a stranger to such surroundings secured a wire and made a coat hanger on which he hung up my coat and overcoat to protect them from the dirt and filth of the jail. Since there were not enough bunks for everyone, he gave me his bunk and slept on the floor for the three nights I was compelled to stay in jail. On Saturday afternoon Mrs. Gilpin brought me some books and my Bible and on noticing me reading the latter, some of the boys suggested that they would like me to read it to them. Naturally, I was delighted to do so. That evening we had a service in the jail. Strange as it might seem, though I knew many songs by memory, I could not recall the words of more than one verse of any song. The jailer's wife evidently sensed the situation for she came to the window and handed me a song book. Through the use of this book and my Bible we had a great service. Early Sunday morning they asked me if I would not preach to them again and I gladly did so. Then along in the afternoon one of them asked how many times I preached on Sunday in the church of which I was pastor. When I told him we had a morning and evening service, he and others insisted that I preach again that evening. Certainly I was never in a service like it. God came down and Heaven was mighty near. After I had preached we started to sing the old hymn, "Will the Circle Be Unbroken?" You doubtless recall that there is a verse which says, "You remember happy gatherings round the fireside long ago." When we came to that part of the song, I looked over to one side and saw a Negro lad who was thoroughly schooled in crime and who had spent a num-

ber of years in various prisons—I saw him bow his head in his hands and weep as though his heart would break. Before we finished singing that verse he got up and came to me and shook hands with me, saying that he had been saved. One by one the balance of that group of nineteen boys did likewise until there within that jail all of them stood as an united testimony for Jesus. Do not misunderstand me: I did not give an invitation. I merely preached His Word and the Holy Spirit moved upon these lads as we sang. I do not know whether they were all saved or not, yet I do know that of their own accord each definitely and ultimately took his stand for Jesus. I do know that long ago under similar experiences a jailer himself was saved when Paul was incarcerated in the jail at Philippi. Surely God can work just

as great a miracle today and I verily believe that when I get to Heaven I'll find some, and perhaps all, of these lads there, saved by the grace of God.

The Court who forced me to spend that weekend in that dirty, filthy jail thought they were humiliating me, yet God was back of it all and I thank Him for the experience. No one will ever know the sorrow and grief that was brought to me when I heard the steel door clank behind me when I was placed there, yet when I came out three days later I emerged a happy man knowing full well the meaning of our text in my own experience. A thousand times and more since, I have thanked God for it, for I realize that this was just some more of the "all things" of Romans 8:28.

May God in His grace enable you to see and believe this truth. Amen!

Today Or Tomorrow

The dark stream of evil is flowing apace,
And man is still walking a stranger to grace,
While daring rebellion is on the increase,
Which mar not my joy, which disturb not my peace.
For my heart is engaged with its own happy song;
The Lord who has loved me will come before long;
It may be tomorrow, or even tonight,
That I shall behold him in unclouded light!

The house, and the land, and the wealth in the chest,
Bring plenty of trouble, but never bring rest;
The Lord is my portion! and when I have grief,
His rich consolation brings instant relief.
I list not to doubts that my reason may bring,
I trust to his mercy, and cheerfully sing—
It may be tomorrow, or even today,
That Christ will descend and call us away.

I know not the way he will bring it about,
But I do know he'll come with archangel's shout;
I know not the hour, whether morning or night,
But I'm waiting with patience, with untold delight.
Though quickly around me sad errors may roll,
This one blessed hope is the stay of my soul —
It may be tomorrow, or even today,
That I shall be called to his presence away.

The world in its wisdom may scorn and deny
The worth of the One upon whom I rely,
But from him all blessing and holiness flows
And in him I have the most blessed repose.
The night closes in, and the morn reappears,
And thus it has been for a number of years,
But still on the hilltops of hope I stay,
And eagerly look for the breaking of day!

Tomorrow may come with its sorrows and joys,
And the evil which often my pleasure alloys,
And still find the world with its poor little aim,
And the scoffer in nature and practice the same;
May it never find me looking earthward for bliss;
My hope is above, my rejoicing is this —
It may be tomorrow, or even this eve,
That I, for my place in the glory, shall leave.

Tomorrow may come with its sickness and death,
And I may be called to relinquish my breath,
But that makes me happy, because I am sure
My soul with the Lord will be sweetly secure;
But faith takes the word as its own proper range,
And looks not for death, but that wonderful change,
From weakness and sickness to vigor and might;
From evil and darkness to beauty and light.

Adorable Saviour! by faith I decry
The long-looked for day of redemption draws nigh,
When the shame and contempt and grief shall give place
To the holy rejoicings, the triumphs of grace!
Till we from this terrible desert are caught,
My heart would rejoice in this comforting thought —
It may be tomorrow, or even tonight,
The fullness of glory will burst on my sight!

—From Graves' "Seven Dispensations."

The Scriptural Attitude of a Church Toward Its Pastor

By

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Ed. Note: This is the contents of a small book printed in our shop for Eld. D. B. Eastep. It sells for 5 cents per copy, 50 cents per dozen, and \$3.00 per hundred. Every pastor should buy sufficient copies to give one to each family of his church. All the adjectives in the world could never do justice in describing this book. I urge you to buy at least 100 copies and see if it isn't about the best money you ever spent toward building up a proper relation between pastor and church. Send your order direct to Bro. Eastep.

THERE is a wide need of a Scriptural understanding of the sacred relationship between pastor and people in the churches today. This understanding would do much to bring about increased and needed blessings. Hardly a day passes that we do not hear of the misunderstandings and heartaches of pastors. There should be a searching of the Bible on this subject with an open mind and heart to obey its commands. Some day we must face it at the Judgement Seat of Christ. How solemn the thought! We write these words in love for God's people, both pastors and people. We speak from God's Word—we speak from experience.

The New Testament plainly states that the office of the pastor is ordained of God: "and he gave some . . . pastors" (Ephesians 4:11). Note that it is Christ who gives these pastors. To whom does He give them? Evidently to local churches.

Now, let us ask some questions and then answer them according to Scripture.

I How Can A Church Know How To Select A Pastor?

1. Surely NOT by some board of bishops nor by some ecclesiastical machine. All such organizations are man-made and unscriptural. These organizations grew up in the early centuries of the Christian era and without God's approval.

2. A church should let the Holy Ghost lead it in the selection of a pastor, because a pastor should be placed in charge of a church by the Holy Ghost.

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28).

One may ask, How does the Holy Ghost do this?

First, a church should seek by prayer to learn the mind of God concerning the man that He has for it. We are told to pray concerning all things. Paul instructs us in Philippians 4:6:

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

Surely no spiritually-minded church would think of trying to select a pastor before going to God in earnest prayer for His leadership.

Second, God gives the qualifications of a pastor in His Word (I Tim. 3: 1-7). A church should look for these qualifications when seeking a pastor. (More will be said about this later).

Then, we believe that there should be an earnest and frank understanding between the prospective pastor and the seeking church. The writer has known of instances when a church would like to keep from a prospective pastor some existing conditions. He has also known of cases

where churches have given a pastor the impression that he was coming before it with a view to a call when as a matter of fact the mind of the church was already made up. Some times churches do not want to commit themselves to a prospective pastor by giving him any definite assurance as to what he may expect on their part. We may also state that many times prospective pastors have been guilty of the very same things. Surely a church or a prospective pastor cannot expect the leadership of the Holy Ghost when deception is being practiced. This is what we mean when we say that there should be an honest and frank understanding between a prospective pastor and a seeking church.

II How Can A Church Know Whom To Select As Its Pastor And What Should Be His Qualifications?

1. A church should NOT use the standards of men. Here are some of them:

(1) He must be a good mixer. Some churches are more concerned that their pastor be able to talk with men than with God.

(2) He must be popular with the young people. The writer loves young people and has many in the church of which he is pastor, but he does not believe young people, or old people for that matter, are to be given special preference. God pity the pastor, and church too, when the pastor caters to any class or clique. Some churches would rather their pastor know how to conduct a weiner roast than to know how to give the strong meat of the Word.

(3) Some wordly-minded churches set an age limit. One church in looking for a pastor agreed that its new pastor must be under forty and have a Ph. D degree.

(4) One church we know, in seeking a pastor, demanded that the new pastor must be more than six feet tall. They called one which met their requirements, but before the Lord delivered them, they felt as did the man who married a young lady. He said before he married her he loved her so well he could have eaten her but after he lived with her awhile he wished he had.

There are many other "qualifications" for a pastor which have been set by man, but the above will suffice to demonstrate our point. We wonder if Christ would have ever been able to pastor a church if these man-made requirements were demanded by all churches. Spurgeon and Moody would have been left out entirely. Churches deserve to be "stung" when they measure prospective pastors by the world's yard stick instead of by God's infallible Word.

2. A church should use God's standards as set forth in His Word. No church can go wrong who demands these qualifications.

"This is a true saying, If a man desire the office of bishop, he desireth a good work."

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil."

"Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (I Timothy 3:1-7).

Also, listen to the qualifications given in Titus 1:5-9:

"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee;

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly."

"For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker,

not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

III What Should Be The Attitude Of A New Testament Church Toward Its Pastor?

1. The church should OBEY its pastor. "Obey them that have the rule over you, and submit yourselves" (Hebrews 13:17). The context clearly proves that this means the pastor.

A pastor by virtue of his office is a leader. If the people do not follow their pastor they have no leader. In Acts 20:28, we are told that the Holy Ghost made those elders "overseers." What did Paul mean when in I Timothy 3:4 he said, "How shall he take care of the church of God?" Was Peter just talking for fun when he said "taking the oversight thereof" (I Peter 5: 2)? Again, in I Timothy 5:17, Paul speaks of the "elders that RULE well."

The writer surely does not believe that a pastor should be a dictator. In fact, a dictator will not last long in any church. People, whether in nations or churches, have a way of getting rid of dictators, but a pastor should be a LEADER. That infers that he should be followed. Where a pastor and people love each other, they will feel toward each other as a husband and wife should feel toward each other—when a husband loves his wife, it is a joy for the wife to reverence her husband. There MUST be some human leadership in a church, and if it is not vested in the pastor, we do not know where it is to be found.

2. The church should REMEMBER its pastor. "Remember them which have the rule over you" (Hebrews 13:7).

(1) The pastor should be REMEMBERED in Prayer. It is a duty and a delight to pray for the pastor. He always needs the prayers of the people—even of the weakest members of the church. If your pastor's message the past Sunday did not help you and you feel he might have done better, if he has some mannerism that you do not like, if he does not part his hair on the right side or wear the kind of clothes he should, don't criticize him even in your mind—but TAKE IT TO THE LORD IN PRAYER. You might be surprised at the results if you have never tried this! If you pray in dead earnest, God will either change the pastor or he will change you, depending upon who needs straightening.

(2) He should be REMEMBERED by respecting him. No member of the church should listen to talk about the pastor except in the presence of two or more witnesses. Suppose Brother A should say to Brother B, "Say have you heard what they are telling about our pastor? Bzzz! Bzzz! Bzzz!" Should Brother B listen to it? Never! He should say, "Well Brother A, I am sorry that there is any talk going around about our pastor. I cannot believe anything wrong about him. If you have an honest accusation against him, I am willing to listen to it providing you call over Brother C and tell me in his presence. Maybe we ought to have one or two of the other brethren present too. Then if our pastor is wrong, let us go to him in the spirit of Christ and perhaps we can help him." That is what Paul meant when he wrote by divine inspiration:

"Against an elder receive not an accusation, but before two or three witnesses" (I Timothy 5:19).

If this Scripture were taken seriously by the churches of Christ, many a catastrophe could be avoided and many a pastor and church could be saved from ruin. Remember, I Timothy 5:19 is just as much the Word of God as John 3:16 If you reject the one, you must reject the other. See also the following passages:

"Receive him therefore in the Lord with all gladness; and hold such in reputation" (Philippians 2: 29).

"And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thessalonians 5:12-13).

(3) The pastor should be REMEM-

BERED by supporting him financially. Look at these passages of Scripture:

"Who goeth a warfare at any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?"

"Say I these things as a man? or saith not the law the same also?"

"For it is written in the law of Moses Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"

"Or saith he it altogether for our sakes? for our sakes, no doubt, this is written that he that ploweth should plow in hope and he that thresheth in hope should be partaker of his hope."

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

"If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer ourselves to be as the weak of the gospel, lest we should hinder the gospel of Christ."

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?"

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (I Corinthians 9:7-14).

Sometimes people forget that Galatians 6:6 is in the Bible:

"Let him that is taught in the word communicate unto him that teacheth of all good things."

They read 6:7, never realizing that verse 7 is the penalty attached for disobedience to verse 6. The writer has witnessed the fulfillment of the threat of verse 7. He has seen enemies of the pastor try to starve the servant of God by withholding support and in turn he has seen the hand of God laid on the offender. God said He proved kings, saying: "Touch not mine anointed, and do my prophets no harm" (Psalm 105:14-15). It is extremely dangerous to attack a true preacher of Jesus Christ.

3. Christians should SPEAK to the pastors. "Salute all them that have the rule over you, and all the saints" (Hebrews 13:24). One might say, Why everyone would do that. Are you sure? Just recently a godly pastor told us how one of his parishioners tried to avoid him on the street. Another might say, Well the pastor should speak to us FIRST. We believe that pastors are glad to do so, but God does not command it. But He does command YOU to do so. Are you going to talk with Him about it? If so, the very fact that you deny God's Word is evidence that YOU are wrong.

In closing, we should like to add a personal testimony. Years ago, misunderstanding arose in the church of which the writer has been pastor for almost twenty years. He went to the Bible and asked God to show him two things:

First, what did God require of a New Testament pastor? When God showed him, he asked God to help him meet the requirements.

Second, he asked God to show him what He expected of the church in relation to its pastor, and then to give him grace to fearlessly, yet tenderly tell them. He said that things changed, and so did the people. To God's glory, we testify that for almost sixteen years the writer has experienced a love for his people that he never before imagined. This love forbids speaking for our great grace loving their unworthy pastor. This relationship is as it should be, and is possible for any church and pastor to attain if the Word of God is believed and followed.

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November, 1946.

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AT LEAST ONE

(Continued from page two)

is showing the spirit of this religion. And too often one is demanding this manifestation of

Christ in the other person. But if one's showing of this religion depends upon someone else and

his behaviour, the thing may never be done. After all, I am the one to be a Christian, regard-

less of what the other is or

RENEW TODAY